

**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.

THURSDAY, AUGUST 10, 1876.

THE NINTH SUNDAY AFTER TRINITY.

We hardly require a more remarkable illustration of the fulness and unity of teaching contained in the collect, epistle, and gospel of the communion office than those appointed for this Sunday. Their recurrence indeed for several years would be needed in order to open out in any satisfactory degree, the great variety of subject contained in them. In the collect, we have most distinctly laid down the utter helplessness of human nature, and its entire dependence upon divine aid; that, without the Lord, Him in whom we live, and move, and have our being, we can do absolutely nothing that is good. Can any thing more positively indicate the source of all our virtues and our absolute inability of ourselves, to fulfil any one of the high requirements of our existence, through the whole of our mortal and immortal being? We have also a distinct recognition of two out of the seven gifts of the spirit as detailed in Isaiah xi. 2: "Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful." To think, will, or intend such things as be rightful can only come from the spirit of wisdom, just as the doing of them can only come from the spirit of ghostly strength, called in Isaiah the spirit of might. And again, the will of God is distinctly expressed as being identical with what is right. Whether what is right is so because it is God's will, or whether the will of God flows from what is right, is one of those recon-dite questions into which the collect cannot be expected to enter. It is enough to establish the principle that right and the will of God are so identical that they are different expressions for the same thing. And we shall find a great deal of theology taught in this way in the formularies of the church.

And what more expressive example of the need we have of the spirit of wisdom and the spirit of might than in the remarkable history of those who were under the cloud, and who passed through the sea, being baptized unto Moses in the cloud and in the sea; but with many of whom God was not well pleased? Their opposition to God's will and to the dictates of eternal rectitude, their failure to realize the especial gifts of the spirit needed to enable them both to think and to perform the highest duties of their existence, are given us in the Divine record "for our admonition upon whom the ends of the world are come." They are given to take presumption from man, and to teach him that being once in God's

favour will not secure an eternal inheritance in the heavens, unless he take heed to his ways, have recourse to the everlasting arms, and make use of the way of escape in the temptation, as God has made provision for that escape.

The Gospel for the day contains the parable of the rich man who had the unjust steward which wasted his goods; and when accused of it showed so remarkable an aptitude to meet the exigencies of his situation in the use of that worldly wisdom, which is brought forward here to serve both as a warning and as an example for the Christian. The unfaithfulness of the steward is pointed out as a shoal to be avoided, although the lord of the parable (not the Lord Jesus Christ) commended the unjust steward because he had acted prudently, (not wisely, as it is in our translation). In the verses immediately succeeding the parable, we must observe that *faithfulness* is the virtue most strongly insisted on, and is one of the principal lessons intended to be taught by the parable itself. There is also a contrast between the prudence of the children of this world and the wisdom of the children of light; showing how much more apt are they, in pursuing the attainment of what they consider their chief good, than are those who are the inheritors of the most blissful possessions in the heavenly kingdom. The command, "Make to yourselves friends of the mammon of unrighteousness," is, perhaps, an admonition to use all worldly possessions as considering ourselves the stewards of another; in doing which, alms-giving may well be viewed as an important branch, though by no means the only one. It must also be understood as implying the exercise of faithfulness in choosing God for our portion, instead of the unsubstantial things of life; and hence the salutary caution in the 18th verse, "Ye cannot serve God and Mammon."

A living writer remarks:—"The children of light are rebuked that they are not at half the pains to win heaven which the men of this world are to win earth,—that they are less provident in heavenly things than those are in earthly,—that the world is better served by its servants, than God is by his. This is the meaning, as it is rightly, though somewhat too vaguely given by many; for it is only perfectly seized when we see in the words, "in their generation," or as they ought to be translated,—"unto," or "towards their generation," an allusion which has been strangely often missed, to the debtors in the parable. They, the ready accomplices in the steward's fraud, showed themselves to be men of the same generation as he was,—they were all of one race, children of the ungodly world: and the Lord's declaration is, that the men of this world make their intercourse with one another more profitable,—obtain more from it,—manage it better for their interests, such as those are,

than do the children of light *their* intercourse with one another. For what opportunities, he would imply, are missed by these last, by those among them to whom a share of the earthly mammon is entrusted,—what opportunities of laying up treasure in heaven,—of making them friends for the time to come by showing love to the poor saints,—or generally of doing offices of kindness to the household of faith, to the men of the same generation as themselves,—whom yet they make not, as they might, receivers of benefits, from which they themselves should hereafter reap a hundred fold. And so, in the following verse, the Lord exhorts His disciples not to miss these opportunities; but by the example of him who bound to himself, by benefits, the men of his generation, so should they in like manner, by benefits, bind those who were, like themselves, children of light, and make friends of them;—"And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

A NEW DIOCESE.

A correspondence has been published, consisting of letters between the Bishops of Montreal and Ontario, in reference to the formation of a new diocese, to consist of portions of each of those two, and having its seat at Ottawa. Encouragement has been given to some further division of the existing dioceses, by the happy results that have followed the divisions which have taken place in what was once called Upper Canada. Within the last quarter of a century, the Diocese of Toronto has given birth to the Dioceses of Huron, Ontario, Niagara, and Algoma, each of which, with the exception of Algoma, has as many clergymen as the parent diocese then had; and the expansion of the Church is still going on. The erection of a new diocese, with Ottawa as its centre, is not now brought forward for the first time. The subject was discussed in the Synod of 1868, and a committee was appointed, with the late Ven. Archdeacon Patton as chairman. The question of endowment was discovered to form an insuperable difficulty. The death of Bishop Fulford also, and the difficulties that arose in connection with the appointment of a successor, no doubt, had a share in delaying the further consideration of the subject at that time. The appointment of a coadjutor bishop in the Diocese of Ontario was next thought of, but the Synod saw no sufficient grounds for proceeding to an election; and the Bishop of Ontario subsequently removed to Ottawa.

The Bishop of Montreal states in his letter of the 16th ult., addressed to the Bishop of Ontario, that he had personally objected to a former attempt to divide the Diocese of Montreal, because he did not approve of the manner in

which the subject was taken up, and also, because he still less approved of the actual division contemplated. He has, however, long felt that his diocese is of unwieldy dimensions, and that the natural excision would be that portion which lies to the west of Montreal, on either side of the River Ottawa—in that which now constitutes the Deanery of St. Andrew's, with the exception, perhaps, of two or three missions. He therefore asks if it would be possible to form a new diocese with the influential city of Ottawa as its centre, which should embrace the aforesaid parishes, and as many more in and about Ottawa as would form a moderately sized diocese. He feels confident the scheme would be liberally supported in Montreal, and that still larger contributions would flow from the Diocese of Ontario, and especially from Ottawa, as the seat of government.

The Bishop of Ontario, on the 20th ult., replies that he is glad of the proposition made for the formation of a new diocese, it being one he has advocated for some years. He says it should consist of the Counties of Ottawa, Pontiac, Argenteuil, Soulanges, and Vaudreuil, in the Diocese of Montreal, and the Counties of Renfrew, Carleton, Russell, Prescott, and Glengarry, in the Diocese of Ontario. This arrangement would give the new Diocese 37 parishes,—19 on the north and 18 on the south side of the Ottawa River. But as there is no mission of the Church in the county of Glengarry and only one in each of the counties of Soulanges and Vaudreuil, the county of Stormont might be added, making the parishes in the proposed Diocese to be 40 in number. His Lordship thinks the scheme quite practicable. As the new Diocese, however, will be essentially a missionary one, the principal difficulty will be from the question of income; but even this he thinks can be overcome with the aid of the two great societies which have done so much for the colonial church. The Bishop states that the formation of the new Diocese is essential to the growth of the Church in the great valley of the Ottawa River; and he intends to bring the whole subject before the Synod of his Diocese. We have no doubt the movement will be successful, which we hope will be the case, as we regard the planting of the Church along the banks of the Ottawa to be very important at the present time.

LIBERIA.

The grand and noble enterprise taken in hand by the Church of England from the East of Africa, which bid fair to produce results so important on a great part of that continent, appears to have stimulated the Church in the United States to pay renewed attention to their work in Liberia, on the western coast. Plans are being matured for fresh action in that very interesting, as well as in some respects, very remarkable field of labor, so as to make the Church in Liberia a centre for operations to be

carried on more extensively in that part of Africa.

There is a bold promontory called Cape Mount, about fifteen hundred feet high, and forty miles north-west of Monrovia, the capital of Liberia. It is the termination of a mountain range or plateau, which extends far inland, and which forms a pleasant and extensively used highway into the interior. Upon the slope of the mount, and in the country adjacent to it is a very remarkable body of people, called the Vey tribe, unquestionably the most intelligent, by far, of any of the natives along the whole western coast. This will doubtless be conceded to them, when we say that they have achieved an intellectual feat that has only been equalled once, that we have any historical record of, since the beginning of the world. The other instance to which we refer was in the case of a Cherokee Indian. It was about fifteen years ago that the Vey invented a syllabic alphabet for writing their own language, so that they were enjoying the blessings of a written system, for which they are entirely indebted to their own ingenuity and enterprise. It is very properly urged by the friend of the African that this very remarkable achievement ought to silence for ever the cavils and sneers of those who think so contemptuously of the intellectual position of the African race. The characters used in the system are all new, and have been entirely invented by the people themselves. They have continued to labor at the alphabet and have brought it to a state of sufficient perfection for all practical purposes. Metallic type has been cast in London for these people, and several little books have been printed for their use; but, alas! there are no Christian missionaries, no Christian services, no Christian schools in a field so inviting and so wonderful, and which has been opened up in so remarkable a manner. They have worked themselves up into a decidedly literary position. Are they to work themselves up into a Christian one?

It is proposed to make Cape Mount the seat of the Bishopric. It is an important position and should be taken possession of by the Church. The Vey language serves as a medium of communication with a number of influential tribes in the interior. Cape Mount itself is a most attractive spot. The rich tropical vegetation—the banana plantation, orange and plum trees, the flowers of brilliant hues, and the lofty and venerable trees that crown the summit—impart a romantic character to the scene. The thermometer, in the shade, never rises higher than 85° Fah., and the climate is remarkable for its salubrity. An early French traveler remarks;—"If all Africa were like Cape Mount, it would be preferable to Europe for residence."

'ACT, NOT AGITATE.'

This motto, given not long ago by the Roman Pontiff, has been seized upon as conveying a very safe rule of conduct in carrying on the work of the

Church. *The Spirit of Missions* quotes it approvingly, as conveying sound advice for the Church in the United States, and especially for Christian workers in the South. In the application of the principle it involves, a farmer is supposed, who has sons and hired men to work in a field. The season is short and the urgency is pressing. But unfortunately there is an old dispute about the crop of last year. Some affirm:—"The crop was bad, the seed bad, the cultivation bad, the whole a miserable failure." The others resent this by saying:—"The crop was the best ever raised, and if you had not interfered there would have been no failure." The farmer steps forward and directs them to stop their quarreling about the past; that their duty is to the present. Let the crop be secured; for while the disputing goes on, the field gets choked up with weeds, the season passes away, and universal ruin ensues.

In reference to the South, it is urged that the questions of the past may be very exciting, and that a great deal may be said of a very interesting character upon both sides of those questions. But the questions themselves are settled, and can never be practically raised again; and while such is the case all contention about them not only engenders evil and prevents united action, but it also diverts the attention from things of more consequence, and of really pressing urgency. And new problems of surpassing importance are rising, to which the attention should be directed.

And is not the motto a good one for ourselves? Surely action rather than agitation is our bounden duty, if we desire the prosperity of the church. Steady and continuous action may indicate zeal, devotion, fervency; but agitation is the sole resort of mischief, of a desire rather to pull down than to build up; to destroy, rather than to promote the edification of the church. There are millions who are growing up in ignorance of the principles of Christ's religion. On every hand the duty is urgent for Christians to work with all their might for Christ and the souls of men. The church needs workers to carry on her system of righteousness and truth, rather than agitators to neutralize each others efforts. "Let us do our work wherever the Master calls, minding our own business," standing by the principles of the Church, while we exercise a faith which works by love.

THE BISHOP OF LINCOLN AND THE METHODISTS.

The proposals made by the Bishop of Lincoln to the Methodists some time since have now been pretty freely criticized; and the result of such criticism is that they have not met with any better reception generally than we should have expected. We cannot see how it is that, with multitudes of that body all around him, the Bishop fails to perceive that, with the position they have assumed, such proposals as his are not only totally impracticable in themselves, but

that they could not possibly meet with such a response as his Lordship would desire. He has made the mistake of viewing modern Methodism through the writings and sayings of Wesley; and it cannot be denied that there are some points in which nothing can be more unlike. He expresses his conviction that the Rev. John Wesley intended that Methodism should be a religious society within the Church of England, and that he had endeavored to organize a society in such a manner, particularly by the deed of Feb. 28th, 1784, that it might stimulate and invigorate the Church. He also refers to the fact that it was enacted in the 11th Article that no one should be appointed to any Methodist chapel for more than three years successively, except ordained ministers of the Church of England; and in that clause alone the word "minister" occurs. Wesley always required his followers to attend the parish churches for the Holy Communion; and the Bishop therefore urges that, as learned Presbyterians (as Robert Leighton and Simon Patrick) sought Episcopal ordination, so Wesleyan preachers should do the same.

His Lordship, therefore, asked: 1. If members of the Conference should take English orders, would they be severed from the Wesleyan connexion? 2. If our bishops and clergy accepted invitations to preach and perform service in Wesleyan chapels, and if the bishops were willing to license the chapels for such services, would such overtures be encouraged, and would the congregations of such bodies be allowed to remain in connexion with the Wesleyan body? 3. Would the Conference be willing that, in the case of such chapels as might be licensed for preaching, prayer, and praise, only, the congregations should be exhorted to resort to their respective parish churches, as John Wesley enjoined them to do, for receiving the Holy Communion? If these questions were answered in the affirmative, the Bishop believes that the Church of England would be willing to encourage friendly relations with the Conference, while Wesleyan preachers might cooperate in the formation of an order of preachers in the Church, the Wesleyan chapels either becoming distinct churches or chapels of ease.

Taking into consideration the temper hitherto manifested by the parties Bp. Wordsworth has addressed, we cannot imagine anything much mere chimerical than this. It is simply asking the Wesleyan connexion to become absorbed in the Church; and whatever may be their duty in the matter, either to the Head of the Church, or to the wish of their founder, they are certainly not prepared for such a step as that. John Wesley told his people that when they left the Church of England, God would leave them. Adam Clark, the celebrated bibliographer, wrote:—"I was born, so to speak, in the Church; baptized in the Church; brought up in it; confirmed in it by that most apostolic man, Dr. Bagot, Bishop of Bristol; have all my life held uninterrupted communion

with it; conscientiously believed all its doctrines, and have spoken and written in defence of it. Being bred in its bosom, I early drank in its salutary doctrines and spirit." Multitudes of the sayings of John and Charles Wesley and Adam Clark of a precisely similar character may be collected together and scattered over the earth time after time, till Domesday, without the slightest effect whatever. Those whom the bishop addresses, very evidently, do not feel themselves bound, like the Rechabites, to carry out John Wesley's particular injunctions; and all the appeals in the world made to his writings will never bring his professed followers into what they believe would be a retrograde course. They cling to the name, which they venerate as that of the founder of their system; but modern Methodism has drifted very far from Wesleyanism, pure and simple, as its principles might be gathered from Wesley's journals, his Treatise on Baptism, his Preservative against unsettled notions, and his notes on the New Testament. Why the Bishop should wish to encumber them (as they would think it) with Holy Orders, when they desire no such thing, we cannot imagine; and he may rest assured that no appeal to them will meet with a favourable reception which does not recognize their entire independence, their unquestioned authority, and their perfect equality with anybody and everybody else. Of course, the Churchman, with his prayer-book in his hand, can never do this.

The *Watchman* newspaper (semi-official), England, says that they have no wish to unite with the Church; and asks, if the Superintendent of the Lincoln circuit were appointed to a London parish, would he be governed by the Bishop or the district meeting? "The Conference could not liberate him from his duties as a Methodist Superintendent, because he had accepted other duties in addition." And the Bishop of Lincoln is informed that, if he desires to preach in a Methodist chapel, he must submit to the same examinations in doctrine and discipline as Methodist preachers are now subject to, and if found to hold sound views according to the Methodist standard, he would be permitted to preach in Methodist chapels, otherwise not! We may fancy how the shade of Wesley would be horrified to meet with so total a departure from his own most cherished sentiments! His Lordship's ideas of *entire absorption*, scarcely seem, so far, to be appreciated; but surely, the Bishop's eyes will be opened to the fact that no boon will be prized that he has to impart.

We are not now discussing the abstract merits of the question. We see no benefit in doing that at present; and, therefore, we are only endeavoring to indicate the real aspect of the case. Our object in referring to it, is to show that these periodical overtures, which are somewhat spasmodically made, in the way the Bishop of Lincoln has done, are simply so much waste of time, and have a tendency to occasion an unnecessary exhibition of unpleasant feeling,

which removes the object we may have at heart farther off than ever. As well in England as in the Colonies, and all the world over, the bishops and clergy of our Church have quite enough to do in promoting the spiritual welfare of their people, in training up their youth, and in gathering in the practical heathens everywhere to be found, without wasting their time and energies in these impracticable schemes. There is, moreover, a rather widely-spread feeling abroad that, when we have grasped the olive branch of peace ourselves, it will then be soon enough to offer it for the acceptance of our neighbors. The way to make the advantages of our Church prized and coveted by others, is to promote her peace and prosperity to the utmost extent of our means and opportunities.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE NO. 10.—*The Creed Continued.*—In our last lecture we considered "The Creed of Christendom" as to the expression of Belief, and the necessity therefor in God as our Father. 1st, By creation and preservation. Secondly, By adoption into the covenant of grace—the church universal—the Christian fellowship instituted by our Lord Jesus Christ. Thirdly, By redemption—as brethren in Christ Jesus.

Thus sums up Bishop Pearson, "When I say, 'I believe in God as maker of heaven and earth,' I believe and am fully persuaded, that both heaven and earth, and all things contained therein, have not their being of themselves, but were made in the beginning, so that, before all things beside, there was at first nothing but God, who produced most part of the world out of nothing, and the rest out of that which was formerly made out of nothing—that everything of things visible and invisible to us, was made or not made—that, that one being who was not made, but was self-existent, was God. That everything was made by the most free and voluntary act of the will of God, of which we may allege no reason, nay, or can assign no motive, but His goodness—that this work was performed by His will at that time which pleased Him. Thus I acknowledge God creator of the world, of things visible and invisible: Of things invisible, as the angels of heaven, the souls of men, the unseen forces of the earth, as magnetism, electricity, gravitation, etc. Of things visible, as earth and water, fire and air, men and beasts, trees and plants and herbs. That this same Almighty creator and preserver, is the Father of our Lord Jesus Christ and this in its full latitude. I believe in God the Father Almighty Maker of heaven and earth, and in Jesus Christ, [His only Son, our Lord."

We believe that He whose name is Jesus is also Christ by office. Jesus Christ tells us, (and He is the author and finisher of our Faith) "Ye believe in

God, believe also in me." (St. John xiv. i.) "This is His commandment that we should believe on the name of His Son Jesus Christ," says St. John (1 St. John iii. 28.)

We express belief in the blessed Saviour under a threefold description:—1st, By His name, "Jesus Christ;" 2nd, By His generation, "the only Son of God;" 3rd, By His dominion "our Lord."

1. I believe there was and is a man whose name is truly Jesus, *i. e.*, the Saviour. I believe the man who bore the name to be both God and man, and to be the Messiah or Christ—promised of old by God, and expected by the Jews. I believe in Jesus, perfect man in all the qualities of human nature—read St. Luke ii. 1-13, and verse 21. I believe in Christ—or Messiah equals 'the anointed one.' As Jesus referred to the name, so does Christ to the office of Redeemer or Saviour, named 'The Saviour of the world.' "And she shall bring forth a son and thou shalt call his name Jesus, for He shall save His people from their sins," (Matt. i. 21.) *Anointed* as the great prophet and preacher, as Isaiah predicted. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," (Lxi. 1.), which prediction Jesus takes to Himself when He said to His hearers, "This day is the Scripture fulfilled in your ears." *Anointed* as the great High Priest—St. Paul says, "Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man Jesus have something to offer." (Heb. viii. 3.) And Jesus Christ offered Himself as an offering and a sacrifice to God for a sweet smelling savor, and says St. Paul in Eph. v. 2, "By the offering of this body of Jesus Christ we are sanctified." *Anointed* to an unchangeable priesthood. "Wherefore," says the Apostle, "He is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for us," (Heb. viii. 25.) *Anointed* to be our King—King of Kings, Lord of Lords. Our Lord revealed to St. John in his vision; "He whose name is called 'The Word of God,' had on his vesture and on his thigh, a name written 'King of Kings, and Lord of Lords.' *I believe in Jesus Christ, the ONLY SON of God,* that is to say, "eternally begotten, and therefore having such a sonship as none other who call God father can possess." "All power is given me," saith Christ, "in heaven and in earth, therefore go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Jesus told Mary, "I ascend to my Father and your Father, and to my God and your God."

Our Lord—being no other than God, the second person in the blessed Trinity, as well as man—Lord of all by His divine nature, Lord of the Church by His work of redemption. The Word was made flesh. He was "Emanuel"—God with us.

Lord of all as God—St. John i. 1-3. Lord of all as man—St. John v. 26, 27. Whose Lord is Jesus Christ? *Our Lord*, a very important expression making it

quite personal. *Our Lord* by creation—St. John i. 3, "all things were made by Him, and without Him was not anything made that was made." *Our Lord* by redemption—We were first servants (slaves) of the enemy of God, for "his servants we are whom we obey"—but Christ though death destroyed him that had the power of death and delivered us. "He destroyed principalities and powers, and made a show of them—openly triumphing over them," (Rom. vi. 6:) although contrary to the custom of triumphant conquerors, he did not sell us the redeemed slaves, but He bought us. While He saved us, He died for us, and that death was "the price with which we are bought." So this dying victor gave us life upon the cross, as His triumphant chariot, He shed that precious blood which bought us, and thereby became our Lord by Redemption. *Our Lord* by Headship—Christ is the head of the Church, the stem of the vine, the head of the body. *Our Lord* by Baptism—"For as many of you as have been baptised into Christ have put on Christ." (Gal. iii. 27.)

When a Christian is asked whom he will serve, will he not answer "The Lord." Why? Because He is *our Lord*. "Obey," says St. Paul, "in all things, your masters according to the flesh, and whatsoever ye do, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord." Therefore I believe in the Eternal Son of the Eternal Father, in the Saviour divine and human.

I have now come to the right place in which to consider again more fully a custom of the early Church and of the Reform Church, and of many earnest, pious, evangelical, and thorough Christians of the present day—of all those who understand the Church and her standards—to bow at the name of Jesus in this creed. This act is a custom enforced by a Canon of the Church—and to my mind a beautiful, and a pure, simple, childlike custom, and is not an innovation—but the disuse of this custom is a retrograde movement from the days of the Reformation.

Some say this—You base your custom on the words of St. Paul (Phil. ii. 10) "At the name of Jesus every knee should bow. (Mark, it is *should*, which is the subjunctive form including both the command *shall* and also *ought to*) of things in heaven, and things on earth, and things under the earth." Why do you not *always* bow at the name of Jesus? Well, I can only say, that it is within but a few years that every careful member of our Church did *always* incline the head at that blessed name of Jesus, whenever and wheresoever it occurred; but from laxity, perhaps in some cases from fear of men's imputing bad motives, or other causes, many have discarded the custom, although I know very many, especially elderly people, who always incline the head at the name of Jesus.

Oh! what a bitter stain it is upon the professors of the Gospel of Love, that so many persons, wishful to find fault with

our beloved Protestant Church of England (that is, Protestant both against the errors of Rome, and all other errors whatsoever) impute a wrong motive to them who bow at the name of Jesus.

I wonder if they deem the wise men from the East to have been guilty of superstition when they worshipped (*i. e.*, bowed themselves down in a lowly attitude) not to the Virgin Mother, but to the Holy child Jesus, as He lay in His earthly cradle; or if they think that the woman having an issue of blood, was guilty of superstition when she fell down at the feet of Jesus, or the leper in St. Matt. viii. 2, or the ruler of the synagogue, or they in the ships when Jesus walked the sea, or the woman of Canaan, or the disciples when they met Jesus after His resurrection, or in the mountain, or the man out of the tomb, or the blind man, &c., &c. No; these did more than incline the head—they fell at His feet; may we not incline the head without a false imputation being put upon our motives?

Some people say the Roman Catholics (or as our people too often foolishly permit themselves to call the Roman branch, *the Catholics*) bow. No doubt they do; but who would find fault with them in that which they retained in purity, or are you going to be like some other bitterly ignorant persons, who would imply that a Roman Catholic can do *nothing right* because it may be different from what the individual critic does? If they bow to a *crucifix*, to the altar, to that which is made with hands, we may well refuse to follow such an act—an act having so dangerous a tendency, that though the educated priest may be able to draw the distinction between the outward object and the thing represented, yet the common mass soon offer their worship directly to the outward object, and thus are guilty of gross idolatry. But that a man is guilty of superstition because he bows the head at the name of Jesus, what a fearful looking for a small mote in a neighbor's eye! Follow out such a line of argument to its legitimate end. What gross superstition to bow to an earthly monarch, or to a fellow sinner of any rank in life!

I fear the love of Christ must be but dimly shed abroad in the heart of a man who would impute, without a shadow of foundation, a wrong motive to his fellow Christian in such an act of pure, simple, unostentatious reverence to the glorious name of the dear Lord Jesus, our Redeemer, Saviour, and Judge.

Some have asked:—"Why do you bow at the name of Jesus and not at the names of the other persons of the adorable Trinity?" I can only answer in the same way as about the fact that many only now bow at the name of Jesus, when specially confessed and professed in the creeds. There was a time, aye, in the days of the Church's undivided purity, when, if any faith is to be put in early writers, who certainly can have had no motive for the invention of untruths, Christians always bowed at each name of the Trinity, and now it is the custom of many, whom perhaps the world may call old-fashioned, to incline the head at the expression of praise,

conveyed to the Trinity in the Doxology.

You are not unaware that from very early days of Christianity, even as early as St. John's time, there have been those of whom St. John spoke, "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh—this is a deceiver and an anti-Christ." Such are they who deny the divinity of the Lord Jesus. This was a good and sufficient reason why the Church should adopt the custom of bowing before all men at the name of Jesus. Jesus was the Lord's name among men. The Christian surrounded, as he often was, by these enemies of the true faith, would boldly profess his belief or faith in Jesus Christ—so would they but only in Him as a man. But the orthodox Christian would show his belief in Him as God and man, by making public obeisance. That little act of outward reverence, insignificant as it may appear to the superficial observer, was in fact the great outward mark of difference between the true and false believer—for the true Christian would worship with the act of obeisance, Jesus as both God and man; but the false Christian would not bow at the name of Jesus, because he did not recognize the bearer of that name as God.

You will say, perhaps, to bow is a small act to distinguish the orthodox from the Socinian, Arian, Unitarian. Well, small acts often express a great deal. When St. Polycarp, one of the first Christian martyrs, in will and in deed, was brought before the heathen proconsul, all he was asked to do was to make an obeisance to Caesar—to say Lord Caesar. It was a small thing, but had he done so he would have denied the Lord, our Lord Jesus Christ. He refused and was brutally murdered.

Now, my friends, are there none who live about us, nay, more, who come among us in our churches, who follow in the wake of those, who, from the earliest days, have troubled the Church of God, built upon the foundation of Jesus Christ, with a denial of the divinity of the Lord? If any such come into our assembly, let them know that when you and I bow the head at the name of Jesus, it is *purely and solely* as a mark of our implicit belief that Jesus the Christ is God and man. For had He not been man, He could not have been tempted, like as we are tempted, liable to our sorrows and infirmities, subject to our sufferings and death. Had He not been God, He could not be a sacrifice "not only for original guilt, but also for all the actual sins of men," for "if none of them (men) can by any means redeem his brother, nor give to God a ransom for him," none less than "God could be in Christ reconciling the world unto Himself."

To be continued.

It is not faith, nor repentance, nor baptism, that actually saves, but the power of Christ. He does the saving, we do the receiving. The Word does not teach, "believing and being baptized saves;" but "he that believeth and is baptized shall be saved," by the Lord who makes the promise.

CALENDAR.

- Aug. 13th.—Ninth Sunday after Trinity.
1 Kings x. 1-25; Rom. xi. 1-25.
1 Kings xi. 1-15; St. Matt. xxiii. 13.
1 Kings xi. 26; St. Matt. xxiii. 13.
- " 14th.—Jer. xviii. 1-18; Rom. xi. 25.
" xix; St. Matt. xxiv. 1-29.
- " 15th.—" xxi; Rom. xii.
" xxii. 1-13; St. Matt. xxiv. 29.
- " 16th.—" xxii. 13; Rom. xiii.
" xxiii. 1-16; St. Matt. xxv. 1-31.
- " 17th.—" xxiv; Rom. xiv & xv. 1-8.
" xxvi. 1-15; St. Matt. xxv. 31.
- " 18th.—" xxvi; Rom. xv. 8.
" xxviii; St. Matt. xxvi. 1-31.
- " 19th.—" xxix. 4-20; Rom. xvi.
" xxx; St. Matt. xxvi. 31-57.

TO CORRESPONDENTS.—Rev. J. W. Davis on Baptism—received, and will be inserted as soon as possible.

ORDINATION.

The Lord Bishop of Toronto will hold (D.V.) his Annual Ordination in St. John's Church, Peterboro', on Sunday, October 15. The examination of candidates for both Priest's and Deacon's Orders, will take place in St. Peter's School-house, Cobourg, beginning on Wednesday, Oct. 11, at 9.30 a.m.

Candidates are requested to notify without delay the undersigned, of their intention to present themselves; and to come provided with the usual *Si Quis and Testamur*.

WALTER STENNETT, M.A.,
Examining Chaplain.

Cobourg, July 26, 1876.

NOVA SCOTIA.

ON Monday the 23rd ult., the Lord Bishop at his chapel, admitted Mr. J. L. Smith, for sometime a student of King's College, to the order of Deacons. The candidate was presented by the venerable Archdeacon, and the sermon, an able one on the authority with which the ministers of Christ's Church are invested and the esteem in which they should be held for their "work's sake," was preached by the Bishop—Mr. Smith is to take charge at Melford, Strait of Canso.

We regret to learn that Professor Stiefel-hagen, who has for many years filled the chair of modern languages at King's College, has resigned in consequence of ill-health and intends returning to Germany. He will carry with him the affectionate regard of his old pupils and the esteem of all who knew him. We trust that the Governor will succeed in supplying his place with one as competent to teach, and who will take the same interest in the College that Professor Stiefel-hagen always evinced.

THE Rev. Philip H. Brown has returned from England, and has entered upon the charge of the mission of Falkland.—*Halifax Ch. Chronicle*.

MONTREAL.

The Rev. Canon Bancroft has been impelled by failing health to send in to the Bishop a resignation of his charge of the pastorate of Trinity Church.

ONTARIO.

PAKENHAM, NEW ST. MARK'S CHURCH.—A marked example of progress and quiet growth in Church work, is afforded by the fact that the corner stone of a new church in the village of Pakenham, was laid on Wednesday, the 2nd inst. For many years the condition of the old church has been a cause of deep regret and shame to all true churchmen. Built at the top of a steep and, in wet weather, peculiarly sticky hill, more than half a mile from the village, and now for a long time past rapidly falling into irretrievable decay, its position, appearance and condition have been most unattractive, inconvenient, and discouraging to both priest and people. The ground had been selected somewhere about the time of the rebellion, in preference to a splendid lot in the village generously offered to the Church by Mr. Dickson, simply we understand, because the loyal Churchmen of the parish would not be indebted for the site of their church to a Reformer! Laudable, and natural as the feeling may have been at the time, the result has worked untold evil, and other reasons existed which it is better not to recall now, which hindered the late Incumbent, Rev. C. P. Emery, now of Smith's Falls, from urging on the work of building a new church in the village. He succeeded however in erecting a very nice one at Antrim, in the northern part of the parish, which, together with the earnest Christian lives of many of both congregations remain to testify to the patience, diligence and faithfulness with which he taught and enforced the principles of the church. His successor Rev. A. W. Cooke has been little over a year in the parish, but the ceremony of the 2nd of August, and the large and intelligent assembly, almost all members of the church, show conclusively that though he works quietly, he works effectively, and with a steady view to the growth of God's church, and the spiritual advantage of God's people. Abandoning the old church as useless and detrimental, he began by holding services in the drill shed close by the site afterwards purchased, and by constant and unwavering hard work in visiting his people, and afterwards in obtaining subscriptions, he has not only got the foundations laid of a neat Gothic building, but hopes to have the church built and paid for within a year. He deserves the hearty congratulations of all churchmen for his success, and it is to be hoped his most sanguine expectations may be fulfilled.

The corner stone was laid by the Ven. Archdeacon Lauder of Ottawa, and the following clergy came to give their aid to the very pleasing and effective ceremony, viz.: Messrs. Beaven, of Arnprior, Crawford of West Belleville, Emery of Smith's Falls, Godden of Renfrew, Houson, of Lansdowne, Front, and S. McMorian of Huntley. Several others were prevented by circumstances from being present. Most effective aid also was given in the musical portions of the services by Mr. and Mrs. E. A. Bates, of Arnprior, whose splendid voices are always to be heard when any good work is to be accomplished for the church in the neighbouring parishes, and whose regular attendance in the choir of their parish church makes the service of that church more than usually enjoyable. The ceremony need not be particularly described as it differed little from others on similar occasions, commencing with a short service in the drill shed, a processional hymn, and the service at the foundation of the church. The intense heat rendered it unsafe to remain long out of doors, so as soon as the stone was duly laid, the clergy and congregation returned to the drill shed where a hymn was sung accompanied on the piano by Mr. Beaven, and after an address

from the Archdeacon, the offerings of the people were presented, and the ceremony closed with the doxology and the benediction. While this was going on some zealous hands were busily employed in making preparations for a bountiful dinner on a table at the other end of the large shed, and here for a good time a very happy scene presented itself of clergy and people, young and old, enjoying themselves with pleasant intercourse and refreshment. A more genial and happy set of people than Mr. Cooke's parishioners could hardly be seen, and their hospitality will long be remembered by their visitors. At the first table we met a gentleman, who, though not a churchman, ought not to be admitted from our account of the proceedings. Councillor of the Township for seven years and Reeve for the ensuing twenty-one, Mr. Yeung Scott so earned the respect and esteem of all who knew him, that on his retirement from public life last February he was presented with a beautiful ebony cane with massive silver head, the inscription on which he permitted us to read. May he live long to know how the people of the Township look up to him. After dinner a musical treat was in store, Mr. Godden playing several good pieces, and Mr. and Mrs. Bates, and Messrs. Crawford and Beaven singing songs. Having enjoyed themselves for some time in this way, the company took their seats and listened to excellent speeches from Mr. Crawford, and the Rector, followed by "All people that on earth do dwell," and "God Save the Queen." Soon afterwards all dispersed to their homes, while a brilliant moonlight shed its hallowing beams on the close of a very happy day. E. W. B.

NIAGARA.

[FROM AN OCCASIONAL CORRESPONDENT.]

It was the good fortune of your present correspondent to be allowed to participate on Wednesday, the 26th ult., in what was certainly the most interesting and delightful gathering of Sunday scholars and Sunday teachers which has ever taken place in this part of Canada. On the morning of that day the Church Sunday Schools of the various parishes situated on the line of the Welland Railway, proceeded by a special train of fifteen cars, all closely packed, to Port Colborne. On arriving there a procession of the schools, headed by the Port Robinson brass band, was formed in the following order:—Port Colborne, Marshville, Port Robinson, Thorold, Merriton, St. George's Church St. Catharines, St. Barnabas Chapel, St. Catharines, Christ Church, and Christ Church mission school; St. Catharines, Port Dalhousie. The scholars of each were distinguished by badges of different colors, before agreed upon, and most of the schools carried numerous banners bearing appropriate devices, those of the Port Dalhousie, Thorold, and Port Colborne schools called forth especial admiration. The view of this procession of more than half a mile in length, passing along the road and winding among the trees of the beautiful grove which had been selected for the picnic, and again on the afternoon on its return fringing the edge of the lake was a sight to be remembered as long as one lives. Few of those who enjoyed it have ever before witnessed anything at the same time so beautiful and so impressive in its moral significance. The weather too was perfect, the sky clear and bright, the air fresh, the lake breeze cool and refreshing; and owing to the heavy rain of the day before there was no dust. For the picnic ground there had been selected one of the loveliest spots imaginable. It consists of an undulating tract of land extending back

from the lake bank, carpeted with a fine clean turf, which was shaded by a variety of beautiful forest trees of second growth. A comparatively small portion of this romantic stretch of wooded hill and dale afforded ample space to allow the various schools to occupy each the particular spot assigned to it for dining, and soon the tables which had been provided for the purpose, were groaning under the weight of the contents of the numerous well filled baskets which had been conveyed in waggons from the station. A grace, consisting of appropriate verses from the Psalms, with the Gloria Patri, set to a simple chant, was sung before and after dinner. The repast ended, the various schools were grouped around an eminence, on which a cabinet organ had been placed, and several appropriate hymns which had been selected and printed for the occasion, were sung with animation to well known and favorite tunes, by hundreds of happy voices, young and old; brief but very happy addresses being delivered by the clergy and superintendents present between the various pieces. The rest of the afternoon was occupied in amusements, a programme of games had been prepared, which was carried out under the direction of a committee of which a Reverend Canon of Christ Church Cathedral was a prominent and useful member, prizes being distributed at the close among the successful competitors. Meanwhile others wandered in twos and threes along the lake shore or through the beautiful glade, while the boys bathed and parties of ladies made excursions in tugs. Thus the hours of the afternoon passed only too quickly. At 5 p.m., the procession was reformed, and returned by the lake shore to the station. St. Catharines was safely reached at 8 p.m., and Port Dalhousie half an hour later, and thus without a single accident or mishap, the crowded train deposited its numerous passengers, all charmed with the enjoyment of a most happy day. Apart from the pleasure thus experienced, much benefit surely may be anticipated as the result of so large a gathering of the Sunday scholars and Sunday school teachers of different parishes. It not only enables many engaged in the same holy work, who before were strangers to one another, to become acquainted. It may also tend to promote a wholesome rivalry among the schools, and to incite to greater efforts to increase their numbers, and perfect their organization, and the further benefit may be expected of its leading the scholars to feel that they belong to a larger body than the school with which they are immediately connected, and thus inspiring them with a resolution to conduct themselves in a manner worthy of their profession as members of Christ's mystical body, the Holy Catholic Church. The sentiment, will it is hoped, be impressed on their minds, which was suggested by one of the speakers by the sight of the long procession before described, and which is embodied in the lines of a well known hymn.

Like a mighty army
Moves the Church of God;
Brothers we are treading
Where the saints have trod
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

THE Lord Bishop of Niagara, according to previous appointment, held Confirmation services on Sunday the 23rd ult., in St. Paul's Church, Caledonia, and St. John's, York. The whole number confirmed being twenty-two, viz: eight males and fourteen females. The address of the Bishop, at each of the three services, was of the

most serious and solemn nature; and in so far as words can be effective, in advising and persuading mankind, would leave nothing more to be desired. He dwelt most especially on the importance of observing the Moral Law, or Ten Commandments; shewing clearly, that in the very nature of things, these holy precepts would ever be a rule to govern and regulate our thoughts, words, and deeds. But that now, in the present lax and immoral state of Society, it was more than ever necessary.

He was very forcible in his illustrations, by calling attention to recent and well-known circumstances; where, by a transgression of one or more of these commandments, the penalty of death had been visited on the criminal.

The Bishop congratulated the members of the Church on the good feeling, and spirit of Unity that was at the present time manifest among them, and hoped they would try and preserve it.

And also of their financial prosperity—no debt—the Clergymen's stipend promptly paid. And further, was glad to hear that the young men were contributing liberally and willingly to the support of the Church.

He exhorted them especially to do work that would promote the cause of Christ's Church—each one of them according to the ability that God gave—by visiting the sick and poor, awakening the careless, teaching in the Sunday School, assisting in the choir, or any good work their hand would find to do.

The attendance at each service was remarkably good, that in the morning being larger than ever known here before; for the Church was not sufficiently large to hold all that came, even after utilizing every available space.

PRESENTATION.—On Monday evening, the 31st ult., a very pleasing occurrence took place at the residence of Thos. Watson, Esq., near Drayton, being the presentation of a very handsome and valuable album, accompanied by an address, to Miss Watson on the eve of her marriage and departure to her new home in Bingham, near Salt Lake City. The album was the gift of Christ Church congregation, Drayton, with which Miss Watson has been affiliated since its organization some fifteen months ago. A number of the congregation waited upon the young lady at her father's residence, when the Rev. W. Macaulay Tooke, Incumbent of Maryborough read the address which was as follows:—

DEAR MISS WATSON,—We the members of Christ Church, Drayton, desiring to testify to you on this the eve of your departure from amongst us, our sincere regret at your leaving us, beg your acceptance of this album as a small token of the esteem in which you are held by us, and as a mark of our appreciation and gratitude for the valuable services which you have so long and so unremittingly rendered to the church of which you are a member. Although we feel confident that the same amiable disposition, and the same Christian graces which have so endeared you to us all will quickly raise around you new friends in your far away home, yet we assure you that you will nowhere find those who have a warmer love and esteem for you, or a more earnest desire for your continued happiness and welfare, and though you are about to remove far from the friends and associations of your childhood, yet you will not be soon or easily forgotten by those who are grieved at your departure, and we pray God, whose praises you have so often led in his sanctuary, may cast your lines in pleasant places, and bless you with every best blessing, and bring you and all of us in His own good time to that

bright home where parting is no more. Signed on behalf of the congregation, W. Macaulay Tooke, Incumbent; Henry Francis, Wm. Baird, Churchwardens; Donald Macdonald.

Miss Watson, who was taken completely by surprise, in a few brief but well chosen remarks, thanked the members of Christ Church individually for this token of their regard, and for the kindly sentiments towards her which the address contained. The visitors soon after withdrew, having first taken an affectionate farewell of one who carried with her the best wishes of her friends, and the regrets of that congregation of which she was so active and so useful a member.

TORONTO.

[FROM A CORRESPONDENT.]

EPISCOPAL ACTS.—Our last account of His Lordship's confirmation tour concluded with his arrival at Lakefield on Thursday, July 18. Here he enjoyed the kind hospitality of Mr. and Mrs. Roland Strickland. From Lakefield he proceeded by train to Port Hope. At Port Hope and Cobourg most of the following week was spent, where he enjoyed, among members of his family, the rest so well earned and so much needed after the long and toilsome journeys to and from the remote village of Apsey. On the morning of Sunday the 16th, he held a confirmation service at St. John's Church, Port Hope, when 18 candidates were confirmed. At this service the Rev. Dr. O'Meara, Rector of the parish, was assisted by the Rev. C. J. S. Bethune. In the afternoon of the same day, his Lordship attended service in the Chapel of Trinity College School, on which occasion the sermon was preached by the Rev. Professor Jones. In the evening the Bishop held a confirmation service in St. Mark's Church, when twelve persons were admitted to the holy rite. At this service the church was very tastefully decorated with flowers, and completely filled with a large and interested congregation. The Rev. O. Patterson, the Incumbent, was assisted by the Rev. R. F. Bethune, who read the preface to the confirmation service. This is the third confirmation held in St. Mark's since it was set off as a separate parish, and in all sixty-four candidates have been confirmed, the last confirmation being held so recently as Oct. 24th, 1875. During the same period fifty-three persons were confirmed at St. John's, making a total of 117 in the tour of Port Hope. These facts speak for themselves with regard to the progress of the church in Port Hope, and testify to the great increase of church work since St. Mark's threw open the ministrations of the church to the people on the east side of the town. On Monday his Lordship proceeded to Cobourg, and on the following day, Tuesday the 18th, he held a confirmation service at Gore's Landing, at the Rev. Mr. Wadleigh's church, where ten were confirmed. Here His Lordship partook of the hospitality of his old friends, Mr. and Mrs. Barron, and returned to Cobourg on the same day. On the morning of Thursday, the 20th, he returned to Port Hope, and presided at the proceedings of the annual "speech-day" of Trinity College School. Arriving in good time for the special service at 10.30 a.m., he afterwards took the chair in the new school hall, and distributed the handsome prizes to the successful boys in the presence of a large gathering of the residents of Port Hope, parents of the pupils, and other visitors. After a most interesting and enjoyable day, His Lordship returned to Cobourg, and, on Sunday, July 23rd, held a confirmation at St. Peter's Church at the evening service.

An immense congregation assembled to witness the holy rite, and it was estimated that fully a thousand people were present. The Rector, the Rev. W. Stennett, with the assistance of the Rev. J. D. Cayley, conducted the service, and sixty-two persons were confirmed by His Lordship. It was with feelings of unusual satisfaction and pleasure that His Lordship took part in this service, as the vast congregation and large number of candidates fully testified to the faithful and diligent manner in which the work has been carried on in this parish, which was for so many years the sphere of his own labours.

Thus concluded the first of a series of confirmation tours, which are to be continued throughout the summer. Beginning on July the 9th and ending on the 23rd, nine confirmations in all were held, and 202 candidates confirmed. Thus quietly but steadily, after the manner of the apostles and evangelists, the true work of the Church of Christ is being done in our midst by His faithful soldiers and servants, and the temple not made with hands, of which His true members are lively stones, is surely but silently advancing.

ST. JOHN'S CHURCH, lately erected at Williamsburg, in Cartwright, was opened on Sunday, the 23rd of July. An immense concourse of people was present, who managed to be within hearing, in and about the Church. Morning prayer was said by the Rev. W. Logan, M. A., Rector of Fenelon Falls; the ante-communion service by the Rector, Rev. John Creighton; and the Holy Communion celebrated and the sermon preached by the Rev. Rural Dean Allen.

In the evening a congregation equally large assembled. Evening prayer was said by Rev. Rural Dean Allen, the lessons were read by the Rector, and an excellent sermon was preached by Rev. W. Logan, who had been for many years Rector of the parish. The musical part of the service was well and heartily rendered by the choir, under the excellent guidance of Miss Howe, who presided at the organ, a very powerful and sweet instrument, used for the first time on this occasion, and manufactured at Bowmanville. The offertory amounted to \$56.

Next day, Monday the 24th, a festival was held in the large drill shed in the village, at which one thousand persons were present. Short addresses were delivered by Rev. Messrs. Logan, Creighton, Johnston, Rural Dean Allen and others. Music and song by Miss Johnston, of Port Perry, and Miss Howe, of Williamsburg, added very much to the pleasure of the occasion.

During the evening a number of subscriptions towards the building fund were handed in, leaving only \$650 due on cost of building and furnishing the church. The amount realized by the festival was \$150, which, added to collection on Sunday, made up the sum of \$206. Altogether, during Sunday and Monday, about \$450 was contributed towards defraying the cost of the church. It is a neat building, consisting of nave, chancel, vestry-room, and tower with spire. The nave is 48 feet by 88, and will seat about 200 worshippers. There are a new cabinet organ and bell; the aisles are matted, and chancel and vestry-room are neatly carpeted. There are also very beautiful lamps, for use during evening service. The whole cost of the church and furniture amounts to between \$3000 and \$4000.

He that follows the Lord fully, will find that goodness and mercy follow him continually. For daily wants he will find daily grace.

TABLE OR ALTAR.

To the EDITOR OF THE DOMINION CHURCHMAN.

SIR,—It has been said that the principal advantage arising from a knowledge of logic is the facility which it affords for the detection of fallacious reasoning. In your issue of 20th July, a letter appeared headed "Table or Altar" in which the writer makes a great display of logical expressions, I will not call it logical reasoning. His argument is as follows:

Major Premiss.—The structure on which we celebrate the Holy Communion is called the *Lord's Table*.

High Church Minor Premiss.—The terms table and altar are synonymous. High Church conclusion—Therefore said structure is both Table and Altar.

I do not pretend to be a logician, but it appeared to me, that there was something wrong in the reasoning. I therefore thought it well to turn up some of the rules of logic and bring them to bear on this argument. I found one of the rules to be that the middle term must be the subject of a universal or the predicate of a negative. I looked for his middle term and thought I found it in the word *table*, but it is neither the subject of a universal nor the predicate of a negative. Let us help out his argument by making it the subject of a universal. The argument will then stand as follows:—The structure, etc., is called the *Lord's Table*—all tables are altars—therefore the structure is an altar. Not even Mr. "G. J. Low" will admit the correctness of the second proposition, that all tables are altars, for he expressly denies it in part II; therefore his argument is fallacious. It would appear however from his part II. that he relies upon the assertion that every altar is a table. Let us make a syllogism containing this proposition, and with a conclusion such as he desires, and see whether it will work better. The structure, etc., is called the *Lord's Table*—every altar is a table—therefore the structure is an altar. This will hardly do—in fact his whole argument is fallacious from beginning to end, and he has utterly failed to prove that the structure, or table as it is called in the prayer book, used during the administration of the Lord's Supper is an altar.

M. S.

ENGLAND.

[FROM OUR SPECIAL CORRESPONDENT.]

PADDINGTON CHURCHES.—The regions in the west end of London, redolent of the commercial aristocracy (as the Grosvenor Region is appropriated to the titled nobility) and called Paddington, Bayswater, Notting Hill and Kensington, have not their respective borders very clearly defined but appear to overlap one another in a perplexing way. I shall, however, following Macheson's division as one of the clearest, confine attention to what is commonly called Paddington, and give a brief description of some of these places of worship which are likely to prove most interesting to Canadians who frequent this part of London perhaps more than any other. The place of honor, then, seems to belong to St. Mary Magdalene's on account of its prodigious work. The site of the church is in a somewhat obscure position, beside a canal, and on the very boundary between the home of the working and leisure classes. The Vicar, R. T. West, is credited with noble blood, high connections, ample means and singular industry in his profession. He is a celebrate priest, (but may some day share the fate of Morgan Dix of New York, who so long persevered in a similar life) devoted solely to his work, and his curates are for the most part, similarly devoid of encumbrances, or helpmeets, as the case might be. There are generally three or

four curates, besides frequent occasional assistants, for St. Mary Mag. is a favorite rendezvous of country parsons visiting town, and they occupy a "Clergy house" next door to the Vicar. It is said that, as is usually the case in the favorite churches, these curates are generally possessed of private means sufficient to enable them to work for nothing. The church is an imposing brick structure with handsome apse and very beautiful spire, uplifted above the road level and forming a notable landmark from many points to the south-east and north. The seats are about 1000, all free, for about one-tenth of the district population. There are however 350 additional in the chapel of Ease, called St. Ambrose, not far off. The building, as many of your readers will remember, was almost destroyed by fire in 1872. At present the interior has an unfinished appearance, the roof of the chancel being especially shabby. So far as the work has gone, however, few churches can boast of so much good taste in the arrangements. There is a spacious nave and one aisle (south) with organ chamber, and abundant vestry rooms beneath the chancel. The coloured east window is, in its series of historical lights, pervaded by the well known traditional figure of "St. Mary with the golden hair." The windows in the nave have the great distinction of illustrating the lives of English saints. S. S. Albar, Helena, Columba, Hilda, Chad, Bede, Swithin, Fridecuide, Edward the Confessor, Alphage, Osmund, Anselm, Thomas a Becket, Richard, William of Wykeham, Laud, Andrews, Sancroft, Ken, are all duly remembered. A most wholesome thing it is for the worshippers to remember these illustrious forefathers of the English Church. The Spandrels of the side arches are being filled by medallion carvings, and statues of holy persons and scenes. The font stands in a neat Baptistry at the west end. The altar and reredos are plain, but correct, and very creditable in their arrangements of cross, sculpture and hangings. The choir, pulpit, and lectern, are in excellent keeping. One of the spaces of the organ chamber bears a very attractive painting of the Good Shepherd rescuing a lamb hopelessly entangled amid brambles and thorns. The organist is the well known Redhead, and the music is "accordingly." Now for the services for which this fabric is used. The Holy Communion is celebrated three times every Lord's Day, twice every other holy day, and once every day, besides which there are three other daily services, one Mattins, and two Even songs, and four other Sunday services—two Litanies and two Even songs. *Between thirty and forty services a week!* How do the people appreciate all this? The daily communicants are counted by tens, those on Sundays by hundreds; on the great festivals by thousands. The annual offertory is £5000. Mattins and Even song are attended by hundreds daily: and the church, which is open always for private prayer, is seldom untenanted. The fact that "woman is essentially the religious animal" is attested by the predominance of that sex; yet, though these are chiefly young girls, I question whether any church can show a much larger proportion of elderly persons and men of all ages. At the Sunday services the church is always full, generally overcrowded. It is in fact a grand success. Why? Because the clergy are incessant hard workers in every branch of their sacred duty, including parochial visitation, spiritual advice, what some people prefer to call "Confession and Absolution," as sought by, and freely afforded to thousands of souls in the course of the year. All the success, in spite of a marked attention to ritual in the matter of Vestments, Banners,

the Eucharistic Lights, etc., and in spite, too, of a type of service which, on the other hand may be called dull, slow, and wearisome. The vergers, it has been complained, are, sometimes offensively officious, seats are often stupidly reserved for certain officials, so as to cause some annoyance to strangers, squeaking chairs are used for seats, and there is a damp and musty air in the church; but, after and in spite of all, the great work goes steadily forward against these little cross currents and obstacles. The brotherhood of S. Dunstan and the sisterhood of S. Anne's, ably second the efforts of the clergy throughout the parish, and the schools of the parish are a model of success. Some one may ask how much of this depends on endowments, since there are no pew rents? The endowment amounts to the paltry sum of £154 per annum; *the offertory is more than thirty times that much.* The only question that now arises is, "How much more could be done, if the services were still more advanced, hearty, and cheerful type?" and that question remains to be answered. One thing certain is that the success cannot be attributed either to fine preaching, or gorgeous ritual: there is neither.

We are informed that Dr. John Cunningham Geikie, formerly Presbyterian minister, of Toronto, was received into Deacon's orders, on Trinity Sunday last, and afterwards appointed to the curacy of St. Peter's, East Dulwich, England, by the Bishop of Winchester.

JAPAN.

EXTRACT from a letter addressed to Major Shaw, from his son, the Rev. A. C. Shaw, missionary to Japan:

"I daresay you heard nearly as much about the return of the Embassy from Corea as I did. The Japanese are not a demonstrative people, and there was no excitement; I think there was a review of the troops, but I did not see it. An Embassy from Corea is at present visiting Yeddo, though I have not been able to catch sight of it yet. It is the first time that Coreans have visited even Japan for 230 years, so closely have they kept themselves secluded from the world. They are described as being larger built, even than the Japanese, and dress in brighter clothing. The Chief Ambassador is carried in an open chair in the midst of his followers, and is preceded by a band of about twenty musicians, furnished with drums and immensely long metal trumpets with which they produce sounds which are ridiculed even by the Japanese as being barbarous and uncouth, so you can imagine that their music is calculated rather to astonish than to please.

Last Thursday the Emperor commenced a progress through the northern Provinces of his dominion—the first he has ever made in that direction. The day was kept as a public holiday, and I went in the morning to see His Majesty commence his journey. The streets through which he was to pass were, for the most part lined with soldiers, and I rode for about three miles through the densest crowd I have ever seen in Japan. There must have been fifty or sixty thousand people altogether. They were very quiet and orderly and even when his Imperial Majesty went by, there was not the slightest demonstration made. We (Mason Dos with me) had some time to wait an opportunity to watch the customs of the people under such circumstances. It is not etiquette to look down on the Emperor, so all the upper stories in houses that had them were closed, and even the higher side of the road had to be

vacated by the spectators. It is due however to His Majesty to say that he has done much to make his progress a pleasanter one for his people than they formerly were. Previously all work had to be given up for the time along the route, the houses were closed, and the inhabitants were confined within doors. Now, the inhabitants are bidden to pursue their ordinary avocations, are not to go to any undue expense in entertaining their royal visitors. Petitions may be presented, and the Emperor has charged himself with the duty of inquiring after any cases of distinguished filial affection or wisely faithfulness wherever he goes, and with rewarding them. The procession was not a military one. Beyond a few lancers who rode in front of the Emperor's carriage, there were no soldiers at all. The Emperor rode in a plain landau drawn by a pair of bays. He was dressed in a dark green uniform, with a cocked hat, and sat crouched in one corner of the carriage taking no notice whatever of his faithful subjects, and, if I may use our expressive colloquium, "looked all of a heap." Next came the Empress beautifully painted, and in all respects—hair, etc.—a perfect work of art. After her about a hundred carriages more, of all kinds and countries, of all ages, shapes, and sizes, and so the Emperor went by, and left behind him streets full of confused and straggling crowds through which it took much time and patience to thread our way home.

Yeddo, Japan, June 7, 1876.

MELBOURNE, SOUTH AUSTRALIA.

At the meeting of the Diocesan Synod, May 16th, the Lord Bishop gave his pastoral address, from which the following extracts are given:—

It is now admitted, I think, that a rigid uniformity in liturgical worship is ill adapted to the variety of tastes and feelings which pervades every large community; and that within the recognized limits of our Reformed Church congregations should be left in undisturbed enjoyment of ritual more or less ornate, and hymnology more or less fervent. Provided her scriptural teaching and sober spirit of devotion are not compromised, the Anglican Church can adapt itself to the warmth of imaginative devotion, or the simpler needs of uncultured enthusiasm.

During the agitation of this question of ritual, there have not been wanting some who, by harsh proceedings, would have precipitated a schism. Better counsels, however, have prevailed; more frequent opportunities of discussion in Church Congresses, the meeting face to face of the clergy of different schools of thought, the candor and gentleness manifested on all sides towards opponents, have enabled leading Churchmen, though differing in opinion, better to appreciate the worth and faithfulness of their brethren. More, then, is to be feared from hasty judgments than dispassionate examination of the questions in dispute.

If we need an illustration of the mischievous divisions caused by misinterpretation of language, it may be found in the persistent refusal of the Greek Church to recognise the orthodoxy of the Western in regard to the procession of the Holy Ghost. I allude to this as it may possibly be given to the Anglican Church in conjunction with the Old Catholic Community in Germany, by demonstrating the substantial unity of belief in the Greek and Latin Churches, to restore their long-interrupted communion. [NOTE.—Surely the wider statement, "Who proceedeth from the Father and the Son" does not contradict the truth that the Holy Spirit proceedeth out of the Father! But as the

Father and the Son, are one in *essence*; and the Son breathed on His Apostles, saying, "Receive ye the Holy Ghost." The Son is rightly recognized in the terms of the latter creed, "Who proceedeth from the Father and the Son," the Latin preposition "a" including both *out of* and *from* the Father, as well as *through* the Son.]

Well would it be for the Universal Church if the deep learning and conciliatory spirit of Dr. Dollinger pervaded all separate bodies of Christians, and that they would conscientiously try to understand each other's difficulties, looking to the points whereon they agree rather than insist on those in which they differ; for the *power* as well as *influence* of the Universal Church is vastly diminished by present standing apart. It may be readily said, "Physician, heal thyself." Well, then, my object is to find a basis (and the only basis, it appears to me) on which union is possible. It is not Infallibilism, it is not Individualism, but it is "Churchism"—the belief that Christ Himself, on the day of His resurrection, instituted and armed with divine authority, a visible Society or Church, to which "He added daily such as should be saved."

For, to the neglect or denial of this doctrine we owe, I believe, that Rationalistic criticism which would cast down from all authority the Holy Scripture, the foundation of our beliefs and hopes.

That there was great need of some such external witness to the Scriptures—some such guide to distinguish genuine from spurious Gospels, the faith once delivered to the saints from additions of heresy and later superstition—is sufficiently obvious.

And some such *standpoint* for our common faith becomes still more necessary in these days, when improved education stimulates enquiry, and demands reason for the faith propounded for its acceptance. At the same time, there is a yearning for a closer fellowship in the Gospel, and more united ministerial action on every side. The first symptom of such a desire was the proposal, many years ago, for "Evangelical Alliance;" but the principle of *alliance* implies normal separation in opposition to the primitive dogma of "one holy Catholic and Apostolic Church." It tended, however, to call forth Christian sympathy. Since that Alliance began, it seems as if Independency had softened into Congregationalism, and Congregationalism, in despite of its name, was gravitating towards union. Again, the Baptist, minimizing the grounds of his separation, fraternises with Pædobaptists. The Presbyterian repudiates his ancient claim of divine right, and, forgetting past antagonism, allies himself with the Independent. Everywhere disintegration seems to be setting in. Cohesion is overpowered by attraction from without.

Meanwhile freethought and Rationalistic criticism are eating into the heart of negative Protestantism, from which the zeal and fervor of old Puritanism has departed. Union, therefore, seems more than ever desirable for those who believe that "there is one God and one mediator between God and men, the Man Christ Jesus."

The great hindrance to such union I imagine our Protestant brethren conscientiously believe to be the connection between the Church and State in England. Were the civil and social distinction hence arising removed, they think that the separation between themselves and the Anglican clergy would come to an end.

I shall not enter here into the historic continuity of life, through many changes and chances of the Church of England, from the days of its first martyr, St. Alban, to the present time; but it is my conviction, looking to the American Episcopal Church,

that disestablishment would in no wise have that effect.

I acknowledge the talent, energy, learning, piety, and respectability of many ministers not of our communion. I have always entertained a hope that, as time went on, some method would be found whereby they might, without wounding feeling or conscience, combine with us to evangelize a sinful world.

I need hardly remind you how this hope found expression in my letter to the Rev. T. Binney, in 1858. His reply, contained in his "Church of the Future," effectually dispelled the "dream" which I had entertained. Athanasius contending against the world for the Catholic Faith (*not* his own *private* judgment) was adduced to sanction the principle that "one may be a Church as well as three," and it was asserted that the Church was once "centralized" (which does not mean *individualized*) in *him*. The difference between the believers in a Catholic and Apostolic Church, and those who maintain that "every individual may be a Church in himself" then appeared essentially irreconcilable.

I am not pronouncing *ex cathedra* that the Anglican Churchman is right and the Individualist's view wrong. I am simply endeavoring to bring into view the direct antagonism of their *principles*, and to point out that before *co operation* or *union* can take place, it must be shown that the one or the other principle is untenable according to Scripture. I now, therefore, briefly set before you the facts which justify our belief in the divine origin and inspired authority of a Catholic and Apostolic Church, and make loyal adherence to it as an obligation of *conscience*, and not an uncharitable prejudice.

The visible Church of Christ grew directly out of the Mosaic. The olive-tree from which the Hebrew natural branches were broken off, and wild branches from the Gentile world grafted in, preserved unbroken its continuity of life. The Apostles were to "sit upon twelve thrones judging the twelve tribes of Israel." They were to be the spiritual heads of the new Israel. The elder dispensation accordingly closed with that last passover, which in gloom and sadness at even on the day of preparation our Lord ate with His Apostles. He would eat no more of that typical passover, for it would be fulfilled and superseded by the sacrifice of Himself. He would drink no more of that fruit of the vine until he drank it new, as representing His own most precious blood, in the kingdom of God.

In less than forty-eight hours He fulfilled that prediction. He made Himself known after His resurrection, to His disciples at Emmaus in the "breaking of bread;" recalling the sacrament of His Body and Blood which He had instituted just before He suffered. Later on that evening and in the same upper chamber He gave to the eleven their Apostolic Mission. "As my Father hath sent me, so send I you." He also breathed on them and said, "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The day itself also was consecrated by His resurrection, being the first day of the week, to be the Christian day of worship.

In these recorded circumstances we find the framework of the Apostolic Church which was to become Catholic—Apostolic commission—Apostolic authority—plenary inspiration—the belief of His Church in the Father, Himself the Christ—and the Holy Ghost—the redeeming sacrifice of Himself as the true passover—His resurrection from the dead—the power of binding or loosing sinners—the ministration of the sacraments—the keeping holy the first day of the week as the Lord's Day—the unity of the Church

concentrated in the company of the Apostles in that upper chamber! But as His epiphany, after His birth at Bethlehem, to the Gentiles was deferred for a short interval, so the manifestation of His Church, as destined to embrace all nations and languages, was postponed until the Day of Pentecost, where, by the visible descent of the Holy Ghost, the gift of languages was poured out upon the twelve Apostles and whole body of believers, together with the gift of discerning spirits. They were thus fitted to be the Evangelists of the world. This gift of tongues was at once followed by the conversion and baptism of three thousand souls. The Apostolic ministry was then enlarged. The Apostles laid hands on the seven deacons. The Church had already grown to a great multitude of men and women; but after that ordination, the "number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Acts vi. 7. Many of the *Seventy*, too, whom our Lord sent forth after His apostles, were still exercising the office to which He had sent them; and we find—A.D. 44—Saul and Barnabas bringing to the "elders" at Jerusalem the alms of the Antioch Gentile Christians. No mention is anywhere made of their appointment by the Apostles; but they were known and recognized in the Mother Church of Jerusalem, most probably because appointed by our Lord.

The history, then, of these early days of the Church shows how systematic and complete was its organization, and how it thoroughly acknowledged the apostolic regimen within it. The record of the Evangelists is so clear that it excites our wonder how any critic acquainted with the New Testament Scriptures and disposed to read them without prejudice, could attribute to James, "the traditional first Bishop of Jerusalem, the organization and form of government of the Church."

The Church of England, however, "receives and accounts Canonical" all the books of the New Testament as they are commonly received. In faith, then, of the authenticity and inspiration of the Scriptures, Churchmen entertain a strong conviction of the duty to uphold, and adhere to that Apostolic fellowship and Church to which our "Lord added daily such as should be saved."

But while we act ourselves on this principle as Churchmen, we do not feel called on to *LIMIT* the blessing or grace of God, and we forbid none to work spiritual miracles in Christ's name, "because they follow not us." I only wish to show our Protestant brethren the real ground of not giving them, as we would wish, the "right hand of fellowship." With our convictions we cannot be false to Christ's institution.

Moreover, there are issues now raised in regard to the Scriptures and Evangelical doctrine on which the *fact* and authority of the Church, as instituted immediately by Christ Himself, are of the utmost importance. The Anglican Church says in her 20th article "that the Church is a witness and keeper of Holy Writ." Instituted by Christ Himself on the day of His resurrection, it is, indeed, admirably fitted to record and to preserve our Lord's own teaching during the forty days in which he was seen of the apostles, and heard "speaking of the things pertaining unto the kingdom of God." The living Church, filled with the Spirit at Pentecost, taught "that form of sound words, and guarded it as a sacred deposit, and delivered it to the saints. It was committed to the "Apostles" to "faithful men," that they might be able to teach others. Their divine gift of "discerning of spirits," enabled them to stamp with authority four only out of many Gospels as *authentic* and genuine, which have come down to us on;

of a multitude. These are the four we possess. To that living Church, then, the witness and keeper of Holy Writ, under God's providence, we owe the *canon* of the New Testament Scriptures, and the *form of faith* once delivered to the saints, also those "faithful sayings" which were the catechism in *morals* of the Universal Church.

Now, sceptical writers either wilfully or ignorantly overlook this living contemporaneous witness, the Church, and try to frame, from the meagre residuum, which they call Scripture, the History of Jesus. In regard to St. John's Gospel especially, it has been shown beyond all question, from the writer's *intimate knowledge* of the *topography* of Jerusalem, and his thorough grasp of the popular view of the Messiah among the Jews, that it must have been the work of one who lived *contemporary* with the events described, and *before* the siege of Jerusalem had *obliterated* the vestiges of names and places. No Alexandrian Jew at the close of the second century could have been so familiar with Hebrew ideas, and such spots as the "Sheep Market," and "Treasury," and "Place of a Skull," Golgotha and its "garden," Bethesda and its "five porches," Siloam and its "pool," when the city had lain desolate more than a century.

The reception, however, of this and the three Synoptic Gospels, as well as the other writings of the New Testament, by the *living Church* and its *duly appointed ministry*, shows the value of that divine institution, and why in the Creed was confessed the belief in one catholic and apostolic Church.

[NOTE.—Canon Westcott, Reg. Prof. of Div. at Cambridge. "The Christian church is the one final and abiding witness to the realities of Christian life. The *direct* testimony of the Apostolic *body* and the *last* of the Apostles to the facts of Christ's life, and in particular to His resurrection, is supplemented by the testimony of the living society." "The earliest Christians observed the first day of the week as that on which Christ rose. Baphiam was regarded as dying and rising with Christ. The celebration of the Holy Eucharist is unintelligible without faith in a *risen* Saviour. The fact of the Resurrection is not an article of the Creed; it is the life of it." "Now, this testimony of a continuous life—the testimony of the Christian Church—is either *entirely overlooked* or *strangely perverted* by sceptical writers." "They imagine Christianity to be the development of the latter end of the *second century*."]

The life of the Christian Society or Church, from the first hour of its being is necessary in order to authenticate and fully to *apprehend*, as well as *rightly interpret*, the facts of Christianity as they are recorded; also to stamp with authority the apostolic letters and Gospels as they were written. "We must suppose," says Canon Westcott, "either that men fitted by no previous training, assisted by no similar conceptions, suddenly in a crisis of bitter disappointment and desolation, created an ideal fact (*i. e.*, the resurrection of Christ), of which at the time they could not have foreseen the full import; and then have fashioned their own lives under its influence, and moved others to accept their faith, and that all later experience has found in its creation—at best of passionate love—the answer to the questionings of successive generations; or that God the Creator did, in the fullness of time, bring that about to which the life of the race tended in the guidance of His Providence, and from which it has drawn strength not yet completely *appropriated*."

To the neglect, however, by Luther, of this important article of the Creed, "the Church," as divinely instituted to be the

witness and keeper of Holy Writ and the faith delivered to the saints, we owe the sceptical criticism which now assails the Bible. In his living fellowship with the spirit which animates the Scriptures, Luther, too hastily, made his private feeling the supreme arbiter of inspired doctrine and inspired writing. But "no Church can rest its faith on such a theory." While he depreciated St. James' Epistle and the Book of Revelation, he on the other hand, called St. John's Gospel and the Epistle to the Romans the "marrow and kernel of the New Testament books." Even Renan avers that it is impossible to understand the life and death of Jesus excepting from the data of the fourth Gospel. The combined witness of Luther and Renan, so different in their spirit and faith, may well outweigh those critics who would cast out St. John and St. Paul. In contenting, then, for the written Word of God and the saving faith of the Gospel, the testimony of the living Church from the beginning as the witness and keeper of Holy Writ is of the greatest value. The Anglican Church holds to this truth with all the tenacity of conscientious conviction. We Churchmen, therefore, want no self-styled Infallible Pontiff to certify to us the Scriptures, or Creed, or Moral Law. The principle laid down by Vincent of Lerins is sufficient to guide us to a reasonable faith in the orthodox creed as gathered out of Scripture. We reject as novel and unauthorized and unnecessary to salvation that which does not date from the first, has not prevailed everywhere, and has not received general assent. In this appeal to antiquity, universality, and consent for the interpretation of the Written Word, we refer to the Liturgies, Creeds, Canons of the Church in Council, and the writings of the Christian Fathers. "We thus prove all things, and hold fast that which is good." It is, however, with no purpose of controversy, believe me, that I have penned these observations. My object has been to show our Protestant brethren the ground on which Churchmen cannot conscientiously join with them in a common ministry and worship, as we could wish to do. There would arise a danger fatal to both. The Vaticanist and the Rationalist alike reject the testimony of the Primitive Church (the witness and keeper of Holy Writ) to the authenticity, genuineness, and inspiration of the New Testament Scriptures. The Vaticanist rests on his own supposed infallible authority; the Rationalist on his own individual feeling and judgment. It follows, according to the principle affirmed in the "Church of the Future," that each man may select his own Bible, make his own creed, and constitute himself a Church. As far as man is concerned, he is at liberty to do so; but we must then be content to substitute Babel for the Catholic Church, which believes in one Lord, holds "one faith, one baptism, one God and Father of all, who is above all and in all." Rather whereto we have attained let us be of one mind, and it may come to pass, through prayer, patience, and comfort of the Scriptures, that where we are otherwise minded, God will hereafter show us the way to greater unity.

A CHILD, speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was ever a question more truthfully or touchingly answered?

A MISSIONARY society is said to have adopted a device found on an ancient medal, which represents a bullock standing between a plow and an altar, with the inscription "Ready for either—ready for toil, or for sacrifice."

THE PASTOR.

The pastor's opportunity is not confined to one hour or one day in the week. His means are the same as those of the teacher but more efficient by reason of superior culture; and his instrument the same Sunday school lesson for the day. His object is the spiritual benefit of the entire congregation. He commences his study of the lesson where others leave off. With telescope of higher power, and with observatory more elevated, his field of vision is not only broader, but deeper into the boundless firmament of truth. He sees what others see, but more clearly, and discerns much what they fail to discover. He learns that "the deeper things of God" often interpret or modify things which appear upon the surface of the text, as motions of planets are rightly understood only by estimating the influence of others beyond their orbits.

The pastor, therefore, must study the lesson with reference to the analogy of faith on the one hand, and the salvation of souls on the other. He must quarry out the virgin ore of doctrinal truth, melt it in the glow of personal consecration, work it out into the coin of the kingdom, and stamp it with the image and superscription of Christ. Then from the pulpit, or lecture-deck, or Bible-class chair, he must circulate the golden truth for the benefit of all. This he can do, and have left small coin of the same genuineness for conversational intercourse through the week. In this way he may make many poor sinners rich unto salvation, instruct and encourage superintendent and teachers, and indirectly furnish material for the inculcation of truth in the minds of the children.

TAX-PAYER, DOES IT PAY?

Some persons you can reach only through their stomachs; other people, less valuable to society, through their pockets; while all true persons should be willing to be governed by what is right. This would be many, noble, and generous. But as we find anything, so must we take it, even though it be society, and improve as we can. Enter the avenues opened, even though it be through the pocket. If a man cannot be reached in any other way, it is best to do so in this way.

It has been demonstrated by statistics that intemperance is the primary cause of nine-tenths of the crimes committed in this country, and that a larger proportion than this of paupers owe their condition to the effects of intemperate habits. Take Pennsylvania for an example, which has a criminal and pauper population of 24,000—nine-tenths from intemperance—which costs the State \$1,259,610.66, or \$5.80 for each voter. The State revenue license is \$816,742.75. By the time all is paid for keeping criminals and paupers, the State pays \$2,250,910.66 for them. Does it pay? Look at this, tax-payers, business men. Can you not see that the license business does not pay? Never did it pay. Never will it. All of this must come out of your pockets to keep up a system that makes drunkards, robs children, and brings misery and crime. Shall we do it? Every State, like Pennsylvania, where the figures are brought forward, shows the same facts. Alcohol, under this system, has become the most potent agent for evil in our country; 50,000 victims go to a drunkards grave annually. Our daughters are robbed by it; our sons are destroyed; noble men of generous impulses are ruined by the social cup. Will we not, shall we not, stop it? Shall we not do away with the license system?—*Amboy Journal*.

THE BRIDGE BETWEEN.

CHAPTER XVIII.—BENEATH THE SUMMER SKY.

The grasshopper sang its love song to the summer night, the stars came out and stared blindly down at her, and a gentle breeze rose and rustled among the tall grass and the tangled underwood; but still she did not move or stir. Dorothy understood it all now. For the past two years, nay, all her life it seemed to her, she had been dreaming, but now she was wide awake, and would never dream again. Yet she could not realise, after all, the time he had known her, and all he had said, and after those happy days just before her grandfather died, that he did not love her more than Netta. She had not scrupled too to let him see her own feelings, she had been too much of a child, and too innocent, to hide them, but now that she understood that her own heart and its knowledge had chased her out of her Eden into the world's beaten track, the remembrance of all she had said and done flashed upon her. And, so suddenly, pride was born to her, and she stood, her face still resting in her hands upon the fence, and struggled with that bitter sorrow which sometimes comes into a girl's life, yet only once, and while the world is still new and strange to her, and which is as keen and bitter as any that is placed on the world's long list of troubles. It was so dreadful, too, she had nowhere to hide herself, no one to tell, or to sympathize with, and the summer and the sun, and the world, and all it held, seemed to have lost their beauty for ever. She, who had waited for his return, and remembered his words and treasured his letter, to be forgotten for Netta, who had only been six or seven weeks in the house, it seemed cruel; and every time she thought of her sister's beautiful face, she knew how hopeless it was to think that he might ever return to her. There seemed nothing left to live for; no one loved her—no one save her brothers, and sister Sally, and even they were getting new tastes and new ideas, and learning to live their lives without her. She would have given anything in the world if some one would have cared for her if only a little, it seemed such a blessed thing, and she shivered in the warm air as she thought of Adrian Fuller's tender tone when he spoke to her sister, and remembered how different had been his manner to herself only that afternoon. She looked up presently, and stared back across the garden at the house, then went slowly down the pathway, and in-doors. She listened for a moment, and heard the sound of cheery voices in the sitting-room; it seemed like a world out of which she was shut, and then she went up-stairs to her own room again, and looked herself in.

"No one will miss me now," she thought; "and I feel as if I could never see him again."

CHAPTER XIX.—THE SCENT OF THE ROSE.

It seemed to Dorothy when the morning came, that she was years older. "The world was under my feet the other day," she said; "but now I feel as if I carried it on my shoulders;" and the old vexed question came back to her, "What do we live for, I wonder?" "Dorothy, what is the matter?" Netta asked—there was something in Netta's manner that made Dorothy recoil from her—"you look as white as a ghost. I expect Mr. Fuller this morning, and want you to put the study nice and neat." It used to be Dorothy who expected him once.

"I won't!" and she turned round and faced the Beauty with a firm set face.

"Dorothy, what's the matter?"

"Nothing is the matter, only I won't do as you tell me, and I won't let you order

me about. You have come home and spoilt my home for me, even the garden," and the tears came into her eyes, for she had so loved the garden; "and you have turned every one against me; no one cares for me, no one at all, and—and you have taken even Mr. Fuller away from me."

"I! how can you be so foolish, Dorothy! I have not taken Mr. Fuller. I have only tried to prevent you from making yourself foolish; why, he could see you were in love with him, and knew it as well as I did."

"He didn't!" said Dorothy, with flashing eyes and throat dyed crimson, as she stood almost chained to the spot on which she stood, while a faint sick feeling sent a chill into her very heart. Presently, slowly and deliberately, she turned round, and looked at Netta, at her beautiful face and golden hair, at her small white hands and the graceful snowy frill round her white throat, and (for she was so great a lover of all that was beautiful) she found an excuse for her old companion, though she read her own hopelessness in her sister's soft blue eyes. "He didn't!" she repeated softly, her head drooping, and the pride that was new stinging her till she felt almost cowed.

"He did," repeated Netta; "he told me so."

Then the pent-up passion in the girl's heart found expression.

"It is too bad!" she exclaimed, bursting into passionate tears. "And he shall see how mistaken he was, for I will never see him more! And Netta!"—for she determined to tell her sister all she had overheard. "Last night—"

"Netta!" called Mrs. Woodward; "Mr. Fuller is here, waiting for you."

"Say I am not very well," said Dorothy, pleadingly; "and let me lie down a little while; I am so very tired," she added, in a sorrowful voice, that touched even Netta, for she bent over and kissed her sister, though Dorothy shrank from the embrace.

"Lie down a little while," she said, and went down-stairs. "Poor little thing!" she said to herself, as she went; "I wish I had not been so cruel to her. She little thinks how well I understand it all!"

"Mr. Fuller is in the study, Netta," Mrs. Woodward said, meeting her at the foot of the stairs, "and I have a note for you from Sir George Finch," and she held it out.

Netta's fingers trembled as they took it, and she sat down on the stairs to read it, and having done so, went into the study to Adrian Fuller.

There was not much painting done that morning; they sat and talked—Adrian Fuller and Netta Woodward—not the Netta who domineered over the household, but a softer, better, more womanly one who seemed to have taken her place.

"Do you know that I am not half so good as you imagine," she was saying, gravely looking out at the wild old garden—"not half. I should not make you happy, as you think I should; and poverty—and she almost shuddered—"poverty would kill me."

"You shall never know it, my darling," he said; "I will work for you, and make a home worthy of you."

"You only love me in idea," she said calmly; "and because you think I am pretty; I believe in reality that you care more for my little sister Dorothy."

"She is a mere child," he answered impatiently.

"No, she is a woman, and you know it, Adrian," her voice was almost sad, for she thought of the weary face she had left above. "And she would love you far better than I should, and not mind being poor, and though you say you would work for me—"

"Work!" he interrupted, "I would do anything for you, Netta. Oh, my dar-

ling!" he said, going over to her, and looking down into the clear blue eyes that turned shyly from their long gaze into the garden to meet his own. "There is nothing in the world I would not do for you, if you would once say that you loved me."

She seemed to be struggling against her fate, as she answered—and there was no acting or make-believe in her voice—"I do love you, Adrian, but—" and she almost held him from her—"I must not be bound by these words, remember, and there is no engagement or anything like one between us." She gave a sigh of relief as she said the words, and let her head droop for a single moment on his shoulder—"I loved you from the very first, as you did me." How strange it was, that even as she said what he had so longed to hear, there crept over him a feeling of doubt and misgiving, something that was almost like regret, as he thought of the Dorothy whose rose was yet treasured, and whose happy feet had wandered by his side through the summer fields not three months since.

CHAPTER XX.—ON HER WAY.

"I will take it, mamma," she said, eagerly; "it is the day all the people come, you know, and you must not be out, and I do so hate visitors."

"What is the matter?" asked Netta. "An important letter has come for your father, sent here by mistake, and I thought I had better take it to him."

"Oh, you can't go," the Beauty said; "we shall have some people here presently; let Dorothy go." It was four in the afternoon.

"And I should like it," said Dorothy, eager to get away; "it is a long, long way to the Strand, but I shall walk it, and then I shall go into Covent Garden coming back, and walk down the centre avenue and look at the flowers. Yes, do let me go, mamma."

So Dorothy went.

It was a long way, but she was so thankful to be out of the house and thoroughly alone, and she drew her hat, a little black straw absurdity, with a tuft of black feathers, over her eyes, and trudged along. She was so wretched; so utterly lonely and miserable, and so tired with fretting; she longed to lie down by the way to sleep. "I am sure it would be a blessing," she thought; "and I am of no use in the world now at all," and pondering over that thought, she went into her father's office, and delivered the note. Mr. Woodward was engaged; she did not ask to see him, and came away at once.

"I am glad papa was engaged," she said to herself, as she made her way from the Strand to Covent Garden. She delighted in the centre avenue, most of all at spring-time though, when the primroses and the snowdrops and violets first came; but it was a pleasant dreamy walk always. There were summer flowers in profusion, though it was late for them, but they all seemed to Dorothy as if they belonged to a world she had left. She was getting angry with Adrian Fuller, more and more every time she thought of him, for even if he had seen she liked him he might have kept the knowledge to himself, and not have talked about it to Netta, and have told herself, as he had in manner if not in words, that it was useless. It was a terrible thing to remember, and pride and sorrow struggled for a mastery, till her cheeks burnt, and yet the sorrowful tears were in her eyes.

"I must go home," she said, with a sigh, and she took a last look at the masses of flowering shrubs and trees, all heaped together in a small space at the end of the avenue. Suddenly some one touched her shoulder.

"Miss Dorothy," said a quiet voice. She

turned round quickly. It was George Blakesley.

"I am so glad to see you again," he said; "I called at your house this afternoon to apologise for not coming last night, and I heard where you had gone, and that you should come and look at the flowers, so I told them I would try and find you, and bring you home again."

"No," she said, hesitatingly, for she had so wanted to be alone.

"Yes, do let me," he pleaded; and then she laughed a little, she could not help it, for he seemed to think it would be such a treat, and so she assented, and they went up the avenue once more, and he bought her a cluster of roses at one of the grand shops, though Dorothy protested against it; he seemed so pleased to see them in her hand, though he said little, and Dorothy could not help—it was not in woman's nature to help it—being a little flattered and pleased, and contrasting his manner and that of the others, who let her live among them unnoticed and uncared for. He came at a time, too, when she was so unconsciously longing for sympathy, or to be soothed, and raised from all to which the past few days had lowered her.

So they set out together on their way back. It was nearly half-past six when they left the centre avenue, and it was a long way to Hampstead, but they both liked walking.

"I was so glad when I saw you," he said; "I caught sight of that little funeral-like plume on the top of your hat, and thought you were beneath it. They had got a good way on their journey when he said this."

He was always quiet, and did not talk very much, even that evening, and Dorothy looked up at him, at his broad shoulders and faded straggling beard, and at his untidy dress—he was always careless in his personal appearance, and yet he could not be mistaken for anything but a gentleman. He talked to her, as Adrian Fuller never did now, of books, (but of books that were altogether of another type from those she had loved to linger over in the shady garden) and of his work and studies, and many things that were beyond Dorothy, until at last she wondered if after all he might not be able to understand her, and to answer that question which she was always vainly asking herself. They were nearly at Haverstock Hill before she found courage to ask him about it. He had been silently walking by her side for some minutes, as if almost forgetful of her presence, and yet he was thinking of her intensely.

"You are so fond of work," she said wonderingly; it seemed strange that any one should find happiness in what so many tried to shirk.

"Of course I am; and if I were not I would make myself so."

"Do you know, Mr. Blakesley," she said, at last, with a sigh, "I do so often wonder what we live for!"

"The old question, Dorothy, in another form," he said; "we live chiefly to be of use to others, to do some good which shall repay the world for its life and light and shelter."

"The old answer," she said, fretfully; "you think every one should work. Yet, for instance, what *could* I do?"

"You can help those around you, and try to make their lives better, if only in little things; and you can do a great deal."

"No, there is nothing I can do, excepting just reading and playing, and things like other girls."

"Do what you can do best, or learn something and strive to do it as best it can be done, and improve upon it and make it useful to others. There is always plenty of work for those whose hands are willing,

and, depend upon it, it is one of the keys to happiness. Everything must be paid for, Dorothy, and the good we do and the works we leave, are the means with which we pay for our place in the world. We cannot even rest till we have earned the right to enjoy it."

"But I do so hate work," she said; "and it isn't *wrong* to do nothing, is it?"

"I think it is," he answered; "certainly, from a religious point of view it is. Half the teaching of Christ may be summed up in helping those around us, and working. Nay, if we do these two things properly and thoroughly, we shall have accomplished half of our duty towards our fellow-men. We have no more right to squander away our lives in idleness than we have to squander away our own or even another person's money with which we are entrusted."

"I shall never be of any use," she said, hopelessly. They were near Hampstead now, and she was wondering if Adrian Fuller was there as usual. "Did you see Netta?" she asked, changing the conversation suddenly—"I mean this afternoon?"

"Yes, I went out into the garden to her," he answered; "she was sitting under the sycamore-tree with Mr. Fuller."

She turned away with a quick movement of impatience.

"There is a short cut this way," she said, presently, about to turn off.

"Let us go the long way," he answered, taking her hand, and drawing it tightly through his arm. "I want to talk to you," he said, awkwardly, but she only shrank away from him. "You know what it is about without my telling you. Don't you think you could give me a different answer from last time?"

"No, oh no! indeed!"

He did not reply, only still kept hold of the hand upon his arm. They were among the Hampstead lanes by this time, and no one could see them, so they went a little farther on their way; she thinking how different this was from the tone of those at home. They did not care for her; and here was George Blakesley by her side longing to spend his whole life with her. She turned round and looked at him, as if to see whether he was different from other people. He was not handsome like Mr. Fuller, that was certain, and she remembered that Tom had said he was "washed out," and she understood what he meant. No, he did not look like a hero, and yet there was something gentle about him that pleased her, especially then, when she longed so much for sympathy. He looked down into her face, and he had soft kind eyes. "Well, my dear little child," he said, softly, "what is it?" There was something so grateful to the girl in his manner, and he called her child, too, just as Adrian Fuller always did.

"I was wondering," she said, in a dazed manner, "if you—" but she stopped, and could not finish the sentence. He did for her.

"If I love you? was that it, Dorothy? I love you more than any one in the world," he said; "and the greatest desire I have in life is to marry you."

No one had ever loved her but he, this clever man beside her, who said he cared for her more than for any one in the world. She could not help being touched by it, and it soothed her pride too, which had been so wounded, and for a moment the thought shot through her, that if she married George Blakesley, Adrian Fuller could never again think and tell Netta (her cheeks burnt with shame as she remembered it) that she was in love with him. The tears came into her eyes, and rolled slowly down her cheeks, and he, seeing them, bent over her, saying tender things and soothing ones, begging her to care for

him as he did for her, his dear little innocent girl, whom he had not been able to forget.

"Try and care for me, dear," he said; "you shall not be married yet, or annoyed, and I will wait till you have learned to think I am not so dreadful as you do now."

"It isn't that," she said; "I don't think you dreadful, but I should never do, indeed, and I hate work!"

"Then you shall do nothing, my child, till some day you have learnt to hate *that*, and then we will plod on together. We cannot live our whole lives in day-dreams."

"And I should be so sorry to leave them"—she was thinking of home, but suddenly she stopped, for she knew how little they would miss her; she was nothing much to them, and though George Blakesley said she was the world to him—"I mean Will and Sally and Tom."

"They should come and see you and you them as often as you please."

She went on a little way farther. They had walked about so long; it was getting dark, and the shadows were clinging about the trees, and lingering low over the fields—the trees and fields among which she had walked with Adrian Fuller only three months ago.

"The same, the same, yet not the same, Oh never, never more!"

"Well?" he said; and he came to a standstill, and stood looking at her.

She looked back at him long and wearily. She was so tired of the world and of all in it, that she did not care much what became of her; but she thought it would be something great to have the power of making a whole life happy, as he said she could make his; she, a simple girl who knew nothing beyond her own fancies and dreams, and scraps of knowledge picked up in the wild weedy garden at home, and he, a clever man, sought for in society, and listened to with attention by the thoughtful and educated men of the day. She thought, too, of his words long ago, that in life we should all try to make something beautiful, and that she could make his life so.

"Would it make you so *very* happy?" she asked, slowly and sadly; for it was like taking yet a last farewell of the old life and the old dreams.

"My dear child," he said, gravely, holding down her hands and looking into her face, "it would make me more happy than any words can tell."

She made no reply, only let her head droop low down on her breast to hide the tears on her cheeks again.

"Very well," she said, faintly, at last; and then George Blakesley knew that he was accepted; and so Dorothy was engaged.

She almost tottered on, clinging to his arm, not that she repented yet, at any rate, only the feeling was so new and strange. Then suddenly, when they got to the gate, she began to realise all that had happened, and to feel afraid.

"Don't tell them," she said; "don't let any one know."

"Why not?" he answered. "They must be told, you know."

"Oh, but not to-night," she pleaded.

"You are not ashamed of me, Dorothy?"

"No, oh no; only they will all be in the garden;" and she was almost thankful when she thought of how Netta and Adrian were probably together—for what she had done.

"Well, I am not going to stand up and make a speech, dear; you must leave things to me now;" and he touched her hand.

And then, with a caged feeling, and a frightened step, she entered the house.

(To be Continued.)