

**PAGES  
MISSING**

# Dominion Churchman.

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

THURSDAY, SEP. 28, 1876.

## THE SIXTEENTH SUNDAY AFTER TRINITY.

The 36th chapter of the second book of "The Chronicles" brings us to the end of the Kingdom of Judah, and very near the close of Old Testament History. All the chief of the priests and the people had transgressed very much after all the abominations of the heathen, and polluted the house of the Lord. "They mocked [the messengers of God] and despised his words, and misused His prophets, until the wrath of the Lord had arose against His people, till there was no healing." The Kingdom of Judah had continued for five hundred and eight years, from B. C. 1096 to 508. Notwithstanding the present tendency of the whole nation to join with the heathen around them in cultivating idolatrous worship, yet some splendid examples had been given of devotion to the God of their fathers, which no allurements or menaces could diminish. To this age and race we owe the sublime effusions of a literature that shall never die; and in the imperishable characters of Heaven, they have given to the world the loftiest examples of prophecy, and the richest and noblest flights of song. Age after age, preparation was being made for the coming of Messiah; and each of the prophets of the Lord, as he unfolded his message, gave greater distinctness to the visions of the future, and brought out to the wondering people of the land, in greater detail and relief, the principal events connected with the coming of Shiloh, and the glory that should follow. But in process of time the nation had become thoroughly corrupt; and that the land might enjoy her Sabbaths for three score and ten years, the great mass of the inhabitants, especially the nobles and chief men of the land, were carried captive by Nebuchadnezzar to Babylon. The "captivity of the Jews" was the combined result of two expeditions against Judea, both of which are recorded in this chapter. The first was that in the third year of Jehoiakim when Nebuchadnezzar was only the deputy of his father; on which occasion, though Daniel and Jehoiakim were carried to Babylon, we do not know that Jerusalem was actually taken. The second that in the seventh year of Nebuchadnezzar, which was at first led by Nebuzaradan, one of his generals, but subsequently by the King in person. (Jerem. lii. 28).

Since the captivity of the ten tribes, Assyria had become enfeebled, and Babylon, which was subject to Assyria, became stronger. Nabopolassar con-

solidated his power at Babylon. About B.C. 610, he entered into an alliance with Necho, King of Egypt, and with Cyaxeres, the Mede, whose daughter, Amytis, he obtained for his eldest son, Nebuchadnezzar. These three together attacked the Assyrian empire; and it was on his way to Nineveh that Necho mortally wounded Josiah at Megiddo. The country west of the Euphrates fell into the hands of Necho, who fixed his court at Riblah, in the land of Hamath, where as Suzerain, he deposed Jehoahaz. The siege of Nineveh was carried on chiefly by the Medes and Babylonians for more than two years. The walls were a hundred feet high and fifty feet thick. In the spring there happened to be a great rise of the Tigris, when the flood carried away a great portion of the wall; and on the subsiding of the river, the besieging host entered the city. The conquerors quarreled over the spoil, and B.C. 605, Nabopolassar sent his son Nebuchadnezzar against Pharaoh Necho at Carchemish, and expelled the Egyptian army from Syria. After this Assyria is scarcely mentioned except by travellers; its cities decayed, its people dwindled away, its history and language became forgotten, until revived a few years ago by the explorations of Botta, Layard, Rawlinson, and George Smith. It is necessary to bear these facts in mind in order to understand how it was that the Assyrian power was merged into the Babylonian.

During the seventy years of the captivity, Babylon itself suffered reverses. The Medes and Persians took the city B.C. 538, and Belshazzar, grandson of Nebuchadnezzar, was slain. Darius is supposed to have been the same person as Cyaxeres, and to have had a nominal supremacy at Babylon, Cyrus the Great being the real monarch. Cyrus having been brought up in the Persian faith, which was equally free from idolatry, and immorality, may have had a sincere admiration of the Jewish faith, which actuated his noble soul when he exclaimed (Ezra i. 8) "Go ye up, and build in Jerusalem, the house of Yahveh, God of Israel; He is God"—and forced the Babylonian temples to disgorge their spoil.

The Artaxerxes mentioned in Neh. ii. 1, was Artaxerxes Longimanus, third son and successor of the celebrated Xerxes who invaded Greece with an immense host of three millions of people, and was beaten at Salamis. This Xerxes was the "King that sat on the rocky brow." He counted his hosts "at break of day, but when the sun set" he had turned his back on the victorious Greeks. He is also believed to have been the Ahasuerus of the Book of Esther.

The period embraced for the first lessons of this Sunday was in some respects, an eventful period of the world's history. During its progress Sappho, Solon, Eschylus, Pythagoras, Miltiades, Sophocles, Euripides, Pericles flourished;

Pharaoh Necho also constructed a canal across the Isthmus of Suez. In China Confucius was born B.C. 594. His great superior Mencius, who was one of the greatest men Asiatic nations ever produced, was not born till a century and a half later.

In Nehem viii. 8, we have the first notice of any thing approaching the modern practice of preaching a sermon from a text of holy writ. "They read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading." Some have imagined that the Jews had lost the knowledge of their language during the captivity, and required to have the Hebrew translated into a mongrel tongue, called in modern times Syro-Chaldaic. This is simply impossible, for a whole nation could not have lost their language in so short a time. In fact, the Hebrew has never been a dead language: to this day, where large bodies of Jews live together, as in Poland, and some other countries, it is still used as a living language, for all the ordinary purposes of every day life.

THE COLLECT like that for last Sunday is a prayer for the Church; but as that was a prayer for mercy to be manifested to the Church, this is a prayer for the Divine pity to be exercised for a definite object, that of cleansing and defending the Church. Pity is commiseration, compassion for distress or suffering, and is the feeling which prompts to acts of mercy. The Church ever needs both cleansing and defending, while it is a suffering and a militant Church. Its need of cleansing arises from false doctrines which are ever creeping in or rising up, and from the unholy lives of its members. And these evils affect the entire body in its organized and corporate capacity; so that if one member suffer, all the members suffer with it, and if one member be honored, all the members rejoice with it. And hence is the apostolic injunction: "That there should be no schism in the body, but that the members should have the same care one for another." The assaults made on the Church from the beginning, and which will be made on it till the Lord shall come again are unceasing in the present day; but few of the attacks on Christianity come in the way of violence; and yet many of the assaults it has to endure come in one form or other from the civil power. Just now infidelity is the great enemy with which the Church has to contend. Just now we have peculiar need to offer most fervently the prayer contained in this Collect that, of his continual pity, the Lord would vouchsafe to cleanse and defend the Church; and because it cannot continue in safety without His succour, he would preserve it evermore by His help and goodness.

THE EPISTLE contains one of the richest gems in the whole of St. Paul's

writings, expressed in the fullest and strongest language, as his soul appears wrought up to the highest pitch of fervent rapture, while he contemplates the Church as the whole family in heaven and earth, and describes in the most expressive language, the high attainments and the wide range of privileges the Christian may possess. His terms are those of the strongest hyperbole, as though the richest language in the world was altogether inadequate to express the lofty and far-reaching thoughts which were then passing through his mind. But what is most remarkable in the whole is the exclusive honor that is ascribed to Christ. Of Him the whole family in heaven and earth is named; He dwells in the Christian's heart by faith: it is the love of Christ, which passeth knowledge; and yet in knowing that, the Christian becomes filled with all the fulness of God. And to Him the glory of the Church is given throughout all ages world without end.

THE GOSPEL, in a remarkable manner brings out the humanity of our blessed Lord. It was "the only son of his mother," whose dead body was carried out, "and she was a widow;" and the evangelist is careful to note the large number of those who sympathized with her. She was probably an estimable character and highly esteemed among her neighbors; and He who knew the hearts of all men saw the depth of her lonely misery and wretchedness, and the unusual sincerity of the lamentations that were uttered; and He had compassion. We are not told that she prayed for this exercise of His pity, nor that she gave any expression of faith in His power and love. But the widow had lost all that could give her comfort in life, and therefore the Lord had compassion. A lesson surely to those who of late have indulged in heartless and flippant sneers at the wholesale wrongs done to our Christian sisters and brethren in the East; as well as a sure foundation for confidence in our great High Priest who is touched with the feeling of our infirmities. The miracle was then designed to indicate the human aspect of the Lord's sympathies; and also appears to have been wrought in order that a fear might come on all, that they might glorify God, and might know that a prophet in very deed had risen up among them, and that God had, in accordance with the predictions of the ancient prophets, visited his people.

#### THE CHURCH MISSIONARY SOCIETY.

The notice we gave two weeks ago, of the trouble in Ceylon, occasioned by the refusal of the missionaries to submit to Episcopal control, although professing, we suppose, to belong to an Episcopal church, appears to have been by no means the first case of the kind, as other Bishops have found it necessary to assert their authority in their own

diocese. It is indeed said to be a matter which has interwoven itself with all the past history of the Society. It has had the "careful attention" of the committee, in a multitude of former instances; so that it is very unfortunate, the subject has not been definitely settled before now. In 1842, after a severe contest with the Church Missionary Society, the Bishop of Madras refused to grant any fresh licenses to missionaries nominated by the Society.

At Calcutta, the well-known Daniel Wilson, formerly of Islington, who had cherished the Society, and might feel some honor and reverence from it, yet found it necessary in his charge of 1838, to state definitely what were the relations of the ordained and licensed missionary with his diocesan, and also with his lay committees, who dispense the mission funds of the societies at home. He says the missionaries acted as much under his license as any other of his clergy; and that the license implied two things—an approbation of the sphere in which they are to labour, and a cognizance of their spiritual functions. He says this principle was fully recognized by the Church Missionary committee, both in England and India.

In defence of his authority as Bishop, His Lordship, (Daniel Wilson), stated, in the same charge, that he knew the price at which he made his avowal in these evil days of the churches' rebuke. But, friend as he had always been of this Society from its formation, he hoped to be enabled cheerfully to go through evil report, and good report, after the example of the great Apostle of the Gentiles, on all occasions of duty, and most especially when the interests of his reverend brethren are concerned. "For," he says, (and his words coming from such a source, should be well pondered) —"I consider the dignity, peace of mind, and usefulness of our clergy in our missions, to be involved, in their being preserved, as much as possible, independent of all control in other spiritual functions, except that which springs from their own ordination vows, the order of the church, and the paternal superintendence of the Bishop." He also adds in reference to this principle: —"Everything, in fact, turns upon it, as I think." And he states: —"I have always understood, and long observation confirms me in the opinion, that lay government in spiritual matters, tends ultimately to hamper ministers in the discharge of their duties, to lower their doctrine and spirit, and insensibly to make them the creatures of the people." "I can scarcely conceive of a greater evil in the long lapse of time than for ordained presbyters in our church, to be placed in circumstances to lead them to court the changing pleasure, prejudices, and cast of religious sentiment of a number of gentlemen who happen to have obtained a majority of votes in the committee, which holds the funds of the sacred cause."

We quote from correspondence in the *Guardian*. The sentiments in the latter case, are remarkable, coming as they

did from a Bishop who had been a prominent Islington clergyman, and a staunch supporter of the Church Missionary Society. Other cases besides that of the Bishop of Ceylon, might be adduced, of a similar character. The proposed college for training young men for the ministry in New Zealand, threatens to be of the same objectionable character.

The fact appears to have been, that when that excellent Society first started into existence, it was in a somewhat irregular way, and there could at that time, have been no expectation of the rapid and extensive increase of the episcopate, both in and beyond British territory; and therefore, no provision was made to meet this altered state of the church. The original promoters of the institution did their best to remove the reproach, that the church had no foreign missions, and all honor must be given to their pious efforts in that direction. But no reason can possibly exist which should prevent the Society from placing its clergy under the immediate control of the Bishops in whose Diocese they may be laboring. Unless this be done, we cannot imagine in what way they can be church missionaries—agents of an Episcopal institution—or, in fact, how they can in strictness be said to be in communion with the Church of England. The battle appears to have been fought several times over, and we trust the Society will see it to be most desirable to have the question settled at once, and for ever. It must be evident to all, that, in any Diocese, either the clergy must be under the control of the Bishop, or the Bishop must be under theirs, if anything at all approaching to church work is to be done.

#### THE BISHOP OF GIBRALTAR AND BULGARIA.

The Bishop of Gibraltar, among the Bishops of our church, has come forward to tell us something about this abused and down-trodden people. From his statements it would appear that there is no difficulty in ascertaining the fact, that within the last twenty years, the Bulgarians have made unexampled progress. He says that all who have visited their country, or have inquired into the history of its inhabitants, are very well aware of the fact. The Bishop also expresses his decided conviction, that the Bulgarians are the people of the future in the east of Europe. When he was in Constantinople last year, he visited "Robert College," and learned that the Bulgarian boys were among the most promising pupils. The master informed him that if he were to examine the school a month after work had begun, he would find the Greeks ahead, but towards the end of the half year the Greeks would be left behind. He also learned that the Bulgarians possess many of the stronger, persevering, and solid qualities, which are wanting in the Greeks, and which are especially characteristic of Englishmen. The Bulgarian boys are also fond

of manly games. From the entire account the masters of the College gave the Bishop, and from the result of the inquiries His Lordship made afterwards, he feels satisfied the day may come when we shall see the Bulgarian nation taking a leading part in Eastern affairs, and furthering the progress of civilization, enlightenment, and the Christian faith. The horrible barbarities attending Turkish misrule, carried on with the connivance of England, make him fear that this day must be placed in a more distant future; although, now that the sympathies and indignation of the English people are fairly roused, he can hardly suppose the British nation will rest satisfied until we see the Bulgarians placed under a more righteous system of government.

The Bishop states that Lady Strangford intends visiting Philippopolis in person, this month, for the purpose of distributing the funds that may be raised in England on behalf of the homeless and starving Bulgarians. Her ladyship states that "the Bulgarian schools have been for the most part destroyed, and that the best charity would be shown in restoring them." The Bishop remarks that the cause must commend itself to every true English heart. His Lordship is evidently not one of those who think, as some remarkably religious people have told us, that the contest now going on in Turkey, is between two savage races. We are informed that among other efforts made in behalf of the suffering Christians in Turkey, at the usual harvest thanksgiving services in Wookey, Somerset, the proceeds of the offertory were devoted to the sick and wounded in Servia, and for the pressing need of the peasantry of Bulgaria. The appeal on their behalf was well responded to.

FIJI.

An extension of territory brings with it as a certainty, an increase of responsibility and care, and generally an increase of trouble, in one shape or other; and the accession of the Fiji Islands to the British Empire has formed no exception to the general rule. The inhabitants of these Islands were the most thorough going cannibals to be found among any of the archipelagos scattered over the gentle Pacific; but having been induced to renounce heathenism, large numbers of them had been brought to a more civilized mode of preserving life than by eating human beings. After their incorporation into the Empire of Great Britain, the measles were introduced through the carelessness, it is said, of some of the officials; and more than forty thousand of the people were victims to the disease. The calamity was of course attributed to the government. Some said it was caused by the annexation of the Islands; others attributed it to the spread of Christianity. A considerable number, therefore, of those who had recently put on a profession of Christianity, returned again to heathenism, and to their favorite practice of

cannibalism. Agents and contentions among the tribes increased the mischief; and at last an attack was made by the relapsed heathen upon a professedly Christian village, in which attack eighteen women and children were killed and eaten. British authority had to be invoked, the murderers were caught, and fifteen of them executed. The latest accounts from the Islands state that tranquillity has been restored, and it is understood the measles have disappeared. It is to be hoped that the native races will endeavor to advance in civilization and religion, so that their connection with England may be acknowledged to be a blessing and not a curse.

THE EASTERN QUESTION.

Correspondents in England write, that we have in Canada no idea of the length and breadth and depth of the feelings of indignation and loathing, which the recent Turkish atrocities have kindled in the public mind, against this corrupt and moribund state. Speeches of Archbishops, and bishops, sensational sermons, angry letters, crowded indignation meetings in nearly all the large towns, and the daily morning journals attest the growing excitement of the hour. A prayer on a recent Sunday, beseeching God to "cause the Turks to be defeated, and wipe away Mohammedan power from the face of the earth," expresses the breathing of England's "awakened conscience" to use the Bishop of Manchester's phrase. British statesmen will need before all things to keep their heads clear amid the ever-increasing difficulty of the Eastern Question.

THE NEW TESTAMENT MINISTRY.

During the Lord's sojourn on earth, He chose twelve whom he named Apostles. He appointed other seventy also, but the commission of these latter seems to have been but of a temporary character, for after the Ascension we hear no more of them. He formerly renewed the commission of the twelve, however, and that in the fullest possible terms:—"As My Father hath sent Me, even so I send you!" To them He gave commandment to disciple all nations by baptizing them. To them He said, "Do this in remembrance of Me!" to them He said, "Whatsoever ye shall bind on earth shall be bound in Heaven!" "Receive the Holy Ghost; whosoever sins ye remit, they are remitted unto them!" Moreover, He constituted them a body corporate with perpetual succession; for, having bidden them to teach the Church to observe all things whatsoever He had commanded them, He said, "and lo, I am with you all the days, even to the end of the world." If the Apostolic order has ceased, the Apostles commission has also come to an end. But though our Lord thus provided in terms for but one order, we do not read far before we find other

orders stealing in upon us unannounced and unaccounted for. Thus, besides the twelve, we read of Apostles, amongst whom Andronicus and Junia are said to have been men of mark (Rom. xvi. 7); we read also of prophets, evangelists, pastors, doctors, bishops, elders, deacons, and deaconesses; but hardly a word is vouchsafed as to the nature of their offices, or the manner in which they were appointed. Nobody can say what was the difference between an apostle and a prophet; or between either of them and an evangelist; or between a pastor and a teacher.

A man might long for a peerage ever so much, but he would not become a member of the House of Lords because he chose to call himself a baron. And, even if it be granted that the Independent or Presbyterian platform was really Scriptural so far as it related to the ordinary local administration to the Churches, is it possible to exaggerate the difference which the withdrawal from it of what we may call apostles' suffragan would make? Of all the Churches in the primitive times none seems to have been so advanced in Christian perfection as that of Ephesus; yet it would seem that it was liable to the visitation of a mere stripling like St. Timothy, with absolute power to suspend all local jurisdiction—to ordain bishops and deacons, to admit into the religious life, to hear and determine accusations even amongst the elders, to settle the public ritual, to enforce sumptuary regulations, and, in fact, to exert a more than papal authority. It is true that he was exhorted to do all this in the spirit of humility and love, and to make no show of authority; but the existence of the authority, if need were, St. Paul takes for granted. Yet, as we have said, no Church in this world needed external interference less; and if, therefore, St. Timothy was a necessity for Ephesus, it may be concluded without much hesitation, that no modern congregation could dispense with a similar officer and claim to be scripturally constituted.

Our Lord's commission had no limitation—certainly it hints at no 'definite range;' unless anything can be conceived as lying outside the term 'whatsoever.' But anyhow, limit it as you will, 'doctrines, practice, and rules, and discipline' must include the constitution of the Christian ministry. If, then, the apostles prescribed what should succeed their personal rule, it is admitted that those directions are binding in heaven. Whether they did or did not is to be ascertained, like any other historical fact, by a consideration of the evidence. The historical evidence to show that the ministry of the Church is a priesthood, and that it is derived through episcopal succession from the apostles themselves, is simply overwhelming. St. Clement, the contemporary of the apostles, says distinctly that they left directions as to what should be done, and St. Ignatius, the disciple of St. John, in so many words states, over and over again, that the hierarchy consisted of Bishops, priests

and deacons. That there was no mode of admission to the ministry except by ordination is also clear from Holy Scripture.—*E.r.*

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 12 continued.

The Church is *Holy*.—*First* with respect to the calling of its members, "God hath called us with an holy calling," 2 Tim. i. 9. *Secondly*,—Whosoever is called to profess faith in Christ is therefore engaged to holiness of life—"Let every one that nameth the name of Christ depart from iniquity," 2 Tim. ii. 19.

As a matter of fact we know that at present here below, the invisible Church of Christ contains both bad and good.

The kingdom of heaven is like unto a field in which wheat and tares grow together, until the harvest—like unto a net that cast into the sea gathers fish of every kind—like a floor on which is laid up wheat and chaff—like a marriage feast at which some have a wedding garment, some have not—like the Ark of Noah, containing clean and unclean. It is a great house in which there are not only vessels of gold and silver, but also of wood and earth, some to honor, and some to dishonor. There are "many called," but "few chosen." "Within the Church, in the public profession and external communion thereof, are contained persons truly good and sanctified, and hereafter saved, and together with them other persons who are disobedient children, and will be hereafter lost, and that this Church containing these two kinds may well be called *holy* as St. Matthew called Jerusalem the Holy City even at the very time when our Saviour did but begin to preach, when we know there was in that city a general corruption of manners and of worship.

But the Church is *Catholic* or general in its opposition to heretics and schismatics. So we find the churches of Smyrna and Alexandria, two of the original seven churches, mentioned in Revelations, spoken of by writers of the first centuries as continuing in the true faith, with the rest of the Church of God, are called the Catholic Church of Smyrna, and the Catholic Church of Alexandria. Now let us see how the term Catholic is applicable to the Church founded by Christ, always remembering that the term Catholic no more means Roman Catholic than does Canadian mean Dutch Canadian, or Scotch Canadian—but that the word *Catholic* is an anglicised Greek word which means *general* or *universal*, *all*. "Go teach all nations." "Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." How general! how universal! how Catholic! will be the glorious Church above. For the necessity of believing in the Holy Catholic Church—whether or no we outwardly use the expression, we have inwardly to believe

in a *Holy General Church*. Let us keep to God's word. Acts ii. 47, "The Lord added to the Church daily such as should be saved." What was then *daily* done hath surely been done ever since. Christ never appointed two ways to heaven, nor did he build a Church to save some, and some other institution to save others (at least we have no record of any such.) "There is no other name under heaven among men whereby we may be saved, but the name of Jesus." None but those within the ark framed for their reception by the command of God, were saved from the deluge. None of the *first born* were saved but those who were within the doors sprinkled by the blood of the lamb—this was God's institution—they who were not within His institution were not saved. These seem very strong words, but they are the words of Scripture, and I fail to see how, when God has spoken, we dare, with an even conscience before God (never mind man,) to water down the words of Holy writ. When people begin to believe only that portion of Scripture which suits them, they generally end by believing *none at all*.

Now another necessity of this belief is to avoid the sin of schism. Is there any power within the Church to cast out unruly members? "If any neglect to hear the Church let him be unto thee as a heathen man and a publican." "Whosoever sins ye remit they are remitted, and whosoever sins ye retain, they are retained." Again strong words, but they are the words of Jesus—of course we acknowledge their force—any body of Christians who did not, would be simply cutting out a text of Scripture that did not suit them. We do believe, that, as none can forgive sins against God but God, or those whom He commissions to do so, we take this act to be at least that power of discipline which Christ left with His Church, to put out of the Christian body here below, defectors from the union of the truth, teachers of damnable heresies, or open and scandalous violators of the moralities of life. See St. Paul's example, in the case of the incestuous Corinthian. The Church however does not permit its ministers, either at the open grave or elsewhere, to give their decision as to the condition of the soul that has just gone to meet its God.

Finally, I believe in the *Holy Catholic Church*. "I am fully persuaded that Christ by the preaching of the apostles did gather unto Himself a Church, consisting of thousands of believing persons, numerous congregations, to which he added daily such as should be saved, and will successively and daily add unto the same unto the end of the world, so that by virtue of His all sufficient promise, I am assured that there was, hath been hitherto, and now is, and hereafter shall be, so long as the sun and moon endure, a *Church* of Christ one and the same." "This Church I believe, in general, holy in respect of the author, end, institution and administration of it, particularly in the members here I acknowledge it really, and in the same hereafter perfectly *holy*." "I look upon

this Church, not like that of the Jews, limited to one people, confined to one nation, but by the appointment and command of Christ, and by the efficacy of His assisting power, to be disseminated throughout all nations, to be extended to all places, to be propagated to all peoples, to contain in it all truths necessary to be known, to exact absolute obedience from all men to the commandments of Christ, and to furnish us with all graces necessary to make our persons acceptable and our actions well pleasing in the sight of God; and thus I believe the Holy Catholic Church.

(To be Continued.)

SUNDAY.

During the reign of Terror in France, the Christian Religion was abjured; Sunday obliterated and every tenth day appointed instead of it for pleasure and amusement; the churches were closed, and what was the consequence? The general dissolution of manners, the confiscation of property, and an unheard of destruction of human life!—the annihilation of the guilty by the hands of each other. The French people found that they were placed by these acts in a position in which they could not exist. They voluntarily returned to the faith of their fathers, which they had abjured. It was not forced back upon them by a triumphant conqueror at the point of the bayonet. It was sought and gladly welcomed by themselves.

The appointment of the seventh day for rest and worship is the ordinance of God, and consequently the most perfect measurement of time that could be employed. It exactly suits the strength of men, and of animals. Terror, which was all powerful in France, during the time of the Revolution, could not make the peasants observe the tenth day. "Our oxen," said they, "know when Sunday comes, and will not work on that day."

Man doubtless requires some recreation after his week's labor; but as his leisure is in a great measure beyond the reach of the civil law, to release him from the influence of the religious law of the Lord's day is to remove every restraint on his liberty, which prevents it becoming licentiousness: places him again in a state of nature, and lets loose a kind of savage on society. This mysterious day of rest, not of idleness and sinful pleasure, has been, by universal consent, kept for nearly six thousand years; was sanctified by the religion of our forefathers for ages, and is now hallowed by three hundred millions of Christians on the face of the earth, as the weekly festival of the resurrection of the Saviour of mankind. L.

FAITH without repentance is not faith, but presumption; like a ship all sail and no ballast; that tippeth over with every blast. And repentance without faith, but despair; like a ship all ballast and no sail, which sinketh of her own weight.—Sanderson.

BOOK REVIEWS.

THE CANADIAN MONTHLY AND NATIONAL REVIEW. August, 1876. Toronto: Adam Stevenson and Company.

This periodical still preserves its reputation and standing, among the periodical literature of the day. In this number we have another instalment of "As long as she lived." There are also "Summer Travel," among the Thousand Isles and at Lake Memphremagog, by Julia Aleyne; A Norse Legend of "A Faithful Wife," by A. R., Ottawa; "How Joint Stock Companies are manufactured," by *Scrutator*; "The poetry of Chas. Heavysage," by Daniel Clark, M.D., Toronto; story of "A Woman before the Mast," by M., Toronto; "The Divine Law of Prayer," by Fidelis; "The Obituary of Newfoundland," by Rev. P. Toque, A.M., Kilmount; "A Texan Barbecue," by M. Y., Fort Richardson, Texas. The poetry consists of "Dreamland," by Sarah Keppel, Hamilton; "My Little Fairy," by William Mills, Ottawa; "The Dark Huntsman," by Charles Heavysage; "The Star of Fame," by C. E. Jakeway, M. D., Slayner, Ont.; "Song of a Spirit," by Laurentius. We have also the usual "Current Events," "Book Reviews," "Current Literature," "Music and the Drama," "Literary Notes," and "The Annals of Canada,"—variety enough, certainly, for one number.

THE CANADIAN MONTHLY AND NATIONAL REVIEW. September, 1876. Toronto: Adam Stevenson and Company.

The present number contains "As long as she lived," by F. W. Robinson. We have also "Liberty of thought and discussion," by William D. Le Sneur, Ottawa; "Curiosities of Advertising," by G. S. H., Toronto; "The Rose," by Rev. T. T. Johnson, Queensville, Ont.; "Mechanics' Institutes, and the best means of improving them"—Prize Essays, by Thomas Davison, and Richard Lewis, Toronto; "The Philadelphia Exhibition;" "The Australian Colonies," by James Douglas, jr., Quebec; Heavysage's "Saul," by Louisa Murray, Montrose; "Archbishop Gonolly," by a Protestant. The poetry consists of "Questions and Answers," by Martin J. Griffin, Halifax, N.S.; "La Rose de Sharon," Par Jules Fossier, Hamilton; "My twenty-first birthday," by N. H. B., Wyoming; "The Lover's Leap, an Indian legend," by Dr. Nostrebor; Sympathy: "A Madrigal," by Alice Horton; concluding with "Current Events;" "Book Reviews;" "Current Literature;" "Literary Notes;" and "The Annals of Canada."

THE HALTON AND WENTWORTH CHURCH MAGAZINE. Issued Monthly. Oakville.

We have received the September number of this little Magazine, which contains some diocesan news, parochial and other notices, besides a variety of reading-matter suitable for young people.

SUNDAY SCHOOL HYMNAL AND SERVICE-BOOK.

A copy of the twenty-fourth edition of the above work is before us. It is strongly bound in boards and sewed with wire for greater durability. Looking inside at the contents of the volume, we notice that it embraces everything that could be desired in a work of the kind. The short offices for the opening and closing of the Sunday School, one of which is choral, being formed on the plan of our Liturgy are admirably adapted to prepare young minds for the full church service. If the whole morning and evening prayer or litany be required on any special occasion, we find them here arranged

for plain or musical services, and none of the peculiarities of the American Prayer-book appears in this Canadian edition; the wording of the English version is used. The Collects for all the special and ordinary days are brought together into one place, after the psalms, which embrace ten selections with two single chants for each psalm. We are furnished with more than 100 different chants, many of which are well-known favorites from the best composers. The selection of hymns in the book, of which there are in all 184, is admirable. They are of a churchly spirit and tone. A sufficient number of them are suited to the various seasons of the Christian year. The best taste and judgment has been employed in choosing the tunes. They are neither too simple nor too elaborate, neither too light nor too dull; they are such as cannot fail to be popular with children. The collection contains many favorite tunes from hymns ancient and modern, and other most excellent compositions. This admirable work concludes with no less than forty-two fine carols for the festivals of the church. Altogether the *S. S. Hymnal* is the best and completest manual of the kind we have met with; and we may add, the cheapest, as it is manufactured and sold for 25 cents, (American currency) a copy. We are not surprised, therefore, at the rapid and large sale it has already had, nor to see that it has received the commendations of so many Bishops, including several Canadian Bishops, and a large number of clergy and laity engaged in Sunday-School work. We can cordially recommend its adoption into our Canadian Sunday-Schools. The work is edited and published by the Rev. Chas. S. Hutchins, Medford, Mass., and issues from the "Riverside Press."

CALENDAR.

- Oct. 1st.—Sixteenth Sunday after Trinity. Remigius, Bp. 2 Chron. xxxvi; Eph. ii. Neh. i. & ii. 1-9; St. Luke v. 1-17.
- " 2nd.—Amos. v. 1-18; Eph. iii. v. 18-vi. 9; St. Luke v. 17.
- " 3rd.—" vii; Eph. iv. 1-25.
- " 4th.—" viii; St. Luke vi. 1-20.
- " 5th.—Obadiah; St. Luke vi. 20.
- " 6th.—Jonah i; Eph. v. 22-vi. 10.
- " 7th.—" ii; St. Luke vii. 1-24.
- " 8th.—Faith, V. & M. Jonah iii; Eph. vi. 10.
- " 9th.—" iv; St. Luke vii. 24.
- " 10th.—Mic. i. 1-10; Phil. i. ii; St. Luke viii. 1-26.

TO CORRESPONDENTS.—Received Aleph Isaac Wood.

ONTARIO.

BELLEVILLE WEST, ST. JOHN'S CHURCH.—A well-attended and cheerful meeting was held in the Church, Wednesday evening, 20th inst., according to notice. \$800 a year was guaranteed for the stipend of a clergyman, and a deputation was appointed to wait on the Rev. Mr. Forneri to request him to accept the incumbency.

BELLEVILLE.—A vestry meeting was held in Christ Church on the 27th, to consult on the selection of a successor to Mr. Forneri, who will preach his farewell sermon Oct. 15th.

FITZROY HARBOR.—In reference to an item which appeared in our columns a

couple of weeks ago, announcing the appointment to this parish, we have received two communications. In one of them we are informed that if the present incumbent is to be successful in his work, he will be largely indebted to "the patient industry and unselfish devotion to his duty which characterized his predecessor's labors;" that "if there is any dissatisfaction in the parish, it is confined to a very few;" and it is pertinently asked, "Where is the parish or mission where one or more aggrieved parishioners are not to be found?" Our other correspondent assures us that the statement as to the "internal dissensions," and also the reflection upon the former missionary are incorrect.

We are very glad to receive these favorable accounts; and we extremely regret the slightest approach to offensive personality, whenever, by any inadvertence, it finds its way into our journal.

TORONTO.

PROCEEDINGS OF SYNOD COMMITTEES.—The Regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, were held at the Synod Office, on Thursday and Friday, the 10th and 11th August, 1876.

Executive Committee.—Present—The Dean of Toronto, Chairman; the Archdeacon of York, Revs. R. Shanklin, J. H. McCollum, William Logan, C. W. Paterson, A. J. Fidler, and S. Givins. Hon. Vice-Chancellor Blake, Capt. Stupart, F. Farncomb, W. T. O'Reilly.

A Sub-Committee was appointed to consider the amendments to the Constitution, relating to the re-construction of the Standing Committees—those amendments having been referred by the Synod to the Executive Committee. A Sub-Committee was also appointed to consider the resolution of Synod to provide for a Diocesan Conference in the evening of each day of the Session of Synod.

Clergy Commutation Trust Committee.—Present—The Rev. Dr. Lett (appointed Chairman for the current year); Revs. W. W. Bates, W. R. Forster, H. O. Cooper, and C. W. Paterson, Hon. G. W. Allan, Hon. Vice-Chancellor Blake, A. H. Campbell, Peter Patterson, Archibald Cameron, William Ince, Dr. Snelling.

A letter was read from the solicitors with reports on the various matters in their hands. A proposition from the Hon. J. H. Cameron, with a view to a final settlement of his indebtedness, was referred to a special Sub-Committee.

Endowment of See, Rectory Lands, and Land and Investment Committee.—Present—The Rev. Canon Brent (appointed Chairman for the current year); the Dean of Toronto, Revs. J. H. McCollum, William Logan, W. H. Clarke, Messrs. Farncomb and Magrath.

Fenelon Endowment.—Rev. W. Logan was authorized to deal with the Victoria Railway Company in regard to the purchase of land required for the right of way through the Church property at Fenelon Falls. Peterborough Glebe—Offer accepted from Mr. Hatton to purchase Park Lots 15 and 16 in the Township of Monaghan, for \$250 an acre. Grafton Endowment—Offer accepted from Joseph Hickson to purchase lot 2, con. 6, Ops, for \$3,500. Church Lands in Cardiff—Twenty acres, parts of lots 12 and 13, in the 12th concession, Township of Cardiff. This land having been vested by the Crown in certain trustees, the Synod is now asked to accept a surrender of the trust. The Committee being of opinion that this cannot be done, recommend the Church people in Cardiff

to buy the remainder of the lot at the nominal price fixed by the Government, and obtain a new patent for the whole; such patent to be made directly to the Synod.

**Mission Board.**—Present—The Lord Bishop in the chair; the Archdeacon of York, Revs. Dr. Lett, A. Stewart, Canon Morgan, T. W. Allen, I. Middleton, H. D. Cooper, Septimus Jones, F. Burt, E. H. Cole, S. Givins, Canon Oaler, Professor Wilson, Hon. C. J. Douglas, Mr. A. R. Gordon.

The Secretary presented the quarterly financial statement, showing the Mission Fund account overdrawn on the 1st August, \$6,899.77, subject to deduction by the amount of the debt due by the Diocese of Niagara, \$3,110.24, with interest from 1st May, 1875. New guarantees were received and accepted from the following Missions: Credit, \$600; Stayner, \$250; Batteaux and Singhampton, \$300; Ashburnham and Otonabee, \$600; Allistown and West Essa, \$850; Waverly, \$100. Letter was read from the Rev. Rural Dean Smithett, and a statement made by the Bishop in regard to the new mission of Apsley, and the work now being done therein by Messrs. Harding and Gander.—*Resolved*—That the sum of \$50 be granted to Rural Dean Smithett for Mr. Harding, for services as lay-reader for six months, ending July 1st, 1876.—*Resolved*—That \$200 be granted by the Board for the maintenance of a traveling mission at Apsley and parts adjacent, dating from any time at which a clergyman shall be appointed to it.—*Resolved*—That the Mission of the Credit be replaced on the List of the Mission Board for one year from July 1st, 1876, and that the amount of \$200 per annum be granted to it.—*Resolved*—That a Committee be appointed to arrange the Mission Board Pay List, in accordance with the by-law passed at last meeting of Synod, and report to this Board in November.

**Widows' and Orphans' Fund, and Theological Students' Fund Committee.**—Present—The Rev. H. C. Cooper (appointed Chairman for the current year), and Revs. J. S. Baker, Hon. V. C. Blake, Capt. Blain, T. A. Agar, H. W. M. Murray.

The Secretary presented the Quarterly Financial Statement showing the income account overdrawn on 1st August, \$1,080.78.—*Resolved*—That City of Toronto debentures for \$1,120, and those of the Township of Tay for \$1,150, be sold by transfer to some other Synod Fund, to pay the overdrawn account and the October pensions. A Sub-Committee was appointed to ascertain the number of widows and orphans to be maintained by the present Diocese of Toronto, and to make the necessary assessment on the several parishes and missions. The attention of the clergy to be called to the fact that the approaching October collection will be made only in the Diocese of Toronto, and that the proceeds must be applied as well towards repairing the capital account as to the payment of the widows and orphans. That in all cases churchwardens be requested to collect the amount which is short after the collection be taken up on Sunday. Letters were read from Messrs. Ker and Geoghegan, withdrawing their applications for Divinity Exhibitions. Other applications were laid over till next meeting, there not being any funds at present available.

**General Purposes, Statistics, and Assessment Committee.**—Present—Marcellus Crombie, Esq., (appointed Chairman for the current year); Revs. Thomas Ball and John Vicars. Messrs. F. A. Ball, D. B. Read, and A. B. Boswell.

The Rev. A. Henderson, of Orangeville, (Diocese of Niagara) having made his ap-

plication in proper form for a grant in aid of the proposed purchase of a Wesleyan Meeting House, in the Township of Mono, the Committee decided that under the circumstances disclosed it was not competent for them to grant the application. A grant of \$50 was made in aid of the new church at Westwood, payable as soon as the title to the site is vested in the Synod, and the building so far finished as to admit of service being regularly held in it. A grant of \$50 was made in aid of the new church at Midland, on condition that the regular form of application be completed and forwarded to the Secretary.

The Rev. L. H. Kirby (Batteaux), having asked whether—with reference to a proposed new church at one of his stations (Singhampton), which is situated on the boundary line between Huron and Toronto—a church site in the Diocese of Huron, but with part of the worshippers in the Diocese of Toronto, could be deeded to the Diocese of Toronto, so that a grant might be obtained from the General Purposes Fund: The committee decided that they could not grant funds in aid of a church built outside the Diocese of Toronto.

**Sunday School Book and Tract Committee.**—Present—The Archdeacon of York (appointed Chairman for the current year); Revs. G. I. Taylor and W. C. Bradshaw. Mr. James O. Morgan.

The following grants were made:—Rev. W. H. Clarke, Bolton, for Sandhill Sunday School, \$20 worth of library books \$10 to be paid.—Rev. L. H. Kirby, Batteaux, for Duntroon Sunday School, a similar grant.—Rev. George I. Taylor, St. Matthew's, Leslieville, a similar grant.—Rev. W. Logan, Fenelon Falls, a similar grant.—Rev. T. Walker, Credit, for St. Peter's (Springfield) Sunday School, a similar grant; and for Port Credit Sunday School, a similar grant.

Rev. J. H. Harris, North Orillia and Medonte, for St. John's Sunday School, \$20.42 worth of library books, \$10.42 to be paid.—Rev. P. Toeque, Galway, for Sunday School at Devil's Creek, \$6 worth of books.—Rev. W. F. Swallow, for Sunday School, St. John's, Mono Mills, \$10 worth of library books, \$5 paid; and for Sunday School, Old St. John's Church, \$6 worth of library books.—Rev. W. C. Bradshaw, for St. Luke's, Ashburnham, an octavo Bible, prayer book, and Book of Offices, and \$6 worth of books for the use of the School.—Mr. C. E. Sills for Sunday School at Holland Landing, \$2.40 worth of prayer books and catechisms, and \$3.60 worth of library books, to meet a subscription of \$9.

**Audit Committee.**—Present—The Rev. William Grant (appointed Chairman for the current year); Revs. George Nesbitt and W. M. O. Clarke.—Messrs. William and W. T. O'Reilly. The Auditors' Report and Balance Sheets for the quarter ending July 31st, 1876, were presented and adopted. Messrs. William Gamble and James Sydney Crocker were re-appointed Auditors for the current year.

**Church Music Committee.**—Present—The Rev. J. M. Ballard in the chair; Rev. John Pearson. Messrs. John Carter and J. H. Knight.

The Rev. J. D. Cayley was appointed Chairman for the current year. The publishing of the Canticles with appropriate chants was considered, and it was resolved that each member of the Committee select such chants as he would recommend, and that the same be considered at the next meeting.

**Printing Committee.**—Present—The Revs. C. C. Johnson and T. Walker. No quorum. No business transacted.

**HILLSDALE.**—Rev. T. G. Porter has been appointed to the Mission formerly in charge of the Rev. J. Birkett. He appears well qualified for the position, and is already very popular.

**GRACE CHURCH, TORONTO.**—The Rev. W. H. Jones has resigned the incumbency of this parish; his medical advisers having recommended change of scene, in order to restore his shattered health. The Rev. C. Mathews, formerly of St. James', has been appointed to succeed him.

**MIDLAND.**—The opening services of the neat little English church here, were conducted on the 3rd instant, by the Rev. G. A. Anderson, M.A., Incumbent. There were 150 present at morning service. On the evening of Tuesday a concert was held to help in clearing off the debt. Vocalists from Orillia, Barrie, Craighurst, Penetanguishene, in conjunction with the local Brass Band, entertained the assembly for some two hours. The music was exceedingly good. Close on \$20 was taken at the door, and the Sunday collections amounted to \$20 more. At the request of the villagers it is intended to have another concert during the coming winter. The new church is one of the prettiest, lightest, and most cheerful edifices we have seen, and seats one hundred persons. It needs but \$100 to pay the debt, and contributions may be sent to Rev. G. A. Anderson, Penetanguishene.—*Packet.*

**COBOCONK.**—After nearly two years of faithful, diligent service, the Rev. Mr. Rooney expects to be able to erect a church. About one-half of the necessary funds will be raised by the congregation—the limit of their ability—and for the rest Mr. Rooney will have to appeal to the sympathy of the benevolent, of the friends of the church in Toronto, Uxbridge, Whitby, Oshawa, Port Hope, Cobourg, Peterborough and Lindsay. As a sum not exceeding from \$500 to \$600 will be required, we trust Mr. Rooney's efforts will not be in vain. The nearest missionary stations are Minden, Kinmount and Fenelon Falls—separated by long water-stretches, and only accessible by rough and sometimes impassable roads. The people deserve sympathy not only on account of their isolation, but also for their public spirit.

## NIAGARA.

**ANCASTER—ST. JOHN'S CHURCH—CONFIRMATION, HARVEST HOME AND S. S. PIG-NIO.**—The early part of this month, (September,) was a season of unusual interest in the parish of Ancaster. On Sunday, Sept. 3rd., the Lord Bishop of Niagara administered the Apostolic Rite of "Laying on of hands," to a class of fifteen well prepared candidates. This, be it remembered, is the third year in succession in which confirmation has been administered in the parish. After several days spent in preparation by willing hearts and efficient hands, a Harvest Thanksgiving and Festival—in imitation of those for which Ancaster has been famous—took place on the 7th inst. The church was beautifully decorated, containing, besides the usual texts, wreaths, and mottoes, a large scroll over the Chancel Arch, with the text, "Holy, Holy, Holy, Lord God Almighty," in straw letters on a blue ground. A frame-work across the Chancel, wreathed with evergreens, supported shields with emblems and devices; the Communion Table was filled in below with panels containing the Alpha and Omega, and I. H. S., and bore on it a beautiful pile of fruits and vegetables, thank-

ferings of the harvest; while a pyramid of flowers crowned the Font, and clustering vines of ivy-geranium hung thickly around it. The Rev. W. S. Speirs, of Christ's Church, Hamilton, was the preacher of the day, and five clergymen in all took part in the services. When these were concluded the congregation adjourned to the beautiful "grove" of Mr. H. Green, where the ladies of St. John's Church, with their well-known hospitality, had provided abundance of refreshments. The day, though cloudy, was fair; and with a band of music, swings, games, and other amusements, the afternoon was spent very pleasantly. A sale of ladies' work at a table in the grounds was fairly patronized, and the net proceeds of the day, after paying all expenses, amounted to about \$116. Apart however, from any money benefit, such gatherings deserve encouragement as tending to promote sociableness and kindly feeling in a parish.

After the Harvest Festival, arrangements were completed for holding a Sunday School Excursion and Pic-nic, which came off successfully on Tuesday, Sept. 12th. The children, with their teachers and a few friends, were conveyed in carriages to Hamilton, and thence by the steamer "Transit" to the Brant House, Wellington Square; where the refreshments brought were duly disposed of, and a pleasant afternoon was spent in walks, boat-rides, swings, etc., and the whole party returned in the evening, thankful for the enjoyments of the day, unmarred by a single accident.

JARVIS.—A very successful Harvest Festival was held in this village on Wednesday, 18th inst. The day was everything that could be desired, being in strong contrast with that of the Festival of last year in this place. The religious character of the celebration was made prominent by a thanksgiving service held in the afternoon at 4.30. The church was comfortably filled, and the congregation joined heartily in the service, which partook of a thoroughly joyous character, every part being made, as far as possible, to remind the worshippers of the blessings of harvest. The number of clergy who attended was unusually large. Besides Rev. J. Francis, Incumbent, there were present Rev. Canon Houston, of Waterdown; Rev. Rural Dean Bull, of Boston; Rev. J. B. Richardson, of St. Thomas Church, Hamilton; Rev. W. H. Tilley, of Bishop Oronyn Memorial Church, London; Rev. Jas. Chance, Rev. A. B. Anthony, Rev. R. J. Roberts, all of the Indian Reservation on the Grand River; Rev. Dr. Armstrong, of Onondaga; Rev. Wm. Green, of Hagersville; Rev. P. L. Spencer, of Wellington Square; Rev. Smith, of Nanticoke. The Incumbent presided at the organ and led in the singing, the hymn books used being those of S. P. C. K. The service was divided between Rev. P. L. Spencer, Rev. Roberts, Rev. Anthony, and Rev. J. B. Richardson. The sermon was preached by Rev. Tilley from Gen. viii. 22, "While the earth remaineth," etc.; and was an able and eloquent discourse on the goodness of the Divine Husbandmen as shown by the regularly receiving fulfilment of the promise contained in the text. The church was suitably decorated, the Holy Table being furnished with the first fruits of field, orchard, and garden. After service the people repaired to the large and handsome house, which the Incumbent has erected for himself and family, but which is not yet completed inside, and were provided with refreshments at the ordinary charge, while the Jarvis band played, in good style, some pleasing airs. In the evening the church was again used, and

addresses were delivered to the people, now considerably increased in number, by all the clergy present. This part of the festival was especially enjoyable. The addresses were short and pointed and kept up the interest of the congregation till about 9.30, when the meeting was brought to a close with singing and the benediction. Altogether the Jarvis festival of 1876 was a pleasing success; and as, no doubt the organ fund has been considerably augmented by the proceeds, Rev. J. Francis may regard it as proof of interest taken in the prosperity of the congregation under his charge.

DEANERY OF HALTON AND N. WENTWORTH.—I have been requested by the Rural Dean to give notice, that on account of the Missionary Meetings, appointed by the Bishop, clashing with the meeting of the Chapter, appointed to be held on the 4th of October, this meeting is postponed till Wednesday, the 18th of October, and then to be held at Milton.

STEWART HOUSTON, Secretary.

HURON.

REV. F. W. YOUNG, Graduate of Trinity College, Dublin, has been appointed Divinity Professor of Huron College, during the absence of Very Rev. Dean of Huron, who has gone to Britain for a visit of three months, in hopes that the salubrious air of the sea-girt empire may restore his pristine vigour.

ST. JAMES', PARIS.—We are glad to learn that the Rev. Dr. A. Townley, Rector of St. James', Paris, has returned from his vacation tour much improved in health, and is now able to undertake the parish work with the two Sunday services, during the absence of his assistant, Rev. Mr. Cooper.

APPOINTMENT.—Rev. D. Deacon, Incumbent of Bothwell, has been appointed by His Lordship the Bishop, Rural Dean of the Deanery of Kent. Mr. Deacon has been most earnest and indefatigable in his labours in the ministry, and his appointment shows that his faithfulness has been duly appreciated.

BRACHVILLE, OXFORD CO.—The members of Trinity Church, are endeavouring to effect some needed improvements in the church. It is an out-station attached to the parish of St. James', Ingersoll, of which Rev. J. P. Hicks is Rector. The Church population is returned as sixty. They had proposed to hold, in the Town Hall, an entertainment consisting of readings and singing. We hope they have had merited success.

Correspondence.

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

ALGOMA.

To the Editor of the DOMINION CHURCHMAN.

SIR,—I have to thank you, which I do most heartily, for inserting my appeal and the editorial you issued upon the subject. Will you allow me space to acknowledge, in your next issue after you get this, the receipt of valuable remittances. A. M. Gates (New Edinburgh) \$2; "A daughter of the Church" \$4; Frank Evans (Orillia) \$2; and a cheque, per Rev. S. Givins (Yorkville) from F. Farncombe Esq., (Newcastle) for \$50. You will see I have

received (oh! how thankfully) more than I asked for, but oh sir, allow me farther to tell our friends, I only selected Beatrice as the one of most pressing necessity, and I have many other places standing still, i. e. they dare not venture to begin the simplest building, being afraid they could not finish. At Ufford the building will be ready, but no stone, or fixings, &c. At Brunel (No. 1) yesterday, the remark was made to me by a Settler, an earnest Churchman, formerly a "Cabby" in London—"We esse put up the Logs Sir, Mr. Smith will give us Lumber, and we'll team it up to the place (nine miles of a dreadful no road) but where mun we get a stove and glass and etceteras?" At Stisted Road (now No. 1) we have gone thus far and can go no further—at Stanley Dale (Stisted Road, but ten miles farther) they hold Sunday School in a miserable place (called a Shanty), not daring to lay the logs for a Church because they know well they could not make the place habitable.

At Ullswater, the same cause and effect; at Scotia (Perry) the same. If spared I hope to have at least sixteen stations at work, besides visiting the lumber shanties the coming winter, and at every one of them there is an absolute need of from \$40 to \$60. In every case the settlers do what they can as to giving material, time, and work, in no case is money asked for to provide seats, but absolute necessities, such as glass, nails, lumber, and stove, all of which must be paid for in cash, and cash is not an article our settlers can produce on their locations at present. Sir, I have only returned this morning home, and am off again at 8 a.m. to-morrow (D.V.) for a week or ten days tour, so please excuse my style of writing. If you can polish up what I say, and make it tell upon our friends in any better manner, pray do so. Perhaps it is only right for me to say that all my stations are from ten to sixteen miles apart.

Some of our dear friends may like to read. "On Sunday I visited Ufford, we held Divine Service in the Postmaster's house—it consists of two rooms some fourteen feet square each. I officiated conveniently for both rooms, which were filled to suffocation, many standing at the door and open windows.

Methodists of all and every shade were there, including two prominent Class-Leaders. I baptized six children. One man, the father of one of the children, in his gratitude grasped my hand (Prayer Book and all), looked me hard in the face, and with trembling lips said—"Oh, Sir, Sir, God bless you." I guessed that man's feelings tho' he could not express them—for, except our Bishop last February, they never had had a Clergyman amongst them before, and some have lived there sixteen years! Our Lay Reader, Mr. Knowles, is working here with quiet zeal, and seems to be greatly respected. I was not allowed to come away until I promised them another visit in October, or November, God willing. I am glad to learn, what I did not know before; there is a Society for Church extension in Toronto, and I quite agree with our friend Mr. Farncombe, that what is given should come through the official channels; and I will gladly give any information required about each place, only promising that I shall never be satisfied. I have a cry to answer farther up the new Stisted Road (now some 20 miles), and this opens up to me the Townships of McMurrich and Ryerson, in the latter of which I know we have members of our Church. Wherever I can get thirty or forty together out of a circle of some five miles diameter, there I try (and succeed too) to get some land (generally one acre) deeded to our Bishop for the use of the Church, and to form a permanent congregation.



The money sent me will more than make Beatrice Church habitable for the winter, and what is left I purpose using for other places, either Uford or Brunel No. 1. May I ask those who so promptly and materially have answered my appeal, never to fail presenting me and my work, where they know help can be obtained more precious than silver and gold? My life is a weary and trying one, but they have indeed "cheered me on my way." With a grateful heart, believe me, yours, etc., WILLIAM CROMPTON, Curate-in-charge, Mary Lake Mission.

Port Sydney P.O., Ont., Sept., 19th 1876.

#### TABLE OR ALTAR.

Editor of the DOMINION CHURCHMAN.

DEAR SIR,—It is scarcely worth while to prolong this discussion which threatens to become very tedious; especially as I see your correspondent carefully avoids all the texts which I quoted in support of my position. This (considering that our low church brethren usually boast of appealing "to the law and to the testimony,") is peculiar, to say the least. I quoted texts to show that "Lord's Table" and "Altar" are, in Holy Scripture, convertible terms, (see Ezekiel xli. 22; xlv. 15-16; Malachi i. 7, 11, 12; 1 Cor. x. 15-21). These texts are likely to be lost sight of in the cloud of dust that is being raised. Let it suffice to say, that, even granting (for the present) all that "M. S." says in his last communication, the original argument remains as yet unrefuted, viz:

The structure on which the Holy Communion is celebrated is the Lord's Table. Every Lord's Table is an Altar, therefore the structure, etc., is both Table and Altar.  
G. J. Low.

The Editor of the DOMINION CHURCHMAN.

SIR,—In the notice of the West Flamboro Harvest Festival, there are statements respecting the pedestal of the font not correct. It is not, as stated, "a heathen relic," but a perfect Tau-Cross. It is well known that the symbol of the Scandinavian God, Thor, was the double-headed hammer, and in some places visited by the Scandinavians, where there were Christians, there to conciliate their heathen visitors, and being like the Greek letter "T" Tau, this kind of cross obtained the name of the "Tau Cross." In the early part of the fifth century three or probably four Christian Churches were built in Cornwall. One, Mylor, or as the parish is now called, Mylor, was built A.D. 411, rebuilt in the 9th century, and added to in the 11th and 18th centuries, and restored in 1870. Another is the well known Church of Perranzabulve, so long buried under the sand. Of this, part of the walls are standing, of another built about seven miles from Truro, nothing remains but a few stones, the bowl of the Font and a Tau Cross. This bowl and the cross were given me by my brother-in-law when I visited England six years ago, and on my return to Canada I had the bowl fastened on the top of the Tau Cross, and that stepped in a Canadian stone, and then placed it in Christ's Church, West Flamboro, so that now that beautiful and substantial little Church possesses the most ancient Font in America, probably, at least, 1400 years old.

The Font and Cross are of grey granite, and of course much worn. It may be asked from whence was the information respecting these churches derived, and I must answer chiefly from tradition, and traditions of such things in remote places, such as there were until very lately, are generally found to be correct, e. g., Perranzabulve. There was

not a mark to show the exact spot where the Church was buried under the sand; but tradition pointed to the spot; they dug there and the walls of the old Church were laid bare. Tradition stated that a Priest named Piranus, accompanied by his sister, came to Cornwall, to preach to the heathen Britons, and under the altar two skeletons, a male and female were found, and the parish is, and ever has been called after his name, Perran-in-the-Sand. To correct an unintentional mistake of R.S.R., I have written a more lengthy communication than I had intended, and will only add that the congregation of Christ's Church deserve all the commendations R.S.R. gives them. In building the Church I had willing helpers, and the first service performed in the Church was the consecration service by the good old Bishop of Toronto.

F. L. OSLER.

The Rectory, Dundas, Sept. 18, 1876.

#### ENGLAND.

THE SURPLICE IN THE PULPIT AND CANON RYLE.—Canon Ryle has been not a little teased by individuals of the extreme section of his party, for preaching on a late occasion in a surplice and black scarf or stole, instead of the black gown. In answer to his tormentors, he has written the following very sensible letter to the *Rock*:

SIR,—In your paper of August 25th, I see my name very freely handled by three anonymous writers, who sign themselves "Protestant Tourists." They find fault with me for preaching at Crosthwaite Church in a surplice and stole. Allow me to say a few words in reply, and ask you as a matter of justice to insert them. Your correspondents are undoubtedly correct in their statement of facts. I did preach in a surplice, and I did wear a long black silk scarf over my shoulders. I did so deliberately, and I should not hesitate to do so again, and I will give my reasons. In the first place I had not my black gown with me at Keswick, and I am entirely dependent on the vestries of the churches in which I preach. In the second place, the Vicar and clergy of Crosthwaite Church always preach in their surplices. I thought it would have been very scant courtesy on my part to require them to provide me with a preaching dress, which they do not wear themselves. In the third place it cannot be shown that the surplice is an unlawful preaching dress, although for my own part I very much prefer the black gown. If your correspondents mean to insinuate that I am departing from my long cherished opinions about the Ritualistic controversy, I beg to inform them that they are utterly, entirely, and completely mistaken. But if they were to take up this ground—that an evangelical clergyman, absent from home on a holiday, is to refuse to preach in any church, where the surplice is worn in the pulpit, the Psalms chanted, and *Hymns Ancient and Modern* used, I can only say, that I totally disagree with them. I think it my duty and privilege to preach the gospel in any church where the services are not contrary to the law, and freedom of speech is allowed to me. The sermon is the grand point after all. If I were a hearer I would far rather listen to a lively, searching, ringing gospel sermon from a man in a surplice, than to a dull, dreary, mumbling, stupid homily from a man in a black gown! If your "Protestant Tourists" wish to know what kind of church service I really like when I can have my own way, I invite them to visit the eastern counties, and be present in Stradbroke Church on a Sunday. We never chant the Psalms, we have a much better hymnal than *Hymns Ancient*

and Modern. But if they want to prevent my preaching in some other English Churches besides Stradbroke, because the service is not conducted exactly according to my taste, and the surplice is used in the pulpit, I tell them plainly that I cannot gratify their wishes. As to the "stole," I can only say that I have worn a black silk scarf over my surplice for the last thirty-five years, ever since I was ordained, and never regarded it as possessing any doctrinal significance. I like it because without it a clergyman looks like a surpliced adult chorister, in a cathedral or college chapel. But I do not care a jot about it; and if my bishop tells me it is illegal and requests me to lay it aside, I am quite ready to do so. I lay no claim to infallibility, and have no doubt I make many mistakes; but I shall be thankful if I never do anything worse than preaching the gospel in a surplice, when a brother clergyman invites me to occupy his pulpit. In my own pulpit I claim the right to preach in my black gown, and I shall do so, please God, until the law forbids it.  
J. C. RYLE.

#### NORTH WALES.

THE opening of the Welsh National Eisteddfod took place at Wrexham on Tuesday, the 22nd ult. After holding the ordinary ancient Gorsedd, at which the Rev. T. R. Lloyd was the chief druid, the bands proceeded to the Eisteddfod pavilion. The Bishop of St. Asaph presided, and delivered the inaugural addresses, after which the competitions were proceeded with, terminating with a great choral competition, for chorus of 150 voices. The prize was taken by the Birkenhead Cambrian Choral Union. In the evening there was a grand concert under the patronage of Sir Robert Ounlife.

#### IRELAND.

THE Lord Bishop of Derry speaking at a meeting of the Donegal Protestant Society, said that "he dared say that some who read newspapers might have seen that the Bishop of Manchester had been making an onslaught on Curates marrying early. The Bishop of Manchester was a bachelor himself, and he spoke with great severity of Curates making love. He (the Bishop of Derry) thought that Curates might be more unprofitably employed than in making love, provided that love-making should not last too long—would end in matrimony—and would not be often repeated."

THE Bishop of Killaloe, in his address to the annual Diocesan Synod, speaking of the manifest advantages of our Church system, described it as "an institution intended to supply the latest generations with the Gospel of Christ and the means of grace, not by sudden convulsive and temporary efforts, at different places over the country, but an institution of which the foundations are already laid wide and deep, a church which would attend them all their life long, which would instruct them in childhood, be with them through the struggles and joys of manhood, and which would not desert them in old age, or at the hour of death."

JAPAN.—THE OLD ORDER CHANGETH, GIVING PLACE TO THE NEW.—It is announced that the Japanese Government have ordered that every seventh day—the Christian Sabbath—shall in future be recognized and observed as a day of rest, instead of every fifth day, which has been the national holiday from time immemorial.

SYRIA.—Damascus has lost 12,000 inhabitants within a few months by the

cholera; only 600 of these, strange to say, are Jews and Christians. The scourge has attacked chiefly the Mohammedan population.

BAPTISM, ITS MODE, SUBJECTS, AND GRACE.

BY J. WALWORTH DAVIS, CURATE OF CAVAN.

(Continued.)

Let us proceed now to the consideration of the special grace of baptism, viz., regeneration; and in the first place it will be necessary for us to define what we understand by the term regeneration, or else we shall find ourselves enveloped in a cloud of difficulties and contradictions, our opponents understanding one thing, and we another, though using the same terms. The word regeneration has a history in our language; until the Puritan times, it was used in one sense, a sense by which it was understood by the primitive church, and which is the sense in which it was used in the New Testament and the prayer book. After their time it came to be used in another sense. We use it in its primitive sense. What these two senses are we will now proceed to show; and perhaps I cannot do this better, than by quoting the words of the ev. Charles Simeon, of Cambridge. I do this the more readily because he was a leader of that party in the church, which has assumed the name of "Evangelical," and who are generally supposed on this and some other points, to approach very nearly the views held by dissenters. His words, which, I think every high churchman would endorse, are:

"In the baptismal service we thank God for having regenerated the baptized infant by His Holy Spirit." Now from hence it appears that in the opinions of our Reformers, regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed then sown in the heart of the baptized person to grow up and to bring forth fruit; or that it could be saved in any other way, than by a progressive renovation of his soul after the Divine Image? Had they asserted any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments, than such an idea as this; so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look to God for this total change both of heart and life, which long since their day had begun to be expressed by the term regeneration. After thanking God for regenerating the infant by His Holy Spirit, we are taught to pray, "that he being dead unto sin, and living unto righteousness, may crucify the old man, and utterly abolish the whole body of sin." And then declaring the total change to be the necessary means of his obtaining salvation, we add, "so that finally with the residue of Thy whole church he may be an inheritor of Thine everlasting kingdom." Is there, I would ask, any person that can require more? There are two things to be noticed in reference to this subject—the term regeneration, and the thing. The term occurs but twice in the Scriptures; in one place it refers to baptism, and is distinguished from the renewing of the Holy Ghost, which, however, is represented as attendant on it, and in the other place it has a totally distinct meaning unconnected with the subject. Now the term they use as the Scriptures use it, and the thing they require as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be sav-

ed without experiencing all that modern divines have included in the term regeneration; on the contrary, they do both these, and in the liturgy insist upon a radical change of both heart and life. Here then, the only question is not whether a baptized person can be saved by that ordinance, without sanctification, but whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion, but it cannot positively be decided in the negative; because we cannot know or even judge respecting it, in any case whatever, except by the fruits that follow, and therefore in all fairness it may be considered only as a doubtful point, and if we appeal, as we ought to do, to the Holy Scriptures, they certainly do in a very remarkable way, accord with the expressions of our liturgy. S. Paul says, "By one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. And this he says of all the visible members of Christ's body (1 Cor. xii. 13-27.) Again, speaking of the whole nation of Israel, infants as well as adults, he says: "They were all baptized unto Moses, in the cloud and in the sea; and did all eat of the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock which followed them, and that rock was Christ," (1 Cor. x. 1-4.) Yet behold, in the very next verse he tells us that "with many of them God was displeased, and overthrew them in the wilderness." In another place he speaks yet more strongly still. "As many of you," says he, "as are baptized into Christ, have put on Christ." Here we see what is meant by the same expression as that before mentioned of the Israelites being baptized unto Moses (the preposition "eis" is used in both places); it includes all that had been initiated into his religion by the rite of baptism; and of them universally does the Apostle say, "They have put on Christ." Now, I ask, have not the persons who scruple at the use of that prayer in the baptismal service, equal reason to scruple at the use of the different expressions of Scripture? Vide "Simeon's Works," vol. ii., page 259.

But in a matter of this kind our appeal properly lies to the sacred Scripture. And if men would be content to be guided by its teaching, and to abide by its decisions, we should find that on this most important point, there would be unanimity of sentiment "among all who profess and call themselves Christians." Every theological and doctrinal error may be traced up, either to a misapplication of Scripture, or to a positive disregard for its teachings. It is not our part or duty to argue or dispute, but to take the plain statements of Scripture as we find them. With the rationalist and scoffer we wish to have nothing to say; our tract is not written for them, but to the simple and sincere seeker after truth, who is willing to be guided by God's words, we say, Weigh well the evidence we are about to adduce, and if it does not convince you, it will only be because either you are blinded by prejudice, puffed up with carnal conceit, or have an intellect too obtuse to see the plainest truth when brought before your eyes.

Let us then turn to the New Testament. What is its teaching on this doctrine?

1st. The general tenor of St. Paul's Epistles imply that those to whom he writes were already regenerate. For although we find frequent exhortations to them to "walk worthy of their vocation," "to put off the old man," "to crucify the flesh," "to deny themselves," we never find one single exhortation to them to be born again. They are never told once that they need this change, and why? Surely because they

had already become the subjects of it in holy baptism.

The Corinthians are all addressed as those who are "sanctified in Christ Jesus, called to be saints," and yet we see that S. Paul has occasion to rebuke them for the greatest sins and inconsistencies. Now in what sense could the Corinthians, with all their faults, lay claim to these titles, but on the ground that they had been baptized, and by baptism admitted into all the privileges of the Christian covenant. Or if we turn to the Epistle to the Romans, we find that the first five chapters treat on the doctrine, but that when in the sixth chapter the Apostle proceeds to inculcate moral and religious duties, and to combat the Antinomian leaven, which even then had begun to work, he urges the Roman church to cease from living in sin, because at their baptism they died to sin. Professor Lightfoot, in his able work on the New Testament Revision, shows how the force of this passage, Romans vi., is enervated by a neglect of the tenses in our version. In order to make this plain, I will give the passage as translated by Bishop Ellicott in his work on the same subject, which agrees in the main with that of Dean Alford and the five clergymen.

"What shall we say then: are we to continue in sin that grace may abound? God forbid. How shall we who died unto sin live any longer therein? Or know ye not that so many of us as were baptized into Christ Jesus, were baptized into his death! We were buried therefore with him by our baptism into death, that like as Christ was raised from the dead by the glory of the father, even so we should walk in newness of life. For if we have become united to the likeness of his death, surely we shall be also to the likeness of his resurrection." Now the change from "who are dead," to "we who died," in the second verse, is very important, as directing us back to the time of baptism, when the death took place, and so the other alterations from a present and continuing state, to an event passed and gone, convey the same lesson. In his Epistle to the Colossians we find the same teaching, e. gr.: ii. 11, "In whom ye were circumcised," etc.; ii. 12, "Having been buried with him in your baptism, wherein ye were also raised with him," etc.; again, iii. 1, "If then ye were raised with Christ," etc.; verse 3, "For ye died," etc. Now all these passages point to an event passed, and teach that "baptism is a death unto life, and a new birth unto righteousness." The Apostle does not urge his readers to become dead to sin, but to the exercise of goodness, to deny themselves, to mortify the deeds of the body, because they had already died to sin. Thus we see that baptism is the commencement of a new life, that it brings us into a state of salvation which salvation we are to work out with fear and trembling, and so it is that we read in the second chapter of the Acts of the Apostles, verse 47, "And the Lord added to the church daily (tous sazoменous,) those that were being saved," regeneration being an initial, not a completed act, just as the new-born infant has to grow and develop his mental and physical powers, so is it spiritually, the life commenced in baptism has to be nourished, the spiritual faculties have to be developed: thus it is that St. Peter says, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, (1 Peter iii. 18.) And as a thousand casualties surround our natural life, and may terminate its existence, stunt its growth, or retard its development: so spiritually. The life commenced in baptism may die, the spark of grace be allowed to expire, and we become spiritual dwarfs, or even worse, dead branches, to be cut out from the true vine, (St. John xv.) and

burned. But to proceed in his Epistle to the Galatians, we find the same doctrine: "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." And these words are addressed to the very persons whom S. Paul has to blame in this chapter for their departure from the Gospel of Christ. He reminds them of their baptism, and of the privileges connected with it, and on this as a foundation, he urges them to holiness of life and consistency of practice. And so throughout the fourth chapter we find the same doctrine, their "sonship," which commenced at their baptism, used as an argument for their continuing to "stand fast in the liberty wherewith Christ had made them free."

One other point in conclusion, in our Lord's discourse with Nicodemus, (St. John iii.), we find him speaking of the new birth as effected by water and spirit, He joins the two together, not as the dissenter says born of the Spirit acting like water, not two births, one of water, and another of the spirit, but one birth of the spirit, of which the outward application of the water is the means. John Wesley says on this passage: "What God hath joined together let no man put asunder."

This teaching does not exclude the true doctrine of conversion, for all who fall into sin need repentance and a change of life. It magnifies the free and sovereign grace of God, who in the sacrament of his own appointment, grants his Spirit, and adopts us into his family, at a time when all co-operation on our part was impossible. In conclusion, I would say to my baptist brethren, beware of teaching and holding the traditions of men instead of the pure word of God, beware of humanly composed schemes of divinity. There are difficulties in the word of God, seeming contradictions; be it your wisdom to bow to its plain teaching, assured that one day all difficulties will be cleared up, all seeming contradictions reconciled to him who in simple faith relies on the word of God, and looks for the enlightenment of his spirit. O for more grace to imitate S. Augustine, who taught the doctrine of eternal election, and the doctrine of baptismal grace without trying to reconcile them—because he thought he found both plainly written in the word of God.

#### THE SOCIAL LAW OF POSTAL CARDS.

While on this topic we may ask whether postal cards have not now being long enough in use to admit of an inquiry as to the nature of the courtesies and social laws that do or should pertain to them? It may be asked whether people are under any obligations to respond to an open letter of the nature of a postal card? Could one acknowledge a postal card as "an esteemed favor?" If the postal card be purely on the business of the writer, what notice must the recipient take of the fact that no stamp is inclosed for postage on the reply? One sees some really Napoleonic strokes of meanness as the outcome of the postal card system. The audacity is sometimes superb. A writer saves a sheet of paper, an envelope, a stamp for postage, and also the usual stamp for return postage—all by one dextrous postal card. The spirit of economy could no farther go. But really, what rights in courtesy have letter-writers who do not consider their correspondents of importance enough to give their epistles to them the poor compliment of an inclosure? How is a communication to be entertained, when the writer confesses by the postal card that it isn't worth a sheet of paper

and a postage stamp? That the postal card is very useful for circular notes, for announcements, for communicating any simple fact that does not call for a response, no one can deny. But we submit that social custom ought to establish that a missive of this kind calling for a response, excepting on business matters concerning the recipient, is an impertinence; and that a postal card, partaking of the nature of correspondence as ordinarily understood, is entitled to no respect or consideration whatsoever.—*Appleton's Journal.*

#### FASHIONABLE COLORS.

The fashionable combination of colours for costumes for the fall will be that now in vogue in Europe, viz., navy blue with cardinal red. The navy blue to be used when cooler weather comes will be of the ink shades of the queer blue tint known as sphinx color, which is a metallic blue that is almost black. The costume will be made up of wool and silk as at present; the wool of the overdress will be India cashmere, camel's hair, or the laine carree, or square-figured woolen stuff already described among the newly-imported fall goods. The long polonaise will be made of this soft, flexible blue wool, trimmed with the merest pipings and facings of cardinal silk, while the lower skirt, which is almost concealed, will be of dark cardinal red silk. Very little of the red is visible, but there is enough seen to produce a very quaint effect. The polonaise is ornamented behind and down the front by long-looped bows of ribbon that are partly of blue gros grain and partly of cardinal red. The buttons are blue, with cardinal stars embroidered upon them. In more conspicuous costumes, navy blue overdresses are trimmed with gay cardinal red fringe in the new Moorish patterns. With these toilets the accessories are all cardinal red, such as veils, scarfs, parasols, stockings, etc. Blue and red with white—the national colors—have been so popularly worn here during the summer that it is predicted the new combination in darker shades will meet with favour.—*Harper's Bazar.*

#### DON'T STAY LONG.

"Don't stay long, husband," said a young wife, tenderly, in my presence, one evening, as her husband was preparing to go out. The words themselves were insignificant, but the look of melting fondness which they accompanied, spoke volumes. It told all the vast depths of woman's love—of her grief when the light of his smile, the source of all her joy, beamed not brightly upon her.

"Don't stay too long, husband"—and I fancied I saw the loving, gentle wife sitting alone, anxiously counting the moments of her husband's absence, and every few moments running to the door to see if he was in sight, and finding that he was not, I thought I could hear her exclaiming in disappointed tones, "Not yet!"

"Don't stay long, husband"—and I again thought I could see the young wife, rocking nervously in the great arm chair, and weeping as though her heart would break, as her thoughtless "lord and master" prolonged his stay to a wearisome length of time.

"Don't stay long, husband"—and the young wife's look seemed to say, for here in your own sweet home is a loving heart whose music is hushed when you are absent; here is a soft breast to lay your head upon, and here are pure lips, unsoiled by sin, that will pay you with kisses for coming back soon.

Oh, you that have wives to say, "Don't stay long," when you go forth, think of them kindly when you are mingling in the busy scenes of life, and try just a little to make their homes and hearts happy, for they are gems too seldom replaced. You cannot find amid the pleasures of the world the quiet joy that a home, blessed with such a woman's presence, will afford.

Husbands, would you bring sunshine and joy into your homes? Then spend your leisure hours in your families and employ the time in pleasant words, and kind actions, and you will realize in all its richness what is so beautifully described by the poet:

"Domestic happiness, thou only bliss  
Of paradise that has survived the fall"

#### CARPETS.

The carpeting of rooms is needlessly expensive, owing to the prevailing fashion of fitting the carpet exactly to the entire area of the floor. In a year or two the parts much trodden on are worn shabby, while the parts protected by the furniture remain almost as bright and new as when first laid down. Among no other people does this absurdity prevail so generally as with us. You see in a French chateau, or in an Italian or Spanish palace, carpets made to cover only those parts of the floor where they are wanted—that is, the central part in Summer time, and near the stove in cold weather. These carpets being squares or parallelograms, can be changed in position, so as to subject all their parts in turn to the friction of the foot, by which the whole surface becomes equally worn, and they look tolerably well to the last. It is a mistake to cover the entire floors of sleeping rooms with thick carpeting; if that is done, the carpets should be frequently taken up, beaten, and well aired; a better plan is to leave a space of some half-yard next the walls uncovered, as also the floor beneath the bed. Of carpets, the best are the cheapest in the end, and the same may be said as to mats; the street-door mat should be of india-rubber, and it should be sunk in the floor, in which position it will last much longer than if left loose on the floor.—*Leisure Hour.*

The idea has been transmitted from generation to generation, that happiness is one large and beautiful precious stone, a single gem so rare, that all search after it is vain, all effort for it hopeless. It is not so. Happiness is a Mosaic, composed of many smaller stones. Each taken apart and viewed singly, may be of little value, but when all are grouped together, and are judiciously combined and set, they form a pleasing and graceful whole—a costly jewel. Trample not under foot, then, the little pleasure which a gracious providence scatters in the daily path, and which, in eager search after some great and exciting joy, we are so apt to overlook. Why should we always keep our eyes on the bright, distant horizon, while there are so many lovely roses in the garden in which we are permitted to walk? The very ardor of our chase after happiness, may be the reason that she so often eludes our grasp. We pantingly strain after her when she has been graciously brought nigh unto us.

A COUNTRY CURATE, in a letter to *Blackwood's Magazine*, says that on one occasion he baptized a child named "Aets." Afterwards in the vestry he asked the mother what made her choose such a name? Her answer was this: "Wy, sir, we be religious people; we've got four on 'em already, and they be cal'd Matthew, Mark, Luke and John, and so my husband thought he'd compliment the Apostles a bit."

THE BRIDGE BETWEEN.

CHAPTER XLII.—SALLY SETTLES THE QUESTION.

"Dorothy," Mrs. Woodward said, one day, "your father and I have been talking about you. We don't think you are treating Mr. Fuller quite rightly. He is evidently very fond of you; and you have let him shilly-shally about the place for years."

"But what can I do, dear mamma?" she asked. "I can't remark that I don't care about him, and don't mean to marry him. Besides, it is not for my sake that he hangs about the place, but because he is fond of us all," and Dorothy tried to think that she was speaking the truth.

"That is all nonsense," Mrs. Woodward answered; "besides he told you father that he was very fond of you, and it is spoiling his career in life keeping him in uncertainty."

"But he need not be in any uncertainty, mamma. We should never suit each other, and he will never do any good work in the world."

"But you might spur him on to do some if you married him, and make a clever man of him; it is certainly in him to be one."

"If I could do this," thought Dorothy, that evening, "it would be a great and distinct work to offer to God, and with which to ennoble my life;" but her thoughts flew to the far-off land in which he who must be her life's hero still toiled; and the tears rushed into her eyes, and the old pain, years old now, it seemed to her, came into her heart—"If he had only cared for me as I did for him in the end!"

"I think Fuller is an awfully unlucky beggar," Tom observed that evening. "He never seems able to stir himself up, and he does nothing but hang about. I wonder he doesn't try to do something. He's very clever, you know."

"Tom, do you think he would do better if he had some one he cared about to spur him on?" she asked, heri:atingly. She had learnt to believe in the wisdom of her sturdy brother, and to ask his advice in many things. He thought for a minute.

"No," he answered; "it would only arouse him for a little while. Laziness is only selfishness, and it smothers up an awful lot of better feelings when it has been allowed to grow so long in triumph."

"How do you know, Tom?"

"Noticed it in the beggars at the office, and lots of other people." Then he was silent, for he began to think of how his selfishness had taken another and more distinct form in bygone days; and Dorothy, too, began to think of those same days, and of the long idle hours spent in the garden in vague dreams no future could realize.

"And that too was selfishness," she thought. "And it was a dozen other things that were wrong as well."

"What a dreadful thing laziness is, Tom!" she said at last; "and yet at first sight it does not seem a very great fault. It is like the weed which looks rather pretty at the beginning, but gradually chokes up the river."

"Yes," replied Tom; but he thought of the advance that had been promised him that day, and the praise he had received from his employers; and thought too that there still were greater faults than laziness, and that for all his prosperity he had to thank the girl before him, whom he felt proud and thankful to call his sister.

"Doll, do you remember long ago how we used to loll about in the garden, and tell stories, and have games?" he said, musingly, after a minute; "and then you stirred yourself up and worked—what made you do it? I remember I used to spend all my money on myself till you shamed me

out of it." She could hardly keep back her tears as she answered him.

"It was Mr. Blakesley, Tom;" and she told him of the conversation they had had on an evening long since, and how, for her part and work in the world's great workshop she had tried to make the lives of those around her a little more beautiful. "I have only tried to do so, Tom, dear," she added; "I dare not even hope that I have really succeeded."

"You have made mine a little less ugly, at any rate," and then they were silent, and watched the twilight steal over the dear old garden, as they had watched it hundreds of times before. At last Tom spoke again. "Why didn't you tell me about this before, Doll? it's a grand idea, you know, and every one who hears it must long to try his hand."

"But there are other reasons too, Tom, besides its being a grand idea, why we should try to make our lives better," she said, softly, thinking of Tortoiseshell's dying words. Then Sally came down the pathway.

"Dorothy," she said, "I have been thinking of a new design for Christmas cards; some with texts intertwined, and some with bits of poetry."

"And what is your favourite quotation, Sally?" her sister asked, almost mechanically. The grave child looked up into her sister's face, and answered, "Ye may not do evil that good shall come."

She sat pondering over the words after Sally and Tom and Will had gone in-doors and left her alone above Venus's grave. "No, it would not do," she thought; "and I should only be doing a great wrong to Mr. Fuller and to myself." He came out to her a little later. They had told him where to find her, and he came and sat down on the rickety seat on which they had sat so often. She turned and looked at him—at his clear-cut features and the broad graceful shoulders—and thought of the days, those first days of that glorious summer after his return to England before he had ever made love to Netta. "They were very happy days," she thought. "I shall always think kindly of him, and have a grateful feeling for him, because he has given me so pleasant a memory, but I could never be in love with him again; he does not seem great enough to love."

"Well, Dorothy, what are you thinking of?" he asked, at last.

"I was thinking," she answered, "that we ought to teach ourselves only to consider things beautiful according to their goodness and greatness."

"What a queer child you are, always thinking of these odd things," he said, impatiently. "I came out here to ask you something. I shall never ask you again, Dorothy," he added, coldly, almost sadly.

"Ask me what?"

"Shall I keep this, or throw it away?" and he opened his pocket-book, and between two folds of silver paper showed her a faded yellow rose. She looked at it for a moment, while her thoughts went back to the day on which she had given it to him.

"Don't throw it away," she pleaded. "Our lives must divide here," she went on, firmly; "there is the world before you, and a career you must not lose—but our lives divide, for you must not spend so much time here; you are wasting your best days, you are indeed, but keep the rose still, Adrian. Because the winter is cold it is no reason we should forget the summer."

"And we can never be more to each other?" he said, in a low voice.

"Never," she answered, gently; "it is too late." The words were said before she knew it. He bowed his head down in his hands for a moment.

"Very well, Dorothy," he said, sadly,

and put the rose tenderly back into its old place.

After that evening Adrian Fuller seldom came to Hampstead.

CHAPTER XLIII.—THE BRIDGE BETWEEN.

It was late in the summer, and the evenings were getting chill and cold. "A long summer," sighed Dorothy, as she went over to Miss Blakesley's one evening. "I think we out to measure our age by our feelings rather than our years, and then I should have grown so old this year." Yet in spite of the sigh with which the words were said there was contentment in her heart, although, like all her feelings, it had a tinge of sadness, a strange tranquil satisfaction, gained by the knowledge that she was neither useless nor passive in the world, but that her hands and head and heart found work to do and thoughts to occupy them, and that at any rate that most precious thing, the time entrusted to her, was not wasted.

"My dear, I have a letter for you from George," Miss Blakesley said, when she appeared. "He is coming home immediately, almost as soon as his letter, he says." She hardly knew how she took it, or walked home that evening. She did not dare open it till she was safely locked in her own room, and then at last she read the few words it contained. "My dear Dorothy"—she was so thankful to see those first three words; she had been so afraid that he would call her "Miss Woodward." She could hardly read the rest of the short note at first, though it was merely to the effect that he was coming back immediately, and had been at the point of returning for months, or he would have answered her inquiries sooner, and that now he would do so in person, and he hoped it would be very soon.

Then she waited. She felt now that it was all right, that the old coldness had been swept away, and that he was coming back, not merely to England, but to her. "I won't meet him under the sycamore-tree," she thought; "I should like to be in the sitting-room when he comes, where he first told me that he cared for me." Then sometimes a doubt would creep into her heart, if after all he were only coming home to be on the merely friendly footing. "Oh, it would be dreadful," she said to herself one evening—for she had given up all hope of seeing him that day—as she stole out of the garden gate and on to the fields beyond—the fields she had walked across the first night on which she had been engaged to George Blakesley, long ago, and had thought her fate so hard. There were the same dim shadowy trees, the same long dewy grass. It brought it all back to her memory: and the tears came into her eyes. "I did not care for him then," she said; "and oh, if when he comes back he does not care"—she stopped, for she heard a footstep behind her, and turning round, she saw, only a few yards from her, the face there was no mistaking. She did not move an inch forward, only stood half hesitating, half trembling, till he came nearer, then she put out her hands. He looked at her for a moment, into her face, and her clear truthful eyes flashing with a light he had never seen there before; then, putting aside her outstretched hands, he drew her to his heart.

"My dear little girl," he said, presently, "to think I have you at last. There is no mistake this time, is there, Dorothy?"

She raised her head for a moment, and answered, with a long sigh of happiness, "Oh no, none at all."

"And when did you learn to love me, Dorothy?" he asked, at last.

"Long ago," she answered; "long, long before you left England."

"If I'd only known it. I tried hard to keep away from you, my child, and only left England to be out of your reach."

"And what made you return?"

"A little note your sister Netta sent me, and another letter aunt Mildred wrote, but I was very uncertain till the last moment, till I saw the look in your eyes, Dorothy."

"And have you loved me all the time?" she asked.

"Yes, all the time," he answered. "You were always everything to me, my child." Then she was satisfied.

"I am so happy," she said presently, with a long sigh of relief, "and we will work on together, George?"

"You used to hate work."

"But I love it now."

They walked on silently to the garden gate, and then Dorothy pulled up. "How surprised they will be to see you," she said.

"Oh no," he answered, laughing; "I have seen them already, and Tom told me where to find you. He saw you go through the gate. I wonder if this will fit you, my child, it will at any rate till I get you another," and he drew off a ring, and put it on her finger.

"You've been spooning," Tom said, calmly, as they entered.

"Tom!"

"Well, it's nothing new, Doll, if you have, so don't be unhappy."

"But you haven't told me to whom this house belongs," she said, a few days later; I should so like to buy it with Netta's money."

"There is no occasion, my child, it is yours already, for it was I who bought it, and I shall settle it on you."

"Oh, George, you bought it! You were so good to us, too, in our trouble"—but he stopped her mouth.

"Do you know," she said presently, "I am very glad for my own sake that all those dreary days came, they taught me so much. I look far back at the old life in the garden, and look forward to the new life with you" (it was only a week before their marriage), "but I would not have missed the days that intervened. The sorrow taught me so much, dear, and to understand so many things of which I knew nothing before: it made a road from the old life to the new—A BRIDGE BETWEEN.

#### THE PSALMS IN HISTORY.

Alfred the Great, we are told, not only read the Psalms, and that in those days was a wonderful thing, but made a copy of them, which he always carried with him. Not satisfied either till all his subjects could enjoy the same privilege, he commenced a translation of them, which at the time of his death he had not completed. How many times he knelt on the cold floor of the chapel at night, and poured out his soul in the words of the Psalmist, no chronicler informs us. But they write of the hushed voices and footsteps of those passing by, who sometimes perhaps stopped to listen as they heard the sublime words of old come with earnest voice from their noble king. Others, since Alfred's time, have found their greatest pleasure in the Psalms. Lady Frances Hobart read them twelve times a year, and Salmasius said if he had one more year to live it should be spent reading the Psalms and Paul's Epistles.

Of all, perhaps, which have been read under circumstances most interesting, and often most saddening to us, there is none so often used as the fifty-first—the Miserere—appointed by the Roman Catholics for penitential purposes. When Henry V. of

England was dying, as the solemn tones of the priest fell for the last time on his ear, with the words, "Build up the walls of Jerusalem," he murmured—his last recorded words—"If I had finished the war in France, and established peace, I would have gone to Palestine to redeem the holy city from the Saracens." Many years after, Lady Jane Grey, whom all the world has known and loved as the innocent victim of a conspiracy, read the same Psalm on the scaffold. "Joy and gladness" were beyond the reach of the sharp-edged axe, and almost before the echoes of the prayer had died away, the work of the masked headsman was done, and God had truly restored unto her the joy of His salvation. How different from Lady Jane Grey's innocence is the guilt of Norfolk a few years later? He stands upon the scaffold a traitor to his Queen. A hundred acts of treason are pressed upon his memory. He calls to mind his unrealized dreams of honor and daring; he thought to draw his country from the ignominy into which she was falling, and to settle for ever the troubled question of succession. Above him now is the uplifted axe and before him a traitor's grave. His whole soul was in the words which he read: "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgression. For I acknowledge my transgression, and my sin is ever before me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Let us hope when, a moment after, the axe fell and cut away the cord which bound Norfolk to this world, it released him too from the bondage of sin, and, entering into life, he tasted the mercy of God.

There is scarcely any more touching chapter in Scottish history than that which records the life and death of Darnley, the unfortunate husband of Mary Stuart. His servants only could tell aught of the last sad hours of his life. His Queen had left him to attend the brilliant wedding of one of her maids of honor, and her last words had made him anxious and uneasy: "It is a year to-day since David Rizzio died." He tried in vain to rest, but the sleep he coveted would not fall upon him. At last he turned to read over again the lesson of the day, the fifty-fifth Psalm: "My heart is disquieted within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and a horrible dread hath overwhelmed me. It is not an open enemy that hath done me this dishonour, for then I could have borne it. It was even thou, my companion, my guide, and my own familiar friend." A moment later came the terrible explosion which startled all Edinburgh, and Darnley was found lying dead in the garden.

In the sixteenth century a vessel founded on the Barbary coast. The night was, doubtless, dark, and the air full of wind and tempest. The crew were in the same state of danger that promoted David to write the twelfth Psalm. They too were destitute of human comfort, and craved help from God. How grandly must the words, "Help, Lord, for the faithful fail among the children of men," have swelled out from their lips, with never-faltering tone, till, at the fourth verse, the waves "had stopped the breaths of most."

Cromwell and his army never gained a victory without giving thanks to the God of battles, and often they chose, as the best medium to express their thankfulness, one of David's songs. On September 3rd, 1650, the famous Ironsides defeated the

Scottish army at Dunbar, and ten thousand Royalists were taken prisoners. Cromwell had held his commission as commander-in-chief about four months, and this was his first decisive victory. But, returning thanks to God, he led his soldiers in chanting the 117th Psalm, called afterwards by the Puritans the Dunbar Psalm: "O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth for ever. Praise ye the Lord."

#### RANDOM READINGS.

THE forgiveness of sins is like the burying of Moses.

FAITH is the hand of the soul, to hold and to work.

"How pleasant it is to have the bird in the bosom sing sweetly!"—*Mathew Henry.*

It is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it.

"Oh, how sweet to work all day for God, and then lie down at night beneath his smile."—*M'Cheyne.*

In scorning thy brother less gifted, take heed that thou findest not fault with God.

God means that everyone should be happy; be sure He sends us no sorrow that Heaven will not heal.

PRIDE is an extravagant opinion of our own worthiness; vanity is an inordinate desire that others should share that opinion.—*Cummings.*

THE highest rule in a kingdom of this world is not so honorable as the meanest service in the kingdom of Christ.

Not anything done by me, nor anything wrought within me, but simply the testimony of God concerning Jesus is my warrant for believing.

"No man is a better merchant than he that lays out his time upon God and his money upon the poor."—*Bishop Taylor.*

Your time is redeemed; therefore use it as a consecrated talent in His cause. Your minds are redeemed; therefore employ them to learn His truth, and to meditate on His way—thus make them armouries of holy weapons. Your eyes are redeemed; let them not look on vanity; close them on all sights and books of folly; but gaze on Him only who is the chief among ten thousand, the altogether lovely. Your feet are redeemed; let them trample on the world, and climb the upward hill to glory, and bear you onward on the march of Christian zeal. Your tongues are redeemed; let them only sound His praise, and testify of His love, and call sinners to His cross. Your hearts are redeemed; let them love him only, and have no seat for rivals.

"I COULD write down twenty cases," says a pious man, "when I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief." The life of a Christian is a life of paradoxes. He must lay hold on God; he must follow hard after Him; he must determine not to let Him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces—to sit where He places us, be what He would have us be, and this as long as He pleases.

#### MARRIED.

At the residence of the bride's mother, Mrs. John Hulse of Schomberg, on Wednesday, 20th Sept., by the Rev. B. S. Hosken, Incumbent of St. Mary's, Lloydtown, James Francis Grey, Esq., to Adella Francis Hulse, each of Schomberg.