

**PAGES  
MISSING**

# Dominion Churchman.

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## SPECIAL OFFER.

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THURSDAY, NOV. 30, 1876.

The Turkish Question still agitates the public mind of Europe, which looks now for war, now for peace, according as some little incident or some trifling utterance from a high functionary may seem to indicate. The Czar has written a most pacific note to the Queen, disavowing ideas of conquest, or of permanently occupying any part of the Turkish Empire. He expresses his surprise that the English people should be so suspicious about his intentions, and declares that his sole object is to secure a certain amount of freedom for the Christian provinces of Turkey. All at once, on the receipt of this note, a whole continent settles down into a feeling of comfortable satisfaction in the expectation of peace. When, suddenly, comes the news that Russia is marching her armies towards the frontier; and then everybody talks of war. The intelligence received states that "the Czar while pretending to be anxious for peace, is actively preparing for hostilities, and has actually ordered large bodies of troops to the front. Several important Russian ports have been obstructed by torpedoes, and merchant shipping have been instructed not to attempt entering such ports except in daylight, and then the aid of a guardship must be secured to pilot them into the harbors. The principal harbors thus obstructed are Sebastopol, Kertch and Odessa." And the despatch adds: "We may look for open hostilities at any moment." There is a great deal in both these aspects of the case that arises from misconception. On the one hand, the Czar's intentions and plans may be pacific enough, but the traditional policy of Russia is conquest; and it is more than thirty years ago that the *Moscow Gazette* declared that the next articles of peace between Russia and England would be signed at the gates of Calcutta. So that accustomed as the English people are to be frightened at shadows, the Czar need not wonder if a Russian "scare" is occasionally got up. On the other hand, the Czar may be anxious for peace, but when he found the Turks throwing obstacles in the way of an armistice, and actually fighting a pitched battle when pretending to be arranging for the suspension of arms, it became time for some one to interfere; and as both Austria and England

have left the cause of the Christian provinces to the protection of Russia, she has no alternative but to move forward in their defence. Let the English Government once show itself prepared to protect those provinces, and from that moment Russia has no excuse for interfering. At present, however, the power of England appears to be ranged on the other side. The latest intelligence states that Russia purposes to occupy Bulgaria temporarily; and that England consents.

The same cloud of uncertainty rests on the result of the Presidential campaign. All the States except Florida have been claimed and acknowledged by both parties; and even Florida is considered doubtful. There are also charges of contemplated fraud on one side and of contemplated violence on the other. To guard against fraud, a number of the leading men of both parties have posted off to New Orleans to inspect the counting of the votes. Should they find more votes in the ballot boxes than the whole number of inhabitants in any of the districts the result might be startling; but it would not be the first time such an event occurred. What most particularly occurs to us is the utter want of confidence the people of the United States have in their own institutions when those institutions are in the hands of another party than their own. A great clamour is raised for an improvement in their national elections—the abolition of the electoral college—an election of the President directly by the people—constitutional measures for the protection of the nation against fraud or violence—and everything else besides. So that we are driven to the conclusion that the Republican institutions of our neighbors have not reached that sublime state of absolute perfection some of them would have us believe.

More detailed accounts of the Arctic Expedition have reached us. After the ships were frozen up, sledge parties were formed, one of them was away in a direct line for the pole, but in seventy-two days only advanced seventy-three miles; which is only about forty miles further than was reached under Sir Edward Parry about fifty years ago. The highest altitude reached was 83deg., 20min., 26sec. The thermometer registered 72 degrees below zero. They came to the region of perpetual ice, which is a hundred feet thick, and is withal so rugged and piled up sometimes to the height of fifty feet that travelling over it is next to impossible. And yet the *Athenæum* remarks:—"We may be sure that neither scurvy nor ice, darkness nor polar sea, the antipodes of open, will scare our gallant countrymen from again attempting 'the one good thing of modern geography.'" The expedition registered the usual quantity of frost bites and scurvy. The loss is stated to be four men out of a hundred and twenty.

## ADVENT SUNDAY.

The principal festivals the Church has adopted for the Christian year, are preceded by a season of preparation, and followed by a continuance of similar services to those of the festivals, which may serve as the echoes of their songs of triumph, and aid in deepening the sentiments and feelings the festivals themselves were designed to produce. Thus Christmas is preceded by the season of Advent, and is followed by twelve days of continued Christian joy which end with the Epiphany. The observance of Advent was, no doubt, introduced into the Church at the same time as that of Christmas, although the length of the season has been by no means uniform. In very ancient times it was certainly used for special prayer and discipline, and the Greek Church has always used a Lent before Christmas as well as before Easter. The principle generally carried out seems to have been to increase the number of solemn services generally adopted, and to maintain a greater reserve in the use of lawful indulgences. Such an observance of the season commends itself as one which will form a fitting introduction to the joy of Christmas, and which will also be consistent with that contemplation of our Lord's Second Advent, which has always been, more or less, associated with his first appearance. Indeed, Advent is to Christmas what St. John the Baptist was to the First coming of our Lord, and what the Christian Ministry is to His Second and more glorious Advent.

In this season we are taught to look forward to the glory of Messiah; and the contemplation of this will naturally produce feelings of self-abasement. Before coming to Bethlehem, and seeing the Holy child in the manger, we are bidden to gaze on the splendor which belongs to Him: and therefore the four Sundays in Advent set forth by the Holy Scriptures appointed for them, the majesty of our Lord's Person and Kingdom. The Festival of the Nativity is to represent to us the lowliness to which the Eternal God condescended to stoop in becoming man; and we begin at that time the particular observance of each great act in the mystery of the Incarnation. And before we come to the contemplation of the man Christ Jesus as the Babe of the humble Virgin, we are directed to prepare our hearts and minds for a proper estimate of the wondrous mystery by dwelling on the keynote which sounds in our ears through Advent:—"Behold thy King cometh;" a meek and helpless Babe, but yet Divine. The first Advent was one of humiliation and grace: the second will be one of glory and judgment. "The similarity of each song of the Church for each Advent is truly remarkable. For the one, we sing:—"Hosanna to the Son of David; blessed is He that cometh in the name of the Lord, Hosanna in the Highest,"

And for the second we say:—'Even so, come Lord Jesus.' So that we have presented to us, by the Church, a direct manifestation of our Lord Jesus Christ in His human nature, as well as in His divine nature, to be the object of an unceasing adoration."

The first lessons for the Sundays immediately preceding, and immediately following Christmas, are most appropriately taken from the writings of the great evangelical prophet, who so rapturously and so magnificently pours forth the rich melody of his prophetic announcement of the future triumphs of Messiah, and who so pathetically and so minutely alludes to the various circumstances connected with His lowly humiliation. The profoundness of this prophet's thoughts, the loftiness of his conceptions, the richness of his imagination, the wide extent of his prophecies, and their distinct and minute allusions to Him, who is the Desire of all nations, raise him to the very highest rank among the prophets. The chapters selected for Advent Sunday are among the noblest and the finest to be found in the whole Book of God, and should be carefully and devoutly studied with a full recognition of their direct reference to both the first and second Advent.

The COLLECT for this Sunday is peculiarly appropriate for the occasion, and is remarkable for its wonderful richness and fulness of expression. It was composed in the year 1549; and of itself, is almost enough to prove that there are features in which the Church has lost none of her ancient glory. The two visitations of Jesus Christ to our earth are vividly contrasted; and our interest in both of them is clearly indicated. Our duty in connection therewith is likewise distinctly and comprehensively stated. What expressions of human language can include more in the way of duty than the words of St. Paul:—"Casting away the works of darkness and putting upon us the armour of light?" The ultimate result of the whole—the rising to the life immortal—is also ascribed to Him who liveth and reigneth with the Father and the Holy Ghost. All this is attributed, in its origin, to the grace of God; and we cannot but remark how fully our obligations to that grace are asserted in the liturgy of the prayer-book—so much more distinctly and repeatedly than in the articles—which are chiefly remarkable for containing much less evangelical theology than the other parts of the prayer-book. The Collect before us is a compendium of a very large proportion of Christian teaching.

The EPISTLE contains that admirable exhortation of St. Paul's, contained in the thirteenth chapter of his epistle to the Romans, in which he contrasts the works of the flesh, as works of darkness, with putting on the Lord Jesus Christ; the works connected with which he terms an armor—the armor of light—and that because the night is far spent. In the language of the writer of the

Second Book of Esdras, (xiv. 10.) "The world hath lost its youth, and the times begin to wax old." The night of the world's dark history is rapidly passing away. Its scenes of confusion, bloodshed, and war, its crimes which have entered into the ears of the Lord of Sabaoth, its accumulated guilt of several thousand years, its open defiance of the King of Heaven, its alliance with the Kingdom of Satan, its wilful ignorance and vice shall soon be closed for ever. The revelation of the Man of Sin, who shall oppose and exalt himself above all that is called God or that is worshipped, will only be the complete development, the summation, of the moral and political evil, the seeds of which have already sprung up and blossomed in several periods of the world's darkest history. And if the voice of prophecy means anything at all, the Divine counsels in reference to this dispensation have nearly all been exhibited. But "the day is at hand"—the day that brings the Lord Jesus Christ down from heaven, not as the humble babe, but as the King of Kings and Lord of Lords; when he shall sit on the throne of David and shall extend His kingdom over the world. Because then the night is far spent, St. Paul invites us to lay aside the works of darkness and to put on the armor of light, or as it is expressed further on—to put on the Lord Jesus Christ; which is an armor, being a defence against attacks from the enemy without, and furnishing weapons for aggressions on the kingdom of darkness.

The GOSPEL contains an account of one of the few illustrious instances in which the Lord manifested His triumph during His sojourn on earth. It took place on the Sunday of Palms, a little before His crucifixion, and was no doubt intended to pre-figure His future triumphs as the King of Glory. On this occasion, as the Jewish Sanhedrim had anticipated, the raising of Lazarus in the month of January had had a great effect upon the people, and on the Saturday evening before Passion Week, great numbers had gathered at the house of Lazarus, that they might see both him and the Lord. On Sunday morning, the throngs that had come from all parts to keep the feast, set out again towards Bethany, some curious, some believing, and others anxious to judge for themselves, of Him who claimed to be Messiah. They met Him with His little band of followers at the brow of the hill, where the downward path began, and where the whole city was to be seen in its glory. The sharp steep Valley of Jehoshaphat lay just between, its slopes crusted over with the grave-stones of their fathers, and the brook Kedron flowing along the bottom. Opposite rose the city itself, full 200 feet below the top of Olivet, so that thence its highest part could be looked over. The city wall of huge stones of ruddy marble, went climbing round the heights, crowning the precipices and looking purple in the distance. The Castle of

Antonio with its towers and battlements rose on Mount Zion. And on Mount Moriah, the glorious, white marble Temple lay spread out like a plain, showing the cloistered courts, the arched gateway, the crowds of worshippers, the Holy of Holies, whose dome was crusted over with gold glancing back the morning sun.

"A fair place, the joy of the whole world," it seemed to the beholders, and the likeness to all that had been foretold flashed on them. They knew their king was come, even as Jeremiah had promised. And others burst forth all at once the shout that hailed Him as the Son of David "Hosanna,"—"Save now" the very words of the Psalm cxviii. as we have them in the Bible version. So narrow is the Ravine of Jehoshaphat said to be that a voice from the crest of Olivet may clearly be heard on Mount Moriah in the city, and persons have been known in the present day to hold a conversation with others inside the Mosque of Omar (on the site of the Temple) by shouts with their friends upon Olivet. The whole city therefore listened to the joyous cries of the people descending the slope of Mount Olivet, and called to know who was coming; the answer came back again "This is Jesus, the Prophet of Nazareth;" while the host in their ecstasy, strewed their long, striped wrapping-garments before the feet of the ass that carried their King, and waved the branches of olive and myrtle, and the feathery boughs of the date palm tree, which is the reason the day is called Palm Sunday. Eight of the largest of the Olive trees now existing there, are supposed to be at least two thousand years old.

The subject is brought forward in the Gospel of Advent Sunday as most appropriately setting forth the claims of Messiah to His kingdom.

#### PERIODICAL LITERATURE AND THE CHURCH.

One of the most important subjects discussed in the Plymouth Church Congress, was that on Periodical Literature and the Daily Press. The subject is one which demands in this devouring age, an ever increasing attention. In opening the discussion at the Congress, the Rev. Godfrey Thring contended that a church paper for the million was the great want of the age. It should be a weekly organ and not a daily one, and it must be a "news" paper, containing a general summary of the week, without being sensational. Space must be found for everything that would interest the farm laborer, the mechanic, and the tradesman. He contended that there should be a corner for poetry—especially providing that it should not be original. As occasion offered, papers should be inserted on the history of the Church of England, showing how much our political freedom and learning, and the high place England had taken among the nations, were due to her influence; also biographies and anecdotes of eminent persons, and men who had risen

from the ranks by their energy, perseverance and genius. In politics, it must be independent, giving support to all measures for the good of the country from whatever side they came. It should have an honest, straight forward, Church of England tone, and its leading articles should not all be ever harping upon church matters. If they did, the paper would never touch the fringe of the great multitude for whom he designed it. They should therefore deal especially with the great social questions of the day; and above all things, they should keep clear of the "goody" style. Correspondence should be encouraged, and extracts given from articles in the principal dailies. Lastly, he particularly urged that it should be conducted on principles of common sense.

The Editor of *Our Own Fireside and Hand and Heart*, Rev. C. Bullock, thought there were serious difficulties in the way of establishing a daily organ for the Church. As a secular paper, it would have formidable rivals; and it would have to eschew party in an ecclesiastical sense. Another difficulty would exist, about funds. The *Hour* cost its proprietors £70,000, and failed after all. He recommended utilising the existing press. He had lately noticed a tendency to introduce, in a local newspaper, attractive literary features, social, scientific, sanitary, amusing; and he was persuaded that a column judiciously selected and voluntarily contributed would be regarded as helpful aid by many provincial editors. The humanity question, temperance, and other movements might be introduced; and above all, the sunny side of religion might be introduced and its essential truths commended. The Church paper should be the pulpit in the home, but not written in the pulpit style.

The press was defended by Mr. Gilbert Venables from the harsh language sometimes bestowed upon it. He blamed others, however, who were not successful in their efforts to utilize it. In illustration of this point, he suggested a case, as follows: On a given day in a given town, let there be two grand functions, one Roman Catholic, and one Church of England. Accounts of both are sent to the same paper, and only the Roman Catholic appears; so that the disappointed parish parson imagines the editor is in "the pay of Rome." But what is the reason? It is this: On the evening of the given day, the sub-editor of the paper, on coming to his desk, will find some such telegram as this from the Roman Catholic official told off for the purpose—"Expect seventy-five words from me to-night about the opening of St. Winifred's here; Archbishop Manning preaches." In due time the wire brings the seventy-five words arranged so as to tell everything, and to give the sub-editor not one moment's trouble. The whole business has cost the senders two shillings, and the paper has a good paragraph of news for nothing. Some time the next day our own Clergyman, remembering how successful was the laying of the foundation stone of his new church the day before, is impressed with the idea of sending an account to

the papers. The organist or schoolmaster is commissioned to write it. Full of the importance of the duty and the event, he elaborates a composition, which would fill a quarter of a column, mentions everybody's name, and puffs his friends. Posted that day, it arrives in the sub-editor's hands as he is making up the paper for the next day, four days after the event. He looks at it, struggles with it, cuts out superfluities, wastes perhaps three minutes over it, and when he comes to the puffs, pitches it into the waste paper basket with an exclamation of disgust. Mr. Venables said he took a Roman Catholic case, because in these matters the Roman Catholics make fewer mistakes and lose fewer opportunities than any people he knew; although what is true of them is also true of many others. They take care that nothing they do shall remain hidden, and they take pains to find out how it may best be put into the hands of journalists with a view to publication. They know the value of time; and above all, they have some idea of the relative importance of events from the journalistic standpoint, and can tell what would be thought worth a hundred lines, and what must be kept for twenty-five. Mr. Venables also recommended that a damaging mis-statement or misrepresentation should never go uncontradicted. It should be contradicted without imputing malice, without heat, without showing contempt of ignorance, humorously if possible, but certainly in few words. In illustration of the way in which he thought the clergy should utilize the press he said that—some years ago, in a midland county, there was started a county paper, whose principles bid fair to be everything that, from the Church point of view, was dangerous and abominable. The clergy and their friends were distressed and alarmed; but one of them, who was in charge of the parish where the publication first saw the light, took a different view. He subscribed. He sent a letter on some topic of interest, and it was gladly inserted; he sent leaders on various subjects, and they were adopted—for these new enterprises have to be economical. In short he quietly became the controlling spirit of that paper till the time when, many years afterwards, regretted by all orthodox churchmen, it ceased to be published. Mr. Venables said the story in question was no fable, for the clergyman was his own father.

In the course of the discussion which was continued for the usual period, the Rev. W. J. Knox Little, thought the press was becoming a vast despotism from the practice of anonymous writing. He thought the *Guardian* did a great work because it contained such a mass of information. He confessed he had something of a liking for that "Penn'orth of spite," the *Church Times*; first because it was so very clever; secondly, because it was really so very outspoken; and thirdly, because it did not deal with that kind of clap-trap into which religious papers were so likely to be led. He thought that with its cleverness, if

it partook of a little more charity towards persons, not towards special opinions, it would be a useful organ. If its tone were only more elevated, it would be excellent. On the other hand, there was a paper, the *Rock*, which all would agree might be improved in its tone. He concluded by advising not to be too hard with the daily press, endeavoring to discountenance that part of it which was simply worldly, and supporting that which was true and real.

Canon Erskine Clarke calculated that the Sunday papers had a circulation of 1,300,000, with perhaps six or seven millions of readers. He thought there was a disagreeable unreality in denouncing people for reading on the Sunday about the topics of the day, when we ourselves freely talk about them, and often take a pride in introducing them into our sermons, and thought something might be done in supplying a paper which may be read on a Sunday.

The general impression at the Congress seemed to be that the post of editor to the Utopian paper, the character of which had been sketched out by Mr. Godfrey Thring, would be very undesirable. The English custom of anonymous writing was also defended; and the clergy were recommended to send their paragraphs to Liberal and Conservative organs alike.

MR. STANLEY IN AFRICA.

This remarkable traveller has been called a "pioneer of civilization;" but the Aborigines' Protection Society and the Anti-Slavery Society appear to demur somewhat to the correctness of this appellation, and to think the said explorer may be doing as much harm as good in the land he has undertaken to discover. It would appear from his own statements, written on the spot, that in making his way among the population there, he has been unnecessarily and therefore unwarrantably shooting down the natives, just merely to give an idea of what he can do in case they were to attack him. This is too much like the plan which has often been pursued by the "pioneers of civilization" in the South Seas; and hence the murder by the natives, of some of our best and most valued men. The two above mentioned Societies have addressed a memorial to Lord Derby on the subject, whose official answer states that: "His Lordship has read with great regret reports of the circumstances which seem to have taken place in connection with Mr. Stanley's exploration, and which have created such a painful impression in the country." His Lordship cannot but hope, looking to the character which Mr. Stanley has won in this country by his expedition in search of Dr. Livingstone, that he may eventually be able to afford some explanation or justification of his proceedings, which is not apparent from the reports which have been as yet received. Mr. Stanley not being a British subject, of course the British Government can have no authority over him. In reference to the Foreign Secretary's charitable hope, it is remarked that the

only comment which suggests itself is that Mr. Stanley up to the present time has been the reporter of his own proceedings; and if he is to be judged out of his own mouth, the appearance of any subsequent explanation or justification of his proceedings is in the last degree improbable, and that for the simple reason that he sees nothing which requires to be explained or justified. We would, however, rather feel inclined to agree with Lord Derby in the expression of a wish that some further explanation can be given of his summary proceedings. The present aspect of them is anything but satisfactory; and it would be a source of the deepest regret if the fair fame of this great African traveller should be sullied by a single act of wanton cruelty. The mischief that might be done in that way would probably be irreparable, and would prove a great hindrance in the way of future travellers and missionaries. There appears also to be an impression in England that Mr. Stanley has been guilty of "an audacious assumption of an English Mission;" and much gratification is expressed in learning that "Lord Derby will cause her Majesty's consuls on the east coast of Africa to be instructed to intimate to him, if any means of communication with him should be open to them, that he has no authority to use the English flag." The extent and importance of the fields lately opened in the middle of Africa, for missionaries, are so great that every effort should be made to prevent unnecessary hindrances and obstructions.

PLAIN LECTURES ON THE  
PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 16 (Continued.)

Then our Collect brings us to *Easter*. The word *Easter*, it is generally concluded, is derived from an old Saxon word which imports 'Rising'—and thus signifies the day which our church keeps as the anniversary of our Lord's Resurrection, for "if Christ be not risen then is our preaching vain, and your faith is also vain."

*Ascension Day*.—When our minds follow the eyes of the disciples as they stand gazing up into heaven, and we hear the angels tell us as they told the first Christians "This same Jesus whom ye have seen go up into heaven shall in like manner so come from heaven," and our *Collect* reminds us to "ascend by faith, in mind and heart to that place where the Author and Finisher of our Faith ever remains our Great High Priest, making intercession for us."

Such is the teaching of several Collects. In them and by them we are aided in our remembrance of the Descent of the Comforter, of the proto-martyr St. Stephen, of the martyrs in deed but not in will, the Innocents, and of all the blood by which the Lord's Harvest-field has been watered, of the disciples whom the Lord chose, the twelve apostles, who are the stones laid next the great corner stone in the spirit-

ual temple of the new Jerusalem, Andrew, Thomas, Philip, James, Barnabas, Paul, John, Matthew and all those "who have departed this life in the fear and faith of Christ."

We begin the Church's year with Advent. For each Advent the Church has one song of praise, "Hosanna to the Son of David, Blessed is He that cometh in the name of The Lord, Hosanna to the Highest, Even so come Lord Jesus." Thus the Christian year opens on this Sunday with a direct representation of our Lord Jesus Christ to us in His human nature as well as in His Divine nature, to be the object of our adoration.

How can we do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion and Teacher of the Apostles, the Healer of the sick, the Man of Sorrows, The Dying, Crucified One! But we must *adore* as well as *love*, and we must not fail in all these to recognize the Triumphant King of Glory who reigns over the earthly Zion, and over the Heavenly Jerusalem.

No contemplation of the humility of the Son of Man, must direct our eyes and thoughts away from the contemplation of His Infinite Majesty, of whom the Father saith when "He bringeth in the First begotten into the world" "Let all the angels of God worship Him."

"Lo! the Lamb so long expected  
Comes with pardon down from Heaven,  
Let us haste with tears of sorrow,  
One and all to be forgiven.

That when next He comes with glory  
And the world is wrapp'd in fear,  
With His mercy He will shield us,  
And with words of love draw near.

Hymns A.M., Or. Ed. 88.

BOOK REVIEWS.

COUNTRY LIFE IN SYRIA:—Passages of Letters Written from Anti-Lebanon. By Harriet Rattray Seeley. Jackson & Halliday, London.

At a time when, like the present, attention has been called so strongly to the East, there is naturally a desire to obtain all the information we can as to the modes of life, educational influences, and religious tendencies of the various peoples who are—unfortunately in many respects for themselves—the subjects of the Sultan. During the Russian war we were tolerably well read up in much that related to the Ottoman empire, but after the peace, attention was directed to other lands, and some persons, if not quite as hazy as Punch's military worthy, who supposed the Montenegrins to be, of course, *negroes*, have yet little if any knowledge of the country beyond that acquired from books which deal principally with topics centering in Jerusalem, or the memorable scenes of our Lord's earthly ministry.

It is with pleasure then that we welcome such a volume as "Country Life in Syria," which is not the production of a mere "book-maker," in which the scissors and paste-brush enter largely into the manufacture, but which gives from personal observation gathered during a settled residence of many years in the Anti-Lebanon, most effective sketches of every-day life and character. Although not so stated in the work itself, yet the volume is composed of

letters addressed without any intention of publication by the authoress to friends and relatives in England. The subjects were justly considered so well and freshly treated, that the publication of the present volume was decided upon, and no one can read the book without endorsing the judgment of those who decided to commit it to the press.

Owing to the ill-health of Mr. Rattray he went with his wife to reside in Syria, farming a district under the Turkish government, and their experiences of that country are related in the volume before us, which, we trust, is only the forerunner of more from the same clever pen. The work is prettily illustrated, we presume from pen and ink sketches by Mrs. Rattray.

Of the treatment towards Christians Mrs. Rattray speaks thus, "The Moslems are growing domineering and insolent to the Christians. The town of Muallaka hashitherto had Zabtichs, or native policemen, selected from Christian sects. They are now superseded by Moslems in spite of the remonstrances of the inhabitants. A short time ago, one of these Zabtichs fired upon a Christian, without the slightest cause, while the latter was sitting peaceably at his shop door. The Christians succeeded in having the Zabtich imprisoned. Before the latter had spent one night in confinement, he and the keeper of the prison had absconded together, and nothing more was heard of the affair. This new state of things has already affected our business transactions. There has been, of late, a black Cadi, a native judge, at Baalbek, who comes from India. He detests the English, and loses no opportunity of abusing our Government. John thinks he may have left his native land at the time of the mutiny, and perhaps had good reasons of his own for obtaining employment as an official under Turkish authorities. This Cadi and the Moslem members of the Mejliss, at Baalbek (the local law court is called a Mejliss), have recently behaved in the most outrageous manner to my husband, regarding certain claims recognized as legal by the English Vice-Consul at Damascus. The peasantry of the village of "Khoraibeh," which my husband has farmed for nine consecutive years, without giving any trouble either to the Turkish authorities or to the English government officials in Syria, are beginning to rise up against us. They perceive that the natives are now allowed to insult us with impunity in the open law court at Baalbek. The Cadi has informed them, that if they choose to retain any of our property, repudiating all written contracts between us and themselves, they will be assisted and protected by the native government officials at Baalbek.

Our peasantry have not been backward in availing themselves of the opportunity. Their first step was to sell our horse "Quad," which I mentioned in writing to you of our ascent of Hermon. They next sold a black donkey of ours, which also happened to be in their village, and pocketed the price of both, telling us to go and complain to our Consul. Jehn's health (never very good, for as you are aware he is consumptive) has completely broken down from grief at this new state of things. He has been in Syria upwards of fourteen years, and has never been robbed or insulted by the natives until quite recently; the change in the conduct of officials at Baalbek towards us, took place after the departure of Captain Burton. Syria had four British Consuls who made the English name respected through "the length and breadth of the land—Colonel Rose, Mr. Wood, now at Tunis, Mr. Rogers, and Captain Burton. *Tempora mutantur; so much the worse for us.*"

We can readily believe that in Capt. Burton would be displayed that firmness and determination which would obtain a hearing and redress for his countrymen.

In Canada we have advanced considerably in the speed with which we bury our dead out of our sight, but Cælo Syria is still ahead of us, for there the "people are carried to the graveyard on a stretcher about four hours after they cease to breathe." The Ontario Act which came into operation on 1st January, is a slight impediment to this expeditious despatch.

With skilful and proper management the land appears capable of yielding an excellent return to the cultivator. The "grain sealing" would strike us as a poor precaution, but as it is security against Syrian roguery which appears to be extraordinarily developed, it certainly must be an admirable device. "After the grain has been trodden out by oxen and winnowed, and sifted by hand, it is swept into round conical heaps, and stamped with a large wooden seal, engraved with John's initials, in letters about four inches in size. This precaution is intended to keep the peasants from stealing the grain, before it has been measured out into portions. A tenth goes to the government, and we take a quarter. You would be surprised to see how plainly the letters "J. R. S." show at a distance through our telescope. The abstraction of even a handful of wheat or barley causes the grains to roll down and deface the letters."

Some of the native traits are certainly most repugnant. "It is," says Mrs. Rattray, "quite impossible to describe the style of conversation to which the Syrian ladies listen with complacency, while they make such a fuss about keeping on their veils; as for the oaths and curses in everyone's mouth, from the infant of eighteen months, to the grey-beard of ninety, no pen can describe them. A woman on a roof in Mulallaka, will scream to a neighbor ever so far off, for the dry atmosphere transmits sound in a marvellous manner, in the vilest language that can be imagined, without making herself in any way remarkable. One wonders that the natives never seem to come to the end of their stock of opprobrious epithets, and require to resort to mathematical terms for a novelty like Dan O'Connell when he outdid the Irish-woman."

"Avarice and mendacity are universally allowed to be the most prominent traits of character amongst the natives of this country. Walking through the streets, the subject of every conversation you overhear (and the people shout so that you cannot help hearing), is always money. Even the little children, when they are not swearing, are amusing themselves counting over imaginary sums, especially boys of ten and eleven. In the towns, these urchins are wonderfully precocious in bargaining, and their natural talents for mental arithmetic are developed by constant practice."

"The Syrians" are however stated to be a good-tempered and patient people, giving way to passion far less than might be expected, when you consider the utter absence of anything like control or discipline in their bringing up, and the fact of there being none of the restraints upon their conduct in their domestic relations to which English people are subjected. Here men and boys may beat and maim the women, girls, and beasts of burden without being interfered with by any law courts or societies for prevention of cruelty to animals. The cursing and swearing appear to be more the result of natural loquacity and force of habit and example, than a sign of real ill temper and ferocity. One can never sufficiently admire the patient fortitude with which the women go through

their daily task of severe manual labor, never relaxed for sickness as long as it is possible to move about, and living upon the most wretched diet that can keep body and soul together." "Two or three times a year, on stated occasions, the boys of the towns act Miracle Plays, of the kind described by Longfellow in the notes to his "Golden Legend," and quite as blasphemous, according to Protestant ideas.

Mrs. Rattray cannot only write but act also if occasion demands it. Her account of the journey to Constantinople to obtain redress for the robbery and insults of the natives is most graphic. She speaks very gratefully of the kindness shown her by the officers of the French Messageries steamers from Beyrout to Smyrna and Constantinople. At Therapia, she applied to Mr. Hugbee of the British Embassy, who rose from a sick bed to receive her. By this gentleman she was presented to Sir William and Lady Elliot, by whom she was most kindly received, and the result was that "ten days before my return, John knew that my errand had been successful. Our good ambassador sent a telegram to Damascus, on July 17th, the day on which I left Constantinople, to enquire about our affairs. From the time the telegram arrived, the authorities in Baalbek changed their behaviour towards John and his messengers. All the machinery of our farming transactions got back into working order just as suddenly as it had been thrown out of gear. The Khoraibeh peasantry came to ask to kiss his hands, and be pardoned for their misconduct, and began carrying over the grain belonging to us upon their backs. The price of the horse was returned in full, and a donkey, instead of the one they had stolen from us. All this took place without the intervention of the Vice-Consul, merely from the fact of the news having reached Baalbek, and gone from thence to their village, that the English Ambassador had sent a telegram from Constantinople concerning Mr. Rattray's affairs. Mr. H—, the friend who ascended Mount Hermon with us, witnessed the submission of our fellaheen, the day that the men all assembled to beg John's forgiveness, bringing with them the sheikh of a neighboring village, a favourite of ours, who was to act as mediator, and to become guarantee for their future good behaviour. The hostile black Cadi was at once dismissed from office in Baalbek on our account, so people said; and Moslems in Surghaya, who owed us money, brought it up to Khoraibeh, without waiting for John to demand it, an occurrence altogether unprecedented. We have hardly known a native pay a debt without pressure—with one exception, our agent Hanna Fraigie, who is punctual in his payments."

The return from Beyrout entailed a journey of twelve hours on horseback, and we can well believe that "the fatigue of that creeping pace in a July sun" must truly have been most trying.

We have some interesting particulars of Mission work in Syria, and an account of the *emeute* at the funeral of Moosa Ata, the oldest Protestant in Zahleh. The riot had resulted from the interference of the Greek Catholic priests. "Thousands were surging against the house, or on adjacent roofs, screaming, cursing, calling us dogs and wild beasts. One woman cried out, and wild beasts. One woman cried out, "If they bury that dog in the sacred soil of Zahleh, the earth will vomit him forth." Another said, "They cut up their dead, and burn them!" "Let me see!" "See the heretics!" "God curse them, and their preachers and their books!" and volleys of similar vituperation and insult, to all of which we paid no attention whatever. Butros Agha, the chief of police, charged upon them repeatedly, but they rolled back

again like the waves of the sea. The clamour outside, and the soaring of the sirocco wind made it most difficult to speak; but I—(that is the American Missionary)—conducted a short service; when it was ended, the body was placed in a coffin, wrapped in a white cloth, as there was not a woman of the family who would make a shroud, and the crowds of young men, seeing the chief dignitaries of the town in attendance, vied with each other in carrying the body to the chapel, on the opposite side of the town. The procession was immense. Five of the Protestant young men walked in advance, singing in Arabic, "My faith looks up to thee," and "How sweet the name of Jesus sounds," and their loud clear voices had a palpably soothing effect upon the tumultuous throng. On reaching the chapel—the crowd was excessive—anxious to see what we were going to do. I was getting hoarse from sheer exhaustion, but when the Agha had literally cudgelled the crowd into silence—I conducted a funeral service. The interment took place decently and in order. I walked by Abdallah as he followed his father to the grave, and he was sad to think that none of his family was present."

We cordially recommend this interesting book to our readers, the perusal of which will, we doubt not, afford to them, as it has to ourselves, more than ordinary gratification.

CALENDAR.

Dec. 3rd.—Advent Sunday.

- Isa. i; St. Peter v.
- " ii; St. John xiii. 1-21.
- " v. 2; St. John xiii. 1-21.
- " 4th.— " xxvi. 1-20; 2 St. Pet. i.
- " " xxvi. 20 & xxvii; St. John xiii. 21.
- " 5th.— " xxviii. 1-14; 2 St. Pet. ii.
- " " xxviii. 14; St. John xiv.
- " 6th.—Nicholas, Bp.
- Isa. xxix. 1-9; 2 St. Pet. iii.
- " xxix. 9; St. John xv.
- " 7th.— " xxx. 1-18; 1 St. John i.
- " " xxx. 18; St. John xvi. 1-16.
- " 8th.—Concep. of V. Mary.
- Isa. xxxi; 1 St. John ii. 1-15.
- " xxxii; St. John xvi. 16.
- " 9th. " xxxiii; 1 St. John ii. 15.
- " " xxxiv; St. John xvii.

To CORRESPONDENTS:—Received—"H L. Y.;" "Funeral Services;" "Church Quarterly on Missions;" "Hints to Churchmen;" "Gallus Antiquus" and other articles; "Widows' and Orphans' Fund;" "Diocese of Ottawa;" "Fasting Communion;" "Song of the Church."

We regret having to defer till our next issue an account of the "Meeting of the Society for promoting Canadian and Foreign Missions," held on the 27th.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

WATERLOO.—The annual meeting of the Church Association was held in St. Luke's school-room on Monday evening, 13th inst. Officers for the year were elected, and arrangements made for lectures, etc. The first lecture will be delivered on Monday evening, the 27th November. As the main object of the Association is to promote temperance, we hope it may be as successful as last year.

MONTREAL.—The Very Rev. Dean Bond preached in the Surplice on Sunday. It is said that his Lordship the Metropolitan

wishes all the Clergy in the city to adopt the same practice. Acting upon the recommendation, it was resolved, at a meeting of the Vestry of St. George's, to favor the use of the Surplice as the proper vestment for the pulpit. It is also used in Trinity Church.

**MONTREAL.—ST. GEORGE'S CHURCH TEMPERANCE SOCIETY.**—At the usual fortnightly meeting held on the evening of the 16th inst., there was a very good attendance, and a well varied programme was successfully carried out. The Rev. Jas. Carmichael occupied the chair. Mr. Mills sang a song very finely and was encored. Mrs. Patterson gave two recitations, and addresses were given by the Revs. Messrs. Roy and Fleck. The latter gentleman stated that the first voice that was ever raised on the temperance question was that of an Irishman—John Edgar.

**MONTREAL.**—On the evening of the 16th inst., a well attended meeting was held in Synod Hall, when some very interesting information was given in regard to the mission in the Diocese of Algoma.

His Lordship the Metropolitan presided, and on the platform were the Bishop of Algoma, very Rev. Dean Bond, Rev. Canon Ellegood, and Rev. R. W. Norman.

His Lordship the Metropolitan said, in the course of the opening address, that the Diocese of Montreal took the lead in affording aid to the cause of Algoma missions, and considered that other dioceses should follow suit. The progress during the last three years had been retarded for lack of funds; however, the Bishop of Algoma had introduced no less than thirteen lay readers to keep the congregations going until clergymen could be supplied, and what was more they worked with no pecuniary remuneration. He felt satisfied they would give a hearty welcome to the Bishop of Algoma. (Applause.)

The Bishop of Algoma then addressed the audience, and made reference first to the fact that they had been enabled so far to meet the claims of the clergymen in his diocese, and that this diocese had responded nobly, and had contributed an amount of \$800 which he had expected. He showed that as a missionary diocese Algoma was entirely dependent on extraneous aid in carrying on its work. There were in the neighborhood of \$5,000 of liabilities when he had taken charge. During the year he had received from the eight other dioceses of the ecclesiastical province \$4,704.29 for the clergy fund, and aid from England which brought receipts up to a total of \$6,187.89. The salaries of clergy and teachers amounted to \$5,551; \$380 had been given to the Shingwauk Institute fund, and printing and incidentals made up a total of \$5,606, leaving a balance on hand of \$581. Their financial position was better this year from the fact that their liabilities had decreased, with one less missionary. He gave details regarding the different mission stations. In Muskoka or the Free Grant District, there were first, Severn, a backward mission station; Gravenhurst, the Northern Railway terminus and lumber centre, where a church was in process of repair; Bracebridge, 1,200 inhabitants, a mission and a church free from debt. Two more stations were progressing. Mara Lake, a picturesque place, with a partially completed church, and newly erected parsonage. Huntsville, an outpost mission, with a church hall. Lake Rousseau, a vacant mission with a newly-completed church. Parry Sound District—Parry Sound, a good church to be erected and a site promised. There were also a number of missions in this district. A missionary to the Indians was stationed on Manitoulin Island, which

was rapidly filling up, and a large church at Manitowaning, which, however, required \$800 to put it into a state of repair. A catechist was to be appointed here to aid the missionary. He hoped soon to have a Sunday-school on St. Joseph Island. Garden River Mission and Sault Ste. Marie had a nice stone church, and the incumbent was opening up stations, one seven miles back of the Sault in a most flourishing state; a comfortable parsonage was being erected at the Sault, and here were openings for several Indian missions along the Lake Superior shore, and missions to fishermen and miners who locate for a time along the shore. Thunder Bay District—Prince Arthur's Landing; the young missionary here had succeeded in building a church, and with a parsonage in process of erection. Pigeon River, the boundary of his diocese and the Province of Ontario: there were about here a number of silver mines, which received a missionary's visits. He could also report some material progress. The people were very poor, though hospitable. Graphic descriptions of a missionary's trials in the new settlements were given. The settlers were hungering for religious instruction, and their feelings were well represented by the poor woman who remarked, with tears in her eyes, to the first clergyman she had seen for three years: "We all feel like heathens." The Shingwauk Home was doing a great work among the Indians. It was in charge of Rev. Mr. Wilson. He gratefully acknowledged the fact that three of the children in the Home were supported from Montreal. He hoped soon they would be able to institute a girls' home; the few girls who had been brought into the General Home having to be returned for want of means. He gave the Indians up there an excellent character, and illustrated it by an Indian's remark, when he discovered that a white man had found and appropriated his wampum belt: "Indian never find what is not his own."

Very Rev. Dean Bond, subsequently addressed the audience and gave them weighty reasons why they should send the Gospel into Algoma, and that when any part of the body politic suffered in any way, it would have an indirect effect all through it; for political, social and moral reasons they should extend their missionary efforts.

Rev. Mr. Norman, whose Bible class supports a boy in Shingwauk Home, gave an idea of the useful trades learned in the institution, and said that religious instruction was combined; he spoke warmly on behalf of starting an Indian girls' school.

A collection was subsequently taken up, and the proceedings closed with the benediction.

#### ONTARIO.

**COMMITTEE MEETINGS.**—I hereby give notice that the Regular Meetings of the Committees of the Synod of Ontario, also the Provisional Committees, will be held in the Synod Office as follows;

On Foreign Missions, Tuesday, Dec. 5th, 7.30 p.m.; Mission Board, Wednesday, Dec. 6th, 10 a.m.; Clergy Trust, Wednesday, Dec. 6th, 8 p.m.; Episcopal Trust, Wednesday, Dec. 6th, 4 p.m. On the Constitution of Vestries, Wednesday, Dec. 6th, 7.30 p.m.; Widows' and Orphan's, Thursday, Dec. 7th, 10 a.m.; Book and Tract, Thursday, Dec. 7th, 11 a.m.; Divinity Students, Thursday, Dec. 7th, 11 a.m.; Executive, Thursday, Dec. 7th, 2 p.m.; On Discipline for Lay Members, Thursday, Dec. 7th, 4 p.m.; On Settlement of parochial Disputes, Thursday, Dec. 7th, 7.30 p.m.; T. A. PARNELL, Clerical Secretary.  
*Synod Office, Kingston, Nov. 15th, 1876.*

#### NIAGARA.

**WELLINGTON SQUARE.**—The congregation of St. Luke's Church, Wellington Square, desire gratefully to acknowledge liberal contributions to their Parochial Library from Rev. A. Sanson, and other friends, through the Rector, Rev. Dr. Green—also a handsome crimson cloth cover for Communion Table, presented by a few kind ladies of Hamilton, through Mrs. Green.

**MOUNT FOREST.**—The Bishop of Niagara administered the rite of Confirmation in St. Paul's Church, on Wednesday 22nd of November, 1876. The Rev. Mr. Cordner of Harriston was present and assisted in the service. Seventeen persons received the Laying on of Hands, two of whom had recently been baptized by Mr. Yewens, the missionary in charge. The service was a very satisfactory one, and, all things considered, was well attended. The Bishop's address, which occupied an hour, was both interesting and edifying, its doctrinal instruction being illustrated by one or two well told facts and instances of the power of religious truth and principle.

*To the Clergy and Laity of the Diocese of Niagara.*

**DEAR BRETHREN.**—The Bishops of the ecclesiastical province of Canada, in council assembled, having agreed to recommend to the faithful throughout the Province the observance of a day of Intercession, "for the great cause of Missions," and named St. Andrew's day, the 30th, or any one of the seven days thereafter, to be observed as such day of Intercession, in order to receive that Christian sympathy, which arises from many congregations uniting at the same hour in the same sacred services, I would recommend that, in this Diocese, the first Sunday in Advent should be observed as such day.

Trusting that God's gracious favor may be with you all, I am, dear brethren, yours very faithfully,  
T. B. NIAGARA.  
*Hamilton, 24th Nov. 1876.*

**MISSIONARY MEETINGS.**—The Rev. Messrs Mackenzie and Yewens, as a Deputation appointed by the Bishop of Niagara, attended Missionary meetings in the Missions of Lowville, Waterdown, and Wellington Square, in the week beginning October 23rd.

The weather, most of the time, was unpleasant, and the roads were in a very bad condition. From these and other causes the attendance was in each case small, although the several Clergy of the Missions had evidently done their part to obtain goodly numbers at each place.

The Mission at Lowville is very extensive. The zealous Missionary, Rev. Mr. Massey, often holds five services on a Sunday, and travels a considerable distance in doing so. Here meetings were held in the churches at Lowville, Massagaweya, and Carlisle. The second of these is quite a gem: a small stone edifice, thoroughly ecclesiastical in style, excellent in proportions, beautiful in appearance, convenient and suitable in arrangement, and admirably adapted to stimulate reverential feeling in the worshippers entering it.

At the first and last of these meetings the Rev. Canon Houston rendered valuable assistance. About \$11 was collected in the Mission for the Algoma Diocese.

At Waterdown six Clergymen took part in the proceedings. The Rev. Mr. Osler, (Rural Dean) and Messrs. Massey and Spencer, from the neighbouring Missions, came to the assistance of the Rector, Canon Houston, and the Deputation, so that the Missionary Theme was presented to the assembled people with much variety, the

interest of which was enhanced by some personal recollections introduced by the Rural Dean, when alluding to the sufferings of the Christians in Turkey. Here \$7.50 was offered to our missionary work in Algoma.

At the Church in Wellington Square, so supremely beautiful in its approach, by the noble triple avenue of trees, the Rev. Dr. Green was prevented from being present by sudden and somewhat alarming illness. But here again Canon Houston gave timely assistance to the Deputation and the energetic assistant, Rev. Mr. Spencer. The congregation listened attentively to the appeals addressed to them.

The week's work closed on Friday evening (27th ult.) at Nelson, where Mr. Spencer and the Deputation had the work all to themselves. The offerings in this mission amounted to about \$11.

At all these meetings a portion of the Evening Prayer was said. At some of them different Collects from the Intercession Service were substituted for a part of the Church's regular office.

At one meeting a definite and detailed statement was made to the congregation of all that had been raised within the Mission during the past year, for the several branches of Missionary work outside of itself. H. L. Y.

"PAROCHIAL PROGRESS."—Sir,—I think it may not be out of place to note in your pages the progress of the Church in this the Parish, or Township of Stamford, during my Incumbency (as Curate of the whole for fifteen years, and Rector of a portion for thirteen) of 28 (twenty eight) years. I came to this Parish (then called the Parish of Chippawa) as Curate, on Nov. 11th, 1848, and officiated for the first time on Sunday Nov. 12th. The Rector (a most kind hearted excellent man), the Rev. W. Leeming, was very ill. It pleased God, however, to help the means used, and he recovered, "and there were added unto his days fifteen years." He however did not resume his active duties until about midsummer 1849; and then only took charge of Trinity Church, Chippawa, and its congregation; leaving the villages of Stamford, Drummondville, Elgin, etc., to me. Of the Congregation of Chippawa (the present Rector being absent), I have little or no data to go upon, and therefore can say but little. At that time and up to within the last four years, "Trinity Church" was a very bald, cold looking, ill-seated church, though considered otherwise at that period. But now how changed! Its interior, though not what we may hope it will be in the due course of time, is really marvellously improved; and through the liberality of "certain" gone to their rest, and the outflow of natural feelings of the living members of the same family, and the great and untiring exertions of the present Rector, it is in a large degree worthy of the dwelling place of the Most High. Its "East Window," a memorial of the late Mr. Street, his father and mother, is worthy of "a nobler fame," and was put in at a cost of \$1000. There are very few families of the congregation that I found there twenty-eight years ago, now in the village, and but very few of them communicants; now living—about five or six. In Stamford, St. John's Church Congregation was in a worldly point of view not only smaller in numbers, but much poorer in worldly goods. This church therefore remained for many years in a very simple and unadorned state, its seats even to this day being of very primitive and I should say uncomfortable kind. It certainly had, through the exertions of I think, the late Lady Sarah Maitland, wife of the late Sir Benjamin Maitland, then Lieut-Governor of Upper Canada, a very pretentious

though cumbersome pulpit and prayer-desk, and not altogether inappropriate reredos, all of black walnut. There were in this church about thirty-three communicants at the time I assumed the charge; of this number, there are only as far as I can discern about five living, and only four in the congregation, and there are still thirty on the list. In 1864 two very handsome windows were put in, one a memorial to the late Rector, and one to the late church Warden, Dr. Menburn, and during the present autumn two more have been inserted; a very beautiful one by the children of Mr. Stewart to the memory of a very dear mother; and one by the congregation to the memory of the late Commissary Dee, who was so liberal to that congregation. There remains now one to be added, and I have reason to think that in the course of a short time that will also be filled as a memorial. Also the Reredos has been altered and rendered much more appropriate and ecclesiastical, and in truth the east end, or chancel, of a slightly rounding apse style, has a very beautiful appearance, and if the "Holy Table" were a little more decently habited, and raised some six or eight inches the whole effect would be most gratifying; as it is, one cannot but thank God, and take courage. In Drummondville, in the place of a very unsubstantial and even wretched building, we now have a very substantial stone church of the early English character, having all the wood work of the Holy Table, seats, rails, etc., of oak; a handsome font, and simple tinted glass windows. The Altar cloth and Frontals of Prayer-desk, Lectern, and Pulpit, of beautiful needle-work, the handsome gift of a number of kind lady friends from Baltimore, and Mrs. Jef. Davis of Tennessee. Here of the sixteen communicants of 1848, there are only three living and only two in the congregation, and still there are nearly sixty on the books. In Clifton, or Elgin of 1848, where I then and for some time officiated, first in the railroad station, next in a new barn, there is now a very beautiful church, and a clergyman of its own; and though at present dependent on the Mission Board, we hope soon to see it a flourishing independent Rectory, becoming a town of much importance.

Thus in twenty-eight years there have been many changes. I dare not recount all our losses. May God grant that our present losses may turn out future gains! Instead of one Rector, there are three; instead of two Churches and one proprietary Chapel, we have four Consecrated Churches, three Church yards, and two Parsonage Mansees in the Township of Stamford.

The number of services that I have been allowed to perform, has exceeded seven thousand. The number of Baptisms, 647; Marriages, 189; Burials, 518; persons confirmed 256.

While I cannot but rejoice and thank God, that this has been done; yet how sad is it to look back and recount one's shortcomings! May God pardon the neglect of the past, and make me more watchful, more earnest, and more diligent for the future. And may we, both pastor and people, with all those who have departed this life in His Holy Faith and fear, have our perfect consummation and bliss both in body and soul for our dear Redeemer's sake. Yours, CHAS. L. INGLES, Rector of Stamford.

The Parsonage, Drummondville, November, 1876.

P.S. The "Diocese of Toronto," which twenty-eight years ago was so extensive with the "Province of Ontario," is now one of four, and the Clergy of the Province have increased from about from 100 to upwards of 400. C. L. I.

TORONTO.

BRADFORD AND W. GWILLIMBURY.—The Rev. Dr. Rolph has been appointed to the Incumbency of this Parish.

TORONTO.—The following is a statement of the annual assessments of each parish in the city for the Widows' and Orphans' Fund—and also a statement of the returns actually made. We may remark that this is surely a fund which all should unite in supporting with true liberality. It will be seen however that the largest proportion does not come upon the richest churches.

Table with columns ASSESSED and RETURNS. Lists various churches and their respective amounts.

HURON.

(FROM OUR OWN CORRESPONDENT.)

DETROIT.—HIS LORDSHIP THE BISHOP OF HURON, IN THE DIOCESE OF MICHIGAN.—The Bishop of Huron preached in the church of St. John on the twenty-fourth Sunday after Trinity.

COLCHESTER.—His Lordship the Bishop of Huron, assisted by Revs. Dr. Caulfield, R.D.; F. G. Elliott, A. L. Falls, A.B.; W. Logan, R.D.; J. Downie, and N. H. Martin, opened and consecrated the new church in Colchester. At evening service, same day, the Bishop confirmed, at St. John's church, Kingsville, in the same mission, a class of candidates presented by the Incumbent for the Apostolic Rite of "laying on of hands." There is a large Sunday school at St. John's church; at Christ's church, Colchester, there is also a good Sunday school. There is also Divine service at North Ridge in the same mission.

CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION. On Tuesday evening, in Bishop Cronyn Hall, the Rev. John Gemly delivered a very interesting lecture, the opening lecture of the season, under the auspices of the Y.M.C.A. The Rev. H. W. Halpin, Huron College, presided at the meeting. In the course of the lecture—"My visit to England,"—he spoke of the manifest esteem in which Canada is held in England. To be a Canadian was to secure admission into many places of note from which you might otherwise be excluded. He told of Bristol with its extensive harbour privileges—of Clifton with its Cathedral—and Ashley Down—of the Isle of Wight, and of some of the interesting places he had visited in the great Metropolis. For nearly two hours did he hold his audience spell-bound while he told of the glories and beauties of our fatherland. The Hall was crowded, and we believe there was a liberal collection, the proceeds going to the funds of the association, admission to their meetings being free.

UNITED STATES.

OGDENSBURG—ST. LAWRENCE CLERICAL UNION.—The Clergy of the Diocese of Albany (U. S.) and Ontario (Canada) resident on the borders of the River St. Lawrence, have organized an association under the name of the St. Lawrence Clerical Union.



The objects of the Union are mutual edification, and the discussion of questions of importance to the Church. The meetings of the Union are held alternately on the American and Canadian side of the River. On Tuesday and Wednesday the 14th and 15th inst., a very pleasant and edifying meeting was held at St. John's Church, Ogdensburg, in the Diocese of Albany. The proceedings were commenced by a short service in St. John's Chapel, after which a very able paper on "Clerical Study" was read by the Rev. W. Lewis, B.A., Incumbent of Prescott (Ontario). The speakers appointed were the Rev. Canon Murlock of St. Peter's, Brockville (Ontario), and the Rev. P. G. Clemson, Rector of Waddington (Albany). The discussion was continued by the Clergy present. Evening service was held at St. John's Church, Ogdensburg, and an appropriate sermon was preached by the Rev. Canon Preston, M.A., Rector of Cornwall, from Malachi ii. 5—on the 15th there was a celebration of the Holy Communion at 7.30, a.m., at 9.30 a.m., the Rev. H. R. Howard, Rector of Potsdam (Albany) read an able paper on "Sunday Schools and Confirmation classes,"—the speakers on this subject were the Rev. Canon Preston and Rev. W. Lewis—the discussion was continued by the rest of the Clergy. At 3 p.m., the Rev. K. L. Jones, B.A., Incumbent of Edwardsburgh (Ontario) read an interesting paper on "Church Reforms," which formed the subject of discussion for the rest of the day. There was again full service at 7.30 p.m., after which a meeting, on behalf of the Domestic and Foreign Missions of the American Church, was held, at which the Rev. Messrs. Lewis and Preston delivered addresses. After the service, a most agreeable evening was spent at the Rectory, where the Rev. J. D. Morrison and his estimable wife entertained the clergy and a large number of the parishioners. The clergy present were, the Rector of St. John's Church, Ogdensburg, the Rev. J. D. Morrison, who presided over the deliberations of the Union. The Rev. Dr. Peters, formerly Rector of Ogdensburg, the Rev. H. R. Howard, Rector of Potsdam, the Rev. P. G. Clemson, Rector of Waddington, the Rev. Mr. O'msted of Morley, and the Rev. Mr. Beardsley of Morristown, all of the Diocese of Albany.—The Clergy from the Diocese of Ontario, Canada, were, the Rev. Canon Mulock of St. Peter's, Brockville, the Rev. Canon Preston, M.A., Rector of Cornwall, the Rev. E. Austin, Rector of Elizabethtown, the Rev. E. P. Cranford, M.A., of Trinity Church, Brockville, the Rev. A. Jarvis, B.A., Incumbent of Onabruck, the Rev. K. L. Jones, B.A., Incumbent of Edwardsburgh, the Rev. W. Lewis, B.A., Incumbent of Prescott, and the Rev. G. W. White, B.A., Incumbent of Iroquois.

A most edifying and agreeable meeting was held, and the Clergy left for their respective homes with feelings of devout thankfulness to the great Head of the Church, and looking forward to meeting again under the same happy auspices. The next meeting will be held (D. V.) in May, 1877, at St. Peter's Church, Brockville, in the Diocese of Ontario.

#### FOREIGN MISSION NOTES.

JAPAN.—"A new sun is rising in Japan. In 1870 there were not ten Protestant Christians in the empire. There are now (1876) ten churches with a membership of 800 souls. Gently, but resistlessly, Christianity is leavening the nation. In the next century the native word *inaka* (rustic, boor) will mean 'heathen.' With those forces that centre in pure Christianity, and under that Almighty Provi-

dence who raises up one nation and casts down another, I cherish the firm hope that Japan will, in time, take and hold her equal place among the foremost nations of the world, and that in the onward march of civilization which follows the sun, the sun-land may lead the nations of Asia that are now appearing in the theatre of universal history."—Griffis' *Mikado's Empire*.

AUSTRALIA.—S. P. G. MISSION TO THE ABORIGINES IN THE DIOCESE OF MELBOURNE.—The Rev. M. H. Ashe, who is stationed at Bainsdale, writes:—"I have just returned from an interesting tour to our mission at Lake Tyerr, where I held a service to about fifty of the aborigines and several Europeans who were assembled for the occasion. When I arrived at the station, I found all the blacks seated on the grass enjoying a plentiful repast which had been provided by Mr. Bulwer, the superintendent, after which they all retired into a spacious school-room for service, during which they showed as much decorum as if they had been trained to attend church from infancy, and most of them sang most lustily, and joined heartily in the responses. In addition to this, I found many of the children able to read nicely, and to write a very good hand, while their industry at the station in the cultivation of arrow-root, secured for them the second prize at the Victoria Exhibition. Altogether the mission reflects great credit on Mr. and Mrs. Bulwer, and also on Mr. Halyer, the teacher of the school."

BORNEO.—The Bishop of Labuan is in urgent want of three or four good men for chaplains and missionaries, whose salaries will be guaranteed by the English residents and the S.P.G.

MELANESIAN MISSION.—In visiting some of these islands, and sitting among the natives, it is difficult when you notice their attachment to their missionaries, and their cheerful and polite manners, to believe that they are cannibals. Yet the natives of Lepios Island only a little while ago attacked a boat which drew near the shore, dragged one of the men out of it, killed and ate him. Yet when the missionaries go into their villages they are always made welcome. And on one occasion when they got in just as the ovens (holes in the ground) were opened to take out the dinner to which they thought it prudent to decline an invitation, the people were all too well mannered to eat during their visit, and waited, although the food was getting cold, for their departure.

#### THE APOSTOLIC CHURCH, WHICH IS IT?

TO REV. THOS. WITHEROW, PROFESSOR OF CHURCH HISTORY, LONDONDERY.

LETTER IX.

MY DEAR SIR,—Your "third principle" is thus stated: "IN EACH CHURCH THERE WAS A PLURALITY OF ELDERS," (p. 32.) To maintain this to be a principle of government in the Apostolic Church you bring forward Acts xiv. 23, Acts xx. 17, and Phil. i. 1. Before entering upon the examination of these texts it is necessary to recall what has gone before. We have seen 1st that the Apostolic Order also called angels, was a permanent order in the Christian Church (Vide letters iii., iv., v., vii., viii. 2nd. That the Order of Apostles was superior to all the other orders in the Ministry (vide p. 20 of your tract, and Letters iii., iv., v., and viii.) 3rd. That the order known in the New Testament as Bishops and Presbyters or Elders, and sometimes as Prophets, is the next highest order in the Apostolic Church, and was intended to be permanent (vide Letters y., viii., and p. 21 of

your tract). 4th. That Holy Scripture cannot be expected to take cognizance of facts that occur after the close of the Canon (vide Letter viii.). 5th. That after the close of the canon of Scripture the title Bishops was separated from the second order—that of Presbyters or Elders—and universally applied to the first or highest order, that of Apostles (vide Letter viii.). 6th. That the designation or appointment of persons to any of the orders of the Christian Ministry did not depend upon their election by the people or Laity (vide Letter vii.). 7th. That the order now known as that of Bishop is identical with that of Apostles in Scripture (vide Letter viii.). 8th. That the order now called Priests or Presbyters is identical with that referred to in the New Testament, under the titles of Bishops, Presbyters or Elders—and sometimes Prophets (vide Letters v. and viii.). These things being borne in mind will enable us to understand what follows, and prevent any confusion of orders to arise on account of the confusion of names and titles as read in Holy Scripture. That this confusion of names should not produce a confusion of ideas on this subject, may be illustrated by the following, which I find ready to my hand, and will quote here: "One irregularity in regard to the application of names is particularly worthy of notice. The word 'Sabbath' is applied in Scripture to only the Jewish day of rest; by very common use, however, it means the Lord's day. Now 'the Sabbath' is abolished by Christianity, and the observance of it discountenanced, yet ministers of Christian denominations are constantly urging their Christian flocks to keep 'the Sabbath.' Does any confusion of mind result from this confusion of names? We suppose not. All concerned understand that in Scripture the word means the Jewish Sabbath, while out of Scripture the same word is applied to the Christian Sabbath. Let the same justice be done to the word 'Bishop.' In Scripture it means a Presbyter properly so called. Out of Scripture, according to the usage, next to universal of all ages since the Sacred Canon was closed, it means that sacerdotal order, higher than Presbyters, which is found in Scripture under the title 'Apostle.' When a Christian teacher who enjoins the observance of the day which he calls 'the Sabbath,' is asked for his New Testament authority, he has to exclude all the passages which contain that word, giving them a different application, and to go to other passages which do not contain it; and he argues that he seeks the thing and not the name. And when we Episcopalians are asked for inspired authority for 'Bishops,' we do the very same; we give a different application to the passages which contain that word, and build on other passages which teach the fact of Episcopacy without that appellation." (Epist. test. by Scrip. p. 13).

But to return. The first passage you refer us to as a support of your third principle, is Acts xiv. 23, "And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord in whom they believed." With the authorized translation you declare yourself dissatisfied, and therefore favor us with one of your own, in the following: "And when they had chosen for them, by suffrage, Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Your use of this passage I have referred to before, (vide Letter vii.) and will now examine more fully. You will of course, recognize my right to be dissatisfied with both translations, and to prefer my own.

Before giving my translation I will refer to the use you wish to make of this passage. On page twenty-four you say "The author

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ized version represents the two Apostles, Barnabas and Paul, as ordaining elders in every church, whereas the true meaning of the word in the original is 'to elect by a show of hands'—a fact now admitted by the best expositors. We must not allow a faulty translation to rob us of the testimony of Scripture to an important fact—namely that the Elders of the New Testament Church were appointed to office by the popular vote." In letter seventh I have shown most conclusively that "the holding forth the hands to choose, appoint, constitute, ordain" these Elders, was the act of St. Paul and St. Barnabas, not of the people. That as it was these two Apostles who "preached the Gospel" in Derbe, who returned again to Lystra, Iconium, and Antioch, (verse 21). It was them, not the people who "confirmed the souls of the faithful," and "exhorted them" (v. 22), and who "commended them to the Lord on whom they believed." So also it was the same two Apostles who "ordained" the Elders. Besides, I have shown that the very same word with *pro* is used in Acts x. 41, in referring to the witnesses of our Lord's resurrection, who were "chosen before of God." Certainly you would not wish us to believe that these "witnesses chosen before of God," were elected by the suffrages of the people, yet you have just as much authority for it here as in the passage under consideration. So far therefore the authorized translation is correct, and you are wrong.

The use you make of this passage in reference to your third principle is best shown in your own words (p. 30). "We have seen already that a church in Scripture signifies any assembly of Christians, however great or small. It was the Primitive practice to call the believers residing in any town however large, or in any village however small, the Church of that place. Many of these societies collected from among the heathen by these pioneers of Christianity, organized in the face of difficulty, and thinned by intimidation, must have been weak in point of numbers. Still the two Apostles were not satisfied with appointing one elder or bishop in each society, however small in numbers; but as we are taught by the Holy Spirit they appointed ELDERS IN EVERY CHURCH." Why this is a contradiction. On page twenty-four you assure us that these very elders "were appointed to office by the popular vote;" while here you state that it was the act of the two Apostles. Taught by Mr. Witherow we must acknowledge that these elders were appointed to office by the people. Yet Mr. Witherow assures us that "taught by the Holy Spirit," it was St. Paul and St. Barnabas who appointed them. This in passing. But does the Holy Spirit teach us that "they appointed elders in every church." I think not. My reasons for thinking so are these: 1st. Because if you bind us down to the literal meaning of the words here used in our English version, you compel us to accept as true, what is actually false, in fact, viz: That St. Paul and St. Barnabas ordained Elders not only in "every church" through which they passed, on this missionary and visitation tour, but in every church then existing upon earth, and that too between the time of their preaching in Derbe and their return to Antioch. This I am sure you would not wish us to believe. Yet you say: "If, then, the Evangelist Luke, speaking as he was moved by the Holy Ghost, is a true witness, there were more elders than one in each congregation of the Apostolic church" (p. 30). And if we are to accept your rule of interpretation we must believe that all these elders "in each congregation of the Apostolic church," were ordained by the Apostles Paul and Barnabas, in their journey from Derbe to

Antioch. "*Credat Judaeus Appella, non ego.*" How much better it would be to understand St. Luke as saying: "And having ordained Elders throughout the church where ever needed, and to the number required." Whether one, or one thousand, I care not. If you wished to prove to us that in each congregation in the Apostolic Church there were more elders (Presbyter-bishops) than one, why did you not take the case of "Nymphas, and the church which is in his house" (Col. iv. 15), or that of Philemon and "the church in thy house" (Phil. 2.) and show us that in these single congregations there were more than one Elder (Presbyter-bishop) in each of them. You would then be doing something to the purpose—something far better than constructing an argument upon an isolated passage in the Acts, which if accepted would cause the inspired writer to state what was not true.

(To be continued.)

AN ICELANDIC CAVE.

The interior of Iceland, as is generally known, is a great uninhabited grassless desert, for the population (only about 70,000 for an area one-fourth larger than Ireland) is mostly confined to the seashores and neighboring valleys. In going from coast to coast this desert must be crossed; it edges the inhabited land as the sea does on the other side, and gives a wild charm—for us, at least, who suffer from over-population. We were now on the borders of this region, crossing a great valley or plain of old lava, with a background of snow mountains. The lava was rather like a very rent and crevassed glacier, but all black, the sombre coloring being only relieved by the patches of grey and yellow lichen. Right in the middle rose the isolated conical hill, Erick's Jokull, with dark crags below, and perpetual snow and ice above. Even on that sunny day, the scene conveyed the strongest impression of vast, wild, remote desolation. We rode over the lava till we reached a great gaping pit, and then dismounting we clambered down over rough rocks into the cave of Surtsheller, which they say run for two miles under ground. The floor of the cavern was of transparent, hard ice, covered near the entrance with some inches of water. The last sight of daylight, looking back, was therefore very pretty, as the ice gave a perfect blue reflection of the overarching rocks. Now lighting candles, we scrambled over icy slopes. Down in the clear depths we could see the strange black shapes of the lava, as Dante saw the traitors like flies in amber in the ice of his frozen Inferno. All this cavern must have been once a huge bubble in the boiling lava, and these fantastic boulders flung from some furious volcano. Then came the frost-giants and made the place their summer palace; for where the cavern is at its highest, and the clear ice stands in tall columns, and fretted arches reaching to the roof, it is curious and pretty enough for any fairy tale. In the light of our torch, the whole place flashed back prismatic colors with a blaze that made our two little candles seem very dim when it was out. At the far end of the cave, in a hollow rock, we found seals, and coins, and carved names left by former travellers, some of them dating from early in the century. We added our names, as we were the first ladies who had been in the caverns—not that there is any special difficulty about going there, but that, speaking broadly, no ladies travel in Iceland. We were glad to return to the warm daylight, feeling convinced that the outlaws who once inhabited these caves must soon have become the most rheumatic of men.—*Good Words.*

THE RITUAL OF THE TEMPLE.

Every morning before the break of day the Captain or chief officer of the Temple guard opened the door of the court, where the priests in residence for the week had slept for the night, and the procession often passed round the court in white robes and bare feet to kill the morning sacrifice. As the first rays of the rising sun struck upon the golden lamp above the porch, the trumpets sounded; and those of the priests who had drawn the lot entered the temple for the offering of incense. That was the moment, if any, for any preternatural visitation to the priests. Then they came out, and having slain the lamb on the altar, they pronounced the benediction, the only relic of the sacerdotal office which has continued in the Jewish Church to our own time. On greater days the solemnities were increased, but the general plan was the same, and it was this worship, with its sacrificial shambles and its minute mechanism, that furnished the chief material for the theological discussions and ecclesiastical regulations of the Jewish Church of that period. The High Priest was still to be kept from falling asleep on the eve of the great fast, by pinching him and by reading to him what were thought the most exciting parts of the Bible. Five times over in that day had he to take off and put on his eight articles of pontifical dress, and on each occasion, behind a curtain put up for the purpose between him and the people, he plunged into the great swimming bath or pool, which, if he was old or infirm, was heated for him. He then put on all his gilded garments—goat's hair gilt—to penetrate into the innermost sanctuary and sprinkle the blood, like holy water, round the pavement eight times, checking his movement, like the officer who laid on stripes on an offender, by numbering them. When he came up he was thrice to utter the benediction, when all were hushed in deep stillness to catch the awful Name—which then only in each year of an Israelite's life could be heard—pronounced in that silence so distinctly that, in the exaggerated Rabbinical traditions, its sound was believed to reach as far as Jericho. . . The story of the scapegoat still continued, though it had all the appearance of a terrified ritual in its last stage of decadence. The creature was conveyed from the Temple to Olivet on a raised bridge to avoid the jeers of the irreverent pilgrims of Alexandria—who used to pluck the poor animal's long flakes of hair with the rude cries of "Get along and away with you!" Then he was handed on from keeper to keeper by short stages over hill and valley. At each hut where he rested an obsequious guide said to him, "Here is your food, here is your drink." The last in this strange succession led him to a precipice above the fortress of Dok, and hurled him down, and the signal was sent back to Jerusalem that the deed was accomplished, by the waving of handkerchiefs all along the rocky road.—*Dean Stanley's Lectures on the History of the Jewish Church.*

WHEN we are fullest of heavenly love we are best fitted to bear with human infirmity, to live above it and forget its burden. It is the absence of love to Christ, not its fullness, that makes us so impatient of the weakness and inconsistencies of our Christian brethren. Then, when Christ is all our portion, when he dwells with us and in us, we have so satisfying an enjoyment of his perfection that the imperfections of others are, as it were, swallowed up, and the sense of our own nothingness makes us insensible to that which is irritating in individual feelings and habits.

## ONE LIFE ONLY.

## CHAPTER V.—Continued.

"He must have repented of his anger then, at the last, and wished Edwards to be convicted," said Una.

"So Dr. Burton thought, and every one else; but if it was so, Humphrey Atherstone did not act upon it. That is just one of his proceedings which people think so strange. The first thing he did, before his uncle had been dead a day, was to put an end to the whole affair, so far as Edwards was concerned; he paid the money himself to the bank on which the forged cheque had been drawn; declared at the trial that the matter had been explained by Mr. Atherstone before his death, and had Edwards liberated as speedily as possible. It is believed that he made it a condition with the Malay that he should leave the country at once, which the man did; but he very composedly left his wife and children behind him."

"Was Edwards married then?"

"Yes, I forgot to tell you; when he was quite young, not more than twenty, he married a handsome gipsy girl, whom he encountered in some of his vagabond expeditions. I believe old Mr. Atherstone was very much annoyed when he suddenly brought her home with him; but in spite of that he had the marriage ceremony repeated at the parish church here, in order to make sure that she was really his wife, and then he gave them a cottage on the estate, and was very kind to them. Humphrey Atherstone supported the family entirely during Edwards's absence; but I hear that the man has returned to this neighbourhood."

"What a very strange story it is altogether; but it seems to me, though the circumstances of old Mr. Atherstone's death were certainly very painful, that they contain no clue to the secret of the change which you say has taken place in his nephew since then."

"No, you are quite right, they do not, and that is just one of the reasons why people think there must be something wrong."

"Something mysterious there clearly is," said Una; "and I confess all you have told me makes me feel the greatest possible curiosity to see Mr. Atherstone."

At that moment a step sounded on the path which led along the river-bank, past the spot where Miss Northcote and Una were sitting, and as they looked up they saw a gentleman advancing rather slowly towards them.

He was a tall man, broad-shouldered and strongly built, but with an air of distinction and refinement, which prevented his somewhat massive proportions from giving him the least appearance of coarseness. He had a strikingly intellectual face, with an unmistakable look of power, and with strong indications of a passionate temperament in the dark, closely-meeting brows and the finely-cut nostril; his haughty, determined expression would have been almost repelling but for the wonderful softness of his large hazel eyes, and a certain sweetness in the curve of the lips—which, however, were scarcely to be seen under his thick black beard.

Lifting his hat to Miss Northcote as he came up to her, he showed a broad, well-developed forehead, bronzed with the sun, the effect of which was somewhat neutralised by the masses of dark hair that waved over it. Altogether, he was a remarkable-looking man, and one who would not have escaped notice even in a crowd.

Una observed with some interest the peculiar quietude of his manner and the vibrating tones of his deep voice, as he paused for an instant beside Miss North-

cote, and asked if he should find her father at home. She answered that he certainly would, as she had left him with Colonel Dysart, who was still, as she knew, at the Manor, whereupon, bowing silently, the gentleman passed on, and was very soon completely lost to sight among the trees of the park.

Will Northcote waited till his footfall had entirely died away, and then, lying back on the bank, she went into fits of laughter, from which she could not recover herself for some minutes.

Una sat watching her, much amused at her merriment, without having the least idea what was the cause of it, till at last Will composed herself sufficiently to speak.

"Never was a more opportune encounter," she said; "we need no longer have the slightest doubt to what class of beings the gentleman belongs, whose history I have been telling you. You know who it is that appears whenever people are speaking about him; even at the Cape of Good Hope you must have heard the proverb."

"Miss Northcote! you do not mean to say—" Una stopped, she could hardly have told why.

"I mean to say that you have just seen Humphrey Atherstone."

## CHAPTER VI.

It is not often that any of the inhabitants of this world are able to say that they consider it an entirely pleasant place to live in; but such was, undoubtedly, the conviction at which Una Dysart had arrived, after she had spent a little time longer at her new home in Valehead. She and her father speedily became, not only intimate, but thoroughly friendly with the Northcotes and Crichtons, and they were on terms of pleasant acquaintanceship with various other families; but it was with those, their first friends, that they chiefly associated.

They met constantly—riding out together, and spending the evening at each other's houses, and both Will Northcote and Lilith Crichton became very dear to Una. Will was, however, the one whose society she most enjoyed; she was so racy and original, so unfashionably honest and sincere, and so very much better in all essential good qualities than she chose to appear. With Lilith, though it was impossible for any one to know her without loving her, Una often felt a sense of awe and constraint, from the very extent of her child-like innocence and goodness, which seemed to make her unable even to understand the possibility of any compromise with evil. Happily her brother Hervey was quite pleasantly human, and he managed somewhat persistently to make his way to Miss Dysart's side, whenever and wherever he could succeed in catching a glimpse of her.

It chanced one especially bright warm day, however, that Colonel Dysart and his daughter were going to ride out alone together, and as they passed through the gates of Vale House, Una asked her father if there was any particular direction in which he wished to go.

"None whatever, my dear; I am quite at your service, and I conclude from your asking the question with such extreme politeness, that you have entirely made up your mind what we are to do."

"Yes, I have," she answered, laughing, "you are quite right; I want to go to Atherstone Abbey."

"What! to pay a visit uninvited to Mr. Atherstone? Would not that be rather an eccentric proceeding for Miss Dysart?"

"Possibly; but I do not mean to go near him. I only want to see the place; and Will Northcote told me that any one who leaves their card at the lodge can have leave to drive through the grounds, which are splendid, I believe, and also, if they

like, they may see the fine old house, where there is a good gallery of pictures amongst other attractions."

"That is very public spirited on the part of Mr. Atherstone; most English proprietors seem to grudge letting their beautiful parks be seen by any one but the rabbits and hares, and even those they shoot for their temerity. We will by all means profit by his benevolence, only we must not go to the house, Una; for I made his acquaintance the first day we went to Northcote Manor, and he said he should call upon me, but he has not appeared."

"What did you think of him? You have never told me, and people do spread such extraordinary stories about him."

"There is, undoubtedly, a strong prejudice against him in the county; but I saw nothing to justify it in the few minutes during which I conversed with him. There is, certainly, a rather peculiar reserve in his manner, and he looks proud enough to be descended from Lucifer himself; but he is a perfect gentleman, and he was very courteous and agreeable to me. You did not meet him, I think."

"Not at the house—he was gone before we came in; but I just saw him when I was out with Will."

"Northcote told me his history, and a strange enough one it is?"

"I heard it all from Will. Do you think he really has done anything wrong as people imagine?"

"It is hard to say. Northcote said Atherstone himself had told him that he considered himself in a sense guilty of his uncle's death, as he had driven the old man into the fit of rage which killed him; but I am sure I should have acted precisely in the same way with regard to the forger, with only this difference, that I should not have let him off as he did afterwards. I cannot conceive anything more intolerable than to be obliged, as Atherstone was, to associate continually with such an unmitigated scoundrel as that fellow Edwards seems to have been."

"Yes, and to see his uncle so miserably deceived by him, that must have been the worst of all; but let us go on a little quicker, father. I want to reach the place while the sun is still high, so as to get all the effects of light and shade on the grand old house."

They cantered on, and soon reached the nearest gate of Atherstone Abbey, which was not more than four miles from their own home. Here they found a very urbane lodge-keeper, who was quite willing to let them enter, and just as the heavy iron gates rolled back and they rode in, a horseman came at a hard gallop down the avenue towards them, whom they perceived to be none other than Mr. Atherstone himself. He was riding the powerful black horse, of which Una had heard already, and when he saw his visitors he checked him so suddenly as almost to throw him back on his haunches, which movement had the effect of making Miss Dysart's fiery little steed execute a sort of fancy dance, that might have proved very inconvenient to a lady with a less firm seat than her own. Atherstone started forward as if to come to her assistance; but Colonel Dysart, who was watching his daughter, made him a sign to leave her to herself, and he soon saw that she was perfectly mistress of her position, and knew how to manage her horse and quiet his excitement, both with grace and skill. Her hat fell off in the process, however, and her bright beautiful face, with her long hair waving round it in the wind, seemed to Humphrey Atherstone the most charming picture he had ever seen. She completed the conquest of her impatient horse by giving him a run on the turf at the side of

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the road, and then brought him quietly back, laughing merrily at the escapade, as she regained her father's side. Atherstone had dismounted to rescue her hat, which had fallen into a bush, and now brought it to her, fixing his dark eyes steadily, as he did so, on the fair smiling face that seemed suddenly to have brightened all the sunshine round him.

Una met his look with one of eager interest. She could not resist the temptation of scanning attentively the features of the man whose strange history had so greatly excited her curiosity, and as his image impressed itself on her mind, never more to be forgotten, the indestructible conviction took possession of her, that it was a noble soul—a soul worthy of all human love and devotion—which lay behind that proud, dark countenance, whatever might be the errors, or mistakes or trials that had distorted his life.

"He is a king among men, let them say what they will," she thought, and when Colonel Dysart introduced him formally to her, she returned his salute with the brightest and most winning of smiles, longing, almost unconsciously, to show him that she at least would never share in the injustice which she felt sure was dealt to him by others.

"I was just setting out for Vale House with the intention of paying my respects to you," said Atherstone, "and I am very glad I have been saved from missing you by meeting you here."

"We came, meaning to profit by your liberal permission to strangers to ride through your beautiful grounds," said Colonel Dysart; "of course, we had no thought of intruding upon you at the house."

"But I hope you will now do me the favour of going there," said Atherstone, "for there is a good deal that is worth seeing in my old place—at least for those who care to examine relics of former days, and in any case I think you will like to look at the pictures—we have rather a fine collection."

"I shall like to look at everything, Mr. Atherstone," said Una, with a frank, merry laugh. "I think it best to tell you at once, that I have been wildly anxious to get the chance of seeing Atherstone Abbey, ever since I caught my first glimpse of it from the side of the hill. It looked from thence as if it might have been the palace of a Saxon king, or even, perhaps, the country residence of the high priest of all the Druids, in the days when those old gentlemen still went about with wreaths of mistletoe on their heads and golden sickles in their hands."

"It is tolerably ancient, certainly," said Atherstone, smiling, "and you shall see it all, Miss Dysart—from the battlements, where the old warders really did keep watch for any possible foe, down to the cave in the rock of the foundations, where it is said they used to put the refractory monks in the days when it was an abbey, though my own impression is that it was simply the abbot's wine-cellar."

"I cannot allow any prosaic explanations while I am here," said Una; "there is not much romance left in this work-a-day world, and you must, at least, let it linger round a grand old place such as this is."

"I am not sure that the romantic element has really died out of the modern world, Miss Dysart, only people do not let their whole career pass under the gaze of their fellow-creatures as they used to do; you may be sure if you would sift the lives of some of those around you, there would be found in them incidents quite as startling and terrible as ever in the rough days of old."

"He is thinking of himself," thought Una, glancing towards the face which

seemed to darken as he spoke; and she was right. Atherstone lived a life of such continual introspection, such ceaseless brooding over one tremendous difficulty, that it seemed to connect itself with everything, however insignificant, and to follow him night and day like a ghastly spectre which no exorcism could lay.

"Wait a moment, Una, and let us enjoy this view, it really is grand," said Colonel Dysart, as a turn in the avenue down which they had been riding brought them right in front of the Abbey; and there for the first time it burst full on her sight—massive, stately, imposing, with its dark-grey walls and its frowning battlements, and its background of sombre pines clothing the steep hills behind it. She looked at it with wide-open eyes and parted lips, half breathless with delight; but if in that hour she could have known under what circumstances she should one day gaze upon that grim old castle, she would have urged her fleet horse to his utmost speed, and flown away from it to some distant spot, where she could never look on it or its master more.

"Oh! Mr. Atherstone, you have indeed something to be proud of," said Una at last. "I should think the possession of such a place would compensate for many of the troubles of life."

"It has need to do so," he muttered to himself. "Come, Miss Dysart," he added more lightly, "let me do the honours in proper style. This was once the draw-bridge; but I hope you will agree with me that we have done well to make it a somewhat more safe and convenient entrance;" and their horses' hoofs clattered noisily over an iron bridge which led to a huge arched doorway.

"Yes; but I am rather bewildered about the moat—if we are passing over it now: I thought it ought to be filled with water."

"I am afraid that has long since been drained away; but I hope you will think we have turned it to good account." Which they certainly had, for the channel, which had once been deep enough to drown a man, was entirely filled with blossoming plants, so that the stern old fortress seemed to encircle with a garland of flowers.

"I think it has a most charming effect," said Una; "but that ponderous door seems to be opening by magic, for you have given no summons."

"Very easy magic," said Atherstone, laughing, "as the butler has simply seen our approach through the loophole at the side," and laying his strong hand on Una's bridle-rein, lest the grating sound of the massive hinges should startle her horse, he led her through the great entrance of Atherstone Abbey, and rode on with her to the centre of a stone courtyard, where they stopped to dismount. As he did so a sudden strange recollection came over him, that just in this fashion the Atherstones of old had been wont to bring in their brides, and lead them with triumph and joy across the threshold of that ancestral home, when by deeds of prowess they had won the lady of their love, to share with them its grandeur and its power, and his brows contracted with a dark heavy frown as he thought of it, for it would have been impossible for any man to be more deeply, more sternly resolved than was Humphrey Atherstone, that no bride of his should ever pass through the entrance to the Abbey.

(To be continued.)

ALAS! how defiled in Thy most holy sight are my garments and walk! No doubt from day to day I brush away the dust, but ah! how little good it does! Forgive me, O my Father, and cleanse me, granting me so to walk that I may at last enter, pure and unsoiled, Thy holy city!—*Goldthold.*

MAKE ME LOVING.

Saviour who, in love divine,  
Came to bless a heart like mine.  
Make my spirit now thy shrine—  
Make me loving,  
Make me mild,  
Let me be Thine own dear child.

Very frail and weak am I,  
Oft forgetting Thou art nigh;  
Hear my prayer, and swift reply—  
Make me loving,  
Make me mild,  
Let me be Thine own dear child.

Ever watch about my home,  
Never let its dear ones roam  
Where the Tempter's voices come.  
Make me loving,  
Tender, mild,  
Let me be Thine own dear child.

Through the hours of the day,  
When I study, work, or play,  
Close to Thee I fain would stay.  
Make me loving,  
Tender, mild,  
Let me be Thine own dear child.

HEROISM.

"Oh, dear," said Willie Grey, as he sat down on the saw-horse, and looked at the kindling-wood which he ought to have been splitting for his mother, "I do wish I could do something for the world. Some great action that every one could admire, and that would make the country and the whole world better and happier. I wish I could be a hero, like Wellington, or a famous missionary, like Martyn, but I can't do anything, nor be anything."

"Why do you want to be a hero?" asked his cousin, John Maynard, who, coming up just then, happened to overhear his soliloquy.

"Oh," said Willie, coloring, "every one admires a hero, and talks about him, and praises him after he is dead?"

"That's the idea, is it?" said John. "You want to be a hero for the sake of being talked about."

Willie did not exactly like this way of putting it.

"Not only that, but I want to do good to people—convert the heathen—or—save a sinking ship, or save the country, or something like that."

"That sounds better; but believe me, Willie, the greatest heroes have been men that thought least about themselves and more about their work, and so far as I can recollect now, the great—I mean according to the Christian standard—have always begun by doing the nearest duty, however small." And here John took up the axe and began to split the kindling-wood.

Willie jumped off the saw-horse, and began to pick up the sticks without saying a word; but though he said nothing, he thought the more.

"I've wasted lots of time thinking what great things I might do, if I only had the chance," he thought; "and I've neglected the things I could and ought to do, and made a lot of trouble for mother. I guess I'd better begin my heroism by fighting my own laziness."

Will every boy adopt Willie's resolution, and carry it out in his daily life?

PRESIDENT ELIOT says: "The employment of women in the schools in the enormous proportion in which they are now employed in many towns and cities is an unwise economy, because it inevitably tends, first, to make the body of teachers a changing, fluctuating body, fast thinned and fast recruited; and, secondly, to make teaching, not a life work, as it ought to be, but a temporary resort on the way to another mode of life."

## FAITH AND SCIENCE.

"Through faith we understand that the worlds were framed by the word of God. So that things which are seen were not made of things which do appear."

"The statement in the first verse of the first chapter of Genesis, that in the beginning God created the heavens and the earth, is the strongest mode of stating the fact furnished by the Hebrew language. It states that the world is a creature; that matter is created in an article of faith. Not so, however, is it that the world was necessarily created in six literal days of twenty-four hours each. We may view the verse last quoted as an introduction of all the rest of the first chapter of Genesis in stating that matter was made. The Fourth Commandment has been used as an argument in favor of the theory that the days mentioned were periods of twenty-four hours, but the essence of reason for the Divine resting was not the number of hours of resting, but the proportion of time, which recalls Dr. Chalmers's beautiful suggestion that in dividing the seven decades of a man's life he should use the first six of them in active work and the last of them as its Sabbath. But some may say that this theory of periods of creation has been invented for the purpose of answering the assaults of modern geologists. A glance at the history of the two theories is a sufficient answer.

"St. Augustine, whom you all know not only as a great theologian, but also, like St. Paul, of high literary and scientific acquirements, suggested the theory that the world was created during periods as distinguished from days. Leonardo da Vinci, a man of universal and wonderful genius, about the sixteenth century, was the first to call attention to the study of geology, and as a science it has had but little standing until the present century; so that we find that the Bible has been the leader of scientific thought; that imperfect science has caused misunderstanding of its statements, and that upon further progress of science its perfect truth has been established.

"Men of science are wont to regret that theologians do not know a little of science, and so I frequently regret the ignorance of scientists of Greek, Hebrew and especially of logic. There is a great difference between collecting facts and reasoning upon them. A simple illustration coined for the purpose will exhibit this point. Suppose a man comes to me and says that on the first of January, 1877, we shall be on a gold basis because the price of coal has fallen, and insists that I shall believe this. I ask him his reasons, and he says that he has just been to the gold mines of Colorado and the coal mines of Pennsylvania. I venture to differ with him, not seeing the logical connection. He triumphantly asks me whether I have ever been into a coal mine, then whether I have ever been into a gold mine. I tell him that I have never been into either. He says that he has been in both, and I say that I possess reasoning faculties and shall insist upon exercising them upon the facts which he has derived from his observation.

"There is nothing in the point that there are diverse readings of Scripture. I would ask whether there are not diverse readings of fossils? Faith rests on the testimony of the living God. Let me illustrate this, so that the children may understand what I mean. Suppose a boy, the son of a father who lived in a foreign country, has left to him by his father's will, his estate and a history of his early days and of his family. In the latter he finds an account of the old school house, where his father was taught, the fields in which he played, and the

friends with whom he associated. The boy goes back to his father's home, visits the old school-house and meets his father's friends. Now, because he meets friends of his father not mentioned in the history, does he believe that the whole story is false? Every lawyer will tell you that omission is not contradiction. The office of science is to corroborate the Word of God, even in those most advanced in their condition. It is publicly confessed, and especially in geology, where materials are so scattered and the gaps so many, that it cannot be relied on for evidence against the testimony on the other side. Especially does this apply to recent writings. A writer in Appleton's 'Encyclopædia,' apparently an earnest believer in the doctrine of evolution, states that discoveries made in regard to sponges in 1872 change entirely the doctrine of evolution. So that these people claim to overthrow the Mosaic account by a theory invented within four years."

## WHAT A PLANT DID.

A little plant was given to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window, that fresh air might help the plant to grow. Next, the clean window made the rest of the room look so untidy that they used to wash the floor and walls and arrange the furniture more neatly. This led the father of the family to mend a broken chair or two, which kept him at home several evenings. After the work was done he stayed at home, instead of spending his leisure at a tavern, and the money thus saved went to buy comforts for them all. And then, as the home grew attractive, the whole family loved it better than ever before, and grew healthier and happier with their flowers. Thus the little plant brought a real as well as a physical blessing.—*The Sanitarian.*

## Christmas Carol.

Words by Rev. K. L. JONES.

Music by Rev. E. P. CRAWFORD.

The inn was full; there was no room for Ma-ry, pure and mild;

So in the rock-y man-ger bed was born the Saviour Child.

On stable low, The stars shone bright, That holy night, So many years a-go.

II.  
The angels in the heavens sang  
Of peace, to men goodwill,  
While shepherds watch'd their sleeping  
flocks  
On fair Judea's hill;  
On earth below  
The stars shone bright,  
That holy night,  
So many years ago.

And all our sins forgiven;  
With holy glow  
The stars shine bright,  
This Christmas night,  
Upon our fields of snow.

III.  
O Saviour in Thy manger bed,  
Whom love hath brought from heaven,  
Whose blood hath washed our guilt away,

IV.  
Teach us the song the angels sang,  
Grant us Thy peace on earth;  
As in the manger, in our hearts,  
This Christmas be Thy birth,  
And they shall glow.  
As stars shine bright,  
This Christmas night,  
Upon our fields of snow.