

**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. 21, 1876.

## TO OUR SUBSCRIBERS,

It is a universal truth that occasional appeals have to be made by the conductors of a journal like ours, in order to keep subscribers well posted in the fact that a supply of money is constantly needed to carry on our operations. A considerable period has now elapsed since we have had anything to say upon the subject; so that we cannot be considered unreasonable if we state that we shall be very glad if those of our subscribers who have not remitted the very small sum that is asked from each, will do so without delay. It is very easy for each subscriber to find out whether his subscription is in arrears, by referring to the date on the addressed label on his paper. We have amounts to pay out continually and regularly, and although the subscription price is so trifling in itself, yet its payment is essential to the success of our undertaking. With the accounts that have been and will be sent out shortly, an addressed envelope is enclosed for the remittance, so that as little trouble as possible may be given to those who send their subscriptions. We must not forget to express our appreciation of the kindness of those who have been prompt in attending to our requests. We also beg to repeat our acknowledgements to our numerous friends for the very cordial reception, kind treatment, and encouraging assistance given our agent, Lachlan H. McIntosh, Esq., in all parts he has yet visited.

## THE FIFTEENTH SUNDAY AFTER TRINITY.

The first lesson, the eighteenth chapter of the second book of Kings, gives an account of the beginning of Hezekiah's reign. It also contains a reference to the captivity of the ten tribes of Israel, who had committed so much evil against God, that although King Hoshea was not so wicked as some of his predecessors, yet the abominations which he and his people committed were sufficient to fill up the iniquity of the nation; and, as an act of signal vengeance, which should be a warning to mankind, till the end of time, God resolved to remove these rebellious idolaters from the Holy Land of Israel. No reason whatever existed why Almighty God should interfere to prevent the punishment due to their iniquities from falling upon them, nor to hinder the heathen conquerors around from extending their rule over the land and the people. They had not cultivated the worship of God, or set themselves to obey His laws, nor to exhibit His religion

in the presence of surrounding nations. Humanly speaking, it is probable that if Hoshea had not neglected the annual payment of tribute, he might have been still allowed to reign in peace. Shalmaneser had come up against him, and compelled him to become his servant, and to send him presents. But after a while, thinking the Egyptian power strong enough to protect him, he neglected the yearly tribute, and sought aid from So, King of Egypt. Shalmaneser therefore bound Hoshea in prison, went through all the land, and besieged the capital city, Samaria, which appears to have made so much resistance, that three years were required to take it. It was in the ninth year of Hoshea's reign that Shalmaneser "carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes. For so it was," says the sacred historian, "that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt, and they had feared other Gods." A second time therefore they were placed in bondage to heathen idolaters, although the Lord had given them His laws, and had "testified against all Israel, and against Judah, by all the prophets, all the seers, saying, Turn from your evil ways, and keep my commandments and my statutes, which I sent to you by my servants the prophets." This event furnishes a sad proof of the fact that God punishes nations in this world, when they cast aside His sacred worship, and refuse, in their national capacity, to honor Him. This should be admonitory to those who think that governments have nothing to do with religion, and that their only business is to regulate political institutions.

What became of the ten tribes, whether they were soon absorbed by surrounding populations, or whether they still exist in a separate body in any part of the world, has for ages exercised the research of mankind. Some have imagined they have discovered them in China; some have thought the Indian races of North America could claim to be the lost ten tribes; recently some Beni-Israel have been found in India; and conjecture has exercised its acumen in endeavoring to show resemblances between several races, (the English for one,) and the Israelitish people. The writer of the second book of Esdras, says that:—"They took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land; and they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them; and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and

the same region is called Arsareth. Sir William Jones, remarking that a part of Afghanistan is called by the name of Arsareth, and fancying the language bore some resemblance to the Hebrew, thought the ten tribes might be found there. Subsequent researches however, show that he was mistaken. A recent traveller, Dr. Grant, believing that the proper place to look for any thing, would be where it was known to have been lost, thinks he has discovered the lost race in the mountainous regions of Media.

The 18th and 19th chapters contain the magnificent and impressive account of Hezekiah's reception of the message of Rabshakeh, his prayer, the answer from God by the hand of Isaiah the prophet, and the destruction of a hundred and eighty-five thousand persons, in the camp of Sennacherib, King of Assyria, and the subsequent death of the King. In the twenty-third chapter, we have the account of the extensive reformation carried on by good King Josiah, who removed the idolatrous altars and places made by former Kings of Judah; and his death, when he attempted to stop the progress of Pharaoh-necho, who was on his way to fight the King of Assyria. Josiah's sons, Jehoiakim and Jehoiakim, however, did that which was evil in the sight of the Lord, and very materially paved the way for the captivity of Judah.

THE COLLECT commends the Church of Christ to the especial care and protection of Almighty God, particularly recognizing the principle, that the Church herself is perpetually in need of Divine Mercy. Alas! the frailty of man is ever stamped on all the agencies and instrumentalities with which he may be connected, even though it should be the very church of the Lord, which He has purchased with His own blood. Her great Head has however, promised to be ever present with her, to guide and to protect her. This promise can never fail, and therefore we know that her uniform decisions and counsels are from God; and that even though nations may rage, and intend counsels widely different from His, yet His church will remain the pillar and ground of the truth, and the impregnable Rock of Ages, while sun and moon shall endure.

THE EPISTLE has for its principal subject the great theme of the Christian Religion, the Cross of Christ, and St. Paul's testimony that he bore the marks of the Lord Jesus about him. His allusion is by way of contrast to circumcision as the mark of the Jewish faith; and he may perhaps refer to the stripes he had received, as furnishing the proofs of his devotion to Christianity. It makes no difference however, what may have been the particular reference he intended, as he clearly meant to say that as those who keep the law of Moses have indications of it in the flesh, he

also had in his body as decided tokens of his adherence to the gospel of the Lord Jesus.

THE GOSPEL contains that glorious part of the Lord's sermon on the mount which is so suitable for the present season of the year—the harvest whether abundant or not, having been gathered in, and having furnished material which might be used unlawfully; either for fixing our affections on worldly prosperity, or for repining at the allotments of God's providence, when His gifts have not been so bountiful as we have desired. And what language can so take hold of the sympathies of our mortal and immortal being, like that employed by our Saviour in this passage, so impressive in its simple beauty? Those who have to pull down their barns and build greater are reminded in brief and stern language that they "cannot serve God and mammon." And for those who have losses and disappointments to regret, what language can we imagine so rich, so adapted to excite the purest emotion, the most entire acquiescence, and the humblest devotion, as the injunction:—"Consider the lilies of the field how they grow: they toil not, neither do they spin, and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these?"

#### THE BULGARIAN QUESTION.

Up to the present time not a shade of discredit can be thrown upon any of the accounts sent by the reporter to the *Daily News* as to the vile deeds of the Turks in Bulgaria. Official reports show the correctness of the statements sent from that source; and at Batak as well as other places may be seen proofs of the truth of those sad and horrible accounts. In this town there was not even the flimsiest pretence at a rising to give any excuse even to a barbarian government to visit its inhabitants with the slightest act of repression. The only reason, it is said, which can be assigned for the sack of Batak was the envy and hate of the Turks for the thriving and industrious Christian town. And now "not one roof, not one whole wall is left standing, but a heap of a hundred beheaded small corpses of young women and girls, the bones of two hundred women and children burnt alive in the school house; down the stream hundreds of festering corpses are still visible; hundreds more skeletons gnawed clean by wild dogs, a churchyard piled with a mound six feet above the roadway, apparently of stones and rubbish, but really of human bodies, thinly covered over, from among which the commissioners saw little curly heads, and hands stretching out in every direction. The girls and women had been first stripped to their under garment, robbed of every thing they may have had, then outraged again and again by successive miscreants, and finally killed with savage brutality by the last whose passions had been satiated. And Achmet

Aga, the ruffian who led the attack, has been rewarded and promoted."

At the same time, the British Premier was amusing himself with the empty titles, "Empress of India," and "Earl of Beaconsfield," while Christianity was being trampled under foot by fierce Mohammedans who think to gain Paradise by barbarities never heard of before, and while humanity itself is torn and lacerated to the core by a savage and brutal soldiery, who can be compared with nothing on this earth, but are like what we can imagine fiends would be when let loose upon simple innocence and untarnished virtue. The Imperial title stands alone, among all the titles claimed by men, that has been so greedily siezed by the tyrant who could select nothing else to distinguish himself; and no other title has been so besmirched and damaged by its possessors. We have read of one who owned it, and who has become notorious for all future ages by practising on his fiddle while Rome was in flames. And now as though it had been the veriest trifle which has occurred in the East, the new Earl palliates the most horrible abominations that have ever been known, by the miserable subterfuge that the public is victimized by exaggeration! It has been very appropriately remarked that it is well for him his excuses for Turkey could not have been made in the hearing of the man who infinitely more deserved the new title of nobility than its present possessor. Had Edmund Burke been living, we may be very certain that his invectives would have shamed for ever the man under whose implied sanction Turkish abominations have been perpetrated; and that his eloquence would have roused the British mind to such a pitch of feeling and action as mankind have seldom witnessed.

It is the most wretched objection that can be urged, to complain of political capital being made out of these horrible transactions, and we ourselves would certainly be the last in the world to give the events the political direction they are most certainly taking. But statesmen have not often given their opponents such an abundance of material to make their capital from. Nothing but infatuation, pure and simple, could permit British statesmen, of a definite political creed, (if they have one), to furnish their enemies with weapons so powerful, and still persist in striving to defend the false moves they have made, and the false steps they have taken.

Some may ask why should England incur any censure on account of Turkish misdeeds? The answer is, Because England knows very well, and no one knew better than her Premier, what fanaticism means in a Mohammedan country, and all the world knows what barbarities a Turkish Government is capable of sanctioning, and what savage atrocities a Turkish army is capable of committing; because Turkey is an ally of ours; we have helped her government with men, and money, and fleets, with all the material and moral support of the empire; and while those inhuman

abominations were going on—from the month of May till September—we had no official agents attending the Turkish hordes, either to gather information of their deeds, or to act as a check upon their barbarities. But, instead of that, the British Government talked of non-intervention, of exaggeration, of the integrity of the Turkish Empire; and all Europe, not forgetting Turkey and the British dominions themselves—and doubtless all posterity—will insist that these things took place with the implied sanction of England, which was the only power that stood in the way of putting any restraint, beyond empty talk, upon Turkish misrule.

An English contemporary in alluding to these barbarities which recal the annals of Gengis Khan, says:—"It is simply a bad tradition, inherited from one of the least respectable of English Premiers, which induces government to deny, conceal, or whitewash Turkish atrocities. The thing is wilful and deliberate. We are able to state that towards the close of Lord Palmerston's life, the consuls in the Levant were desired to send in reports to the Foreign Office as to the condition of things around them, and that such as did honestly state the facts as to Turkish misrule and barbarism were severely reprimanded, and told that information of that sort was not what Government desired. Even when the Syrian massacres took place not many years back, and public opinion compelled the appointment of an English commissioner to ascertain the true causes and extent of the outbreak, the pressure put on that gentleman by the English ministry, to garble and falsify his report, was such as to drive him into indignant resignation of the post."

#### CANON LIDDON ON THE BULGARIAN ATROCITIES.

Canon Liddon, in preaching on Sunday, Aug. 20th, at St. Paul's Cathedral, referred at considerable length to the outrages committed by the Turks upon the Christians in Bulgaria, and condemned in the strongest language any action on the part of England which should tend to the support of the Turks. Having illustrated his text, "Let their table be made a snare to take themselves withal, and let the things that should have been for their wealth be unto them an occasion of falling," by a reference to the history of this country, whose "table" of mercies had been bountifully spread, the Canon proceeded to warn his hearers of the responsibilities resting on a people thus blessed, and of the penal consequences involved by a failure to recognise and discharge their obligations, not only at home but abroad. In such a case their table would be made a snare to them, and the things that should have been for their wealth would be unto them an occasion of falling. Admitting that it is better, as a rule, for the ministers of Christ to avoid references to political questions, and to refrain from language which may tend to increase the difficul-

ties of those who are charged with the responsibilities of government, the Canon said that there are times when silence is incompatible with the law of Christ, when issues are raised which are above any considerations of expediency, when the question is not what is politically expedient, but what is moral, Christian, human. Such a time had now come in reference to recent events in Eastern Europe, and to the tragedies there enacted, which he believed were without parallel in the history of modern times. The public was beginning to realize the true state of the case. The heartless epigrams with which the subject was at first referred to were now silenced,—in fact, people no longer uttered the word "exaggeration" in regard to the reports received, for they knew that when all deductions had been made there must be a remainder of solid fact of unspeakable horror. A century hence the massacres in Bulgaria would stand out in tragic relief, for they were no ordinary repetition of the horrors of war. Not merely armed men, but women and girls and helpless babes were subjected to the refined cruelties, and the harsh indignities, of the victorious Turk; and while they were listening in that sacred building, the loud cry, the bitter wail of anguish and despair, was rising to heaven from thousands of desolated homes, from mothers and daughters whose whole future life would only be one long memory of agony and shame. He did not desire to appeal to sentiment, but to elementary morality, for it was a question whether the sixth and seventh commandments should be violated on a gigantic scale. It might be said that the power by which these crimes had been perpetrated knew not Christianity. Be it so; but what made the voice falter in speaking of the subject, was the consciousness that the Government to which that Power was turning for support was not that of one of the historical homes of despotism, but, alas! to free, humane, Christian England. The Turk believed—and not altogether without reason—that he was leaning on our country's arm, and was sure of its smile. There might be materials, if the history of the past were ransacked, for a telling retort; but if Christians had done wrong they could afford to confess it, but they could not afford to be dragged back into the past only to serve abstract political theories about the balance of power in Europe. Some countries might be forced to act against the will of the people, but it was not so with England; and they could not put the responsibility on the government, which represented them as much as it ruled them, nor upon that abstraction called "the nation." To all who heard him the Canon appealed to make their wishes known on the matter, and he urged that it was for them to say whether the race which had ever been the same in character, should rivet the bond of millions who, with all their imperfections, had as much right as Englishmen to freedom and liberty. It was said by the latest advices that the Turks had granted an amnesty, but if

so, it was the work of fear, not of remorse, and Dr. Liddon affirmed that it ought not to satisfy the English nation. "If God is the same that he has ever been," said the preacher, "He hates cruelty, and will punish those who enact it, and those who abet it, now as of old. The sorrowful sighing of the prisoners still comes before Him, and right dear in the sight of the Lord is the death of His saints; and if we, who have been highly favoured, are willing to sacrifice elementary moral obligations to supposed political or commercial necessities, then our "table" will become a snare, and our position, which should have been for the wealth of our own and other races, will be the occasion of our utter and humiliating fall.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 12 continued.

How important is this beautiful belief—we could never expect our dust and ashes to ascend to heaven; but seeing that our nature has gone before in Him, we can now hope to follow after Him. He, our head, told us "I go to prepare a place for you and will come again, and receive you unto myself, that where I am you may be also." St. John xiv. 23. St. Paul tells us "This is the new and living way which He consecrated for us, through the veil that is to say His flesh." Heb. x. 20. And so it is stated that "I am fully persuaded that the only begotten and eternal Son of God, after He rose from the dead, did, with the same soul and body, with which He rose, by a true and local translation, convey Himself from the earth on which He lived, through all the regions of the air, through all the celestial orbs, until he came into the heaven of heavens, the most glorious presence of the majesty of God—and thus I believe in Jesus Christ who ascended into heaven."

"And sitteth on the right hand of God the Father Almighty, receiving in His human nature as well as in His Divine nature, the adoration of angels and men, and by His presence there making a continual intercession for us, and being a mediator between the Divine and human nature for ever.

"From thence He shall come—the same holy Jesus, who suffered and died—to judge, with a just, irreversible, and yet merciful judgment the quick, who shall be alive at his coming, and the dead, who shall have died at any time from the foundation of the world.

"I believe also with equal faith and equal assent of my reason, In the Holy Ghost, the third person of the blessed Trinity, the comforter of the church, who ministers in it the grace which the Saviour has gained for it.

The Holy Catholic Church, which is the whole number of the baptized, the mystical body of Christ, which was founded on the twelve apostles—Jesus Christ being the chief corner stone.

Let us pause a few moments and con-

sider this our belief in the Holy Catholic Church. First the meaning of the word Church—Church or Kirk is from the Greek, and literally signifies the House of the Lord. The word most often used by the Apostles is ecclesia, from the verb meaning 'to call out' or 'choose.' When we confess our belief in a Church we mean that body which our Lord promised Peter, (Peter being the eldest, and hence representative of the twelve or chief among equals) that He would build—St. Matt. xvi. 18, St. Peter made this noble profession, Matt. xvi. 16—"Thou art the Christ the Son of the living God." Our Saviour tells him in answer "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

In what then does the unity of the Church of Christ consist? I would desire you to observe this very particularly, that the true unity of Christ's Church consists in something deeper than a mere hollow alliance of various scattered bodies of men, who simply come together in an agreement to disagree. We must look for true unity. 1st. In its foundation. "No other foundation can any man lay, than that is laid, which is Jesus Christ, (1 Cor. iii. 11,) the fellow citizens with the saints, and of the household of God are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together, groweth into an holy temple of the Lord." 2nd. In its one faith. "There is one Lord, one faith," and that "the faith once delivered to the saints." 3rd. In the unity of its sacraments. "Go," says our Lord, "and teach all nations baptizing them," etc. Now as there is one Lord, one faith, so there is but one baptism, (Eph. iv. 5.) Again Christ commanded, saying—eat ye this, drink ye all of this—for says St. Paul, (1 Cor. x. 17,) "We being many are one bread, and one body, for we are all partakers of that one bread." As therefore "The Israelites were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink," says St. Paul, and thereby appeared to be the one people of God—the Jewish Church, so all believing persons, and all churches congregated in the name of Christ, washed in the same "washing of regeneration," (it is St. Paul that uses this term,) eating of the same bread and drinking of the same cup, are united in the same knowledge, and so known to be the same Church—and this is the unity of the Sacraments, Baptism, and the Supper of the Lord. 4th. One in hope. "The hope of eternal life which God, that cannot lie, promised before the world began," Titus, i. 2. 5th. One in charity. "Who endeavour to keep the unity of the spirit in the bond of peace." "By this," said our Saviour, "shall all men know that ye are my disciples, if ye have love one to another." 6th. One by the unity of discipline and government. All the Churches of God are united in on by the unity of discipline and govern-

ment, by virtue whereof Christ ruleth in all. "For they all have the same pastoral guides appointed, authorized, sanctioned, and set apart by the appointment of God, by the direction of the Spirit, to direct and lead, by life and doctrine, the people of God, in the same way of eternal salvation; as therefore there is no Church where there is no order, no ministry, so where the same order and ministry are, there is the same Church."

There can be no other assurance of the perpetuity of the Church of God, than we have from Him that built it. Many thousand persons have fallen totally and finally from the faith professed, and so apostasized from the Church. Many particular churches or branches have been wholly lost; many candlesticks have been removed. But though the providence of God doth suffer many particular Churches to cease, yet the promise of the same God will never permit that all to perish at once. Christ said to St. Peter "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." "Go teach all nations," said Christ, and "lo! I am with you always, even to the end of the world."

(To be Continued.)

#### PRIEST AND PRIESTHOOD, WHAT?

History is constantly repeating itself. This question which is occupying much of men's attention at the present day, was largely discussed, and with bitterness, two hundred and fifty years ago, and more or less at intervals ever since. When the Church becomes apathetic, the question dies out, but when she becomes awake to a proper sense of her duty, as she is at the present day, it is sure to revive. The dispute is between a *taken* and a *given* authority.

In speaking of the ministers of the Gospel at the time here indicated, the "judicious" Hooker thus wrote:—"I rather term the one sort Presbyters than Priests, because in a matter of so small moment, I would not willingly offend their ears to whom the name of priest is odious, though without cause." It may here be mentioned that out of respect to such, the Prayer Book drawn up by, and for the use of, the Church of Scotland, which was the cause of so much trouble in that kingdom, not so much because they were averse to Liturgical worship, but because the book was forced upon them by England, has "Presbyter" through the book, where our Prayer Book has "Priest."

In answer to Cartwright in the same controversy, Whitgift, then Archbishop of Canterbury, thus wrote on this subject:—"The name of Priest need not be so odious to you, as you would seem to make it. I suppose it cometh of this word Presbyter, not of sacerdos, and then the matter is not great."

"As heretofore, use hath made it to be taken for a sacrifice, so will use now alter that signification, and make it to be taken for a minister of the Gospel."

In a letter dated Nov. 29, 1647, be-

ing one of that excellent collection, in which the writer, James Howell, Esq., gives much of the history of his own disturbed times, entitled "Epistolæ Holælianae," which has gone through many editions, the following on this subject occurs:—"Touching the word *Presbyteros*, it is as ancient as Christianity itself, and every Churchman, completed in Holy Orders, was called Presbyter, as being the chief name of the function; and so it is used in all Churches, both Eastern and Occidental, to this day. We, by contraction, call him *Priest*, so that all Bishops are Priests, though not *vice versa*. These holy titles of Bishop and Priest are now grown odious among such poor sciolists who scarce know the *hoties* of things because they savor of antiquity." This is the definition of the term "Priest" by a learned Laymen, two hundred and thirty years ago.

It appears clear that the Church of Christ takes the place of the congregation of Israel, the body of that people, and that their name and privileges are fallen upon us. They are thus represented in Exod. xix. 5, 6, "Ye shall be a *peculiar treasure* unto me above all people, for ye shall be unto me a *kingdom of Priests*, and a *holy nation*." So the Christian church has become a "*peculiar people*," which Christ has "purified to Himself." Tit. ii. 14. "We are made by Him *Kings and Priests* unto God the Father," Rev. i. 6. "We are a *chosen generation*, a *Royal Priesthood*, a *holy nation*," 1. St. Peter, ii. 9.

Again the same appears from that remarkable portion of the Holy Scripture, in the 12th chapter of the Epistle to the Hebrews, where the apostle shows the nature of the society into which Christians are admitted: "Ye are come," says he, "unto Mount Zion," and the old names are here applied to the new Church, the heavenly society of God and His saints, which David in spirit called the "Hill of the Lord." This is the "Zion of the Holy One of Israel," to which the forces of the gentiles were to flow from all parts of the world, as described by the prophet Isaiah, chap. lx., and could not have been fulfilled in the literal Zion where the Jews dwelt.

The Christian Church is here called "the city of the living God." All its members live unto Him. It is the "Heavenly Jerusalem," because of its heavenly nature. It is "the mother of us all," even of all the families of the earth that are admitted into it. It comprehends "an innumerable company of angels"; the whole family of heaven is included in it. It is the "Church of the first-born written in heaven," because its members, being entitled to the privilege of inheritance, are therefore called the first-born, to whom the right of inheritance belongs.

Old names are applied to shew that the Christian Church is no new thing, but the same holy mount of God, the same heavenly city of God, to which the spiritual part of the people always belonged.

The government of the Christian Church is established on the same plan as the old Jewish Church. The congre-

gation of Israel was divided into twelve tribes, under the twelve patriarchs; the Church of Christ was founded on the twelve apostles, who raised to themselves a seed among all the nations of the world. But in the prophetic description of the heavenly society, when both shall be united, we find *four* and *twenty* elders seated around the throne of God.

Besides the twelve apostles, our Lord appointed other seventy also. This number agrees with the seventy elders appointed to assist Moses in his ministry. In every respect the priesthood of the gospel was formed in exact accordance with that of the law. The priesthood of the Christian Church was, moreover, foretold by the Prophet Isaiah, in his prophetic description of the gathering of all nations into one Christian Church. "I will also take of them (the gentiles) for priests and for Levites, saith the Lord." On this text, St. Augustine remarks: "He promised that He would take priests and Levites from amongst them, which we now see to be done."

This new priesthood is distinct from the Order of Aaron, as the offering of bloody sacrifices has ceased; nor is it after the order of Melchisedec, for the clergy under the gospel are only the ministers of Christ, not the successors of the Redeemer in His incommunicable and eternal priesthood, who were first instituted by Him, as inferior priests, ministering under Him by His authority as the great High Priest. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus baptized not, but His disciples)." What the commissioned apostles did, Jesus is Himself represented here as doing. They acted under His commission and in His stead. They did His work that He had appointed them to do. He made and baptized disciples by them. Such proceedings are of hourly occurrence in the affairs of men. When the government of a country appoints a commission to investigate and settle any matter of state, it is bound by the acts of that commission so long as it acts within the limits of its instructions. In the same way is a sovereign bound by the acts of a duly appointed and commissioned ambassador. He acts instead of the sovereign, and what the ambassador does the sovereign does (though the sovereign does it not, but his ambassador). Now the Scriptures represent the ministers of the gospel as the ambassadors not of Christ, but for or instead of Christ. "We are ambassadors for Christ. As though *God did beseech you by us*, we pray you, in *Christ's stead*, be ye reconciled to God."—2 Cor. v. 20.

God set apart ministers under the law whose peculiar duty was the service of the sanctuary; the same rule was to be observed under the gospel, and hence our whole difficulty. Though men cannot rightly understand why God should confine the order of His ambassadors to those that are called of Him in the way that He has appointed; yet they can

easily understand how wrong it would be—so wrong, indeed, that it would not for a moment be tolerated—that one should thrust himself into the office of an ambassador, to act instead of his earthly sovereign unbidden, however much more fit for the office he might consider himself than the person really chosen.

The old names have been applied to the new church, the old offices appointed to be continued in it, and so also were the old ordinances re-enacted in it.

The weekly festival of Sunday takes the place of the Jewish Sabbath; our Easter takes the place of the Jewish Passover, and was for some time kept with it; Christian baptism is a re-enactment of that baptism by which all proselytes were admitted to Judaism; the nature of the Paschal Sacrifice, and the description the Jewish traditions give of that supper, are exactly agreeable to the history in the gospel of our Lord's Supper, and the nature of it.

The answer then to the question at the head of this article is this: Besides the peculiar priests of which we have spoken, every Christian, who has a sacrifice of prayer and praise to offer to God, is a priest. All Christians "are priests unto God the Father." The whole Christian Church, under one Lord, having one faith and one baptism, in its unity is a "Royal Priesthood." And another fact for those who wisely take an interest in this question, is this, that not only is every individual Christian a "priest," but he is also a "temple," unless he may, by his continued course of wicked life, have quenched the Spirit, and become reprobate. "Know ye not," said the apostle to Corinthians, without distinction, "that ye are the temple of the Holy Ghost, and the Spirit of God dwelleth in you." L.

CALENDAR.

- Sep. 24th.—Fifteenth Sunday after Trinity.  
2 Kings xviii; Gal. iii.  
" xix.; St. Luke i. 57.  
" xxiii. 1-31; St. Luke i. 57.
- " 25th.—Hosea x.; Gal. iv. 1-21.  
" xi. & xii. 1-7; St. Luke ii. 1-21.
- " 19th.—St. Cyprian, Bp.  
Hosea xiii. 1-15; Gal. iv. 21; v. 13.  
" xiv.; St. Luke ii. 21.
- " 27th.—Joel i.; Gal. v. 13.  
" ii. 1-15; St. Luke iii. 1-23.
- " 28th.—" ii. 15-28; Gal. vi. 1-16.  
" ii. 28; iii. 9; St. Luke iv. 1-16.
- " 29th.—St. Michael and all Angels.  
Gen. xxxii.; Acts xii. 5-18.  
Dan. x. 4; Rev. xiv. 14.
- " 30th.—St. Jerome.  
Joel iii. 9; Eph. i. 1-16.  
Amos i. & ii. 1-4; St. Luke iv. 16.

Confirmation at Ancaster, next week.

FREDERICTON.

The Lord Bishop in his confirmation tour confirmed sixteen at New Bandon, sixteen at Bathurst, ten at Bay du Vin, and then went to Richibucto.

QUEBEC.

St. James' Church Sunday School had a pleasant pic-nic on Saturday, the 9th inst., at Marsten's grove.

ONTARIO.

ORDINATION.—The Lord Bishop of Ontario will (D.V.) hold his next General Ordination in St. George's Cathedral, Kingston, on Friday, Sept. 29th (Festival of St. Michael and All Angels).

The examinations for Deacon's and Priest's Orders will commence in the Synod Hall, Kingston, on Monday, 25th of Sept., at 9 a.m.

Candidates are requested to notify the undersigned, without delay, of their intention to present themselves; and to transmit their *Si Quis* and *Ordination Testimonials* to the same as soon as may be.

WM. BLEASDELL, M.A.,  
Examining Chaplain.

Trenton, Aug. 28th, 1876.

The Lord Bishop purposes to hold a confirmation in Christ Church, Belleville, on the 30th inst.; and consecration of a church and confirmation in Madoc on the 1st of October.

CORNWALL.—In addition to several other gifts previously acknowledged, the Rector and Churchwardens have received from A. W. & F. T. Preston (brothers of Canon Preston) the gift of a Bishop's chair of elegant design, for the Chancel of the Bishop Strachan Memorial Church. The Bishop of Ontario has also presented from a grant made to His Lordship by the S.P.C.K., a new set of Service Books.

BELLEVILLE WEST; ST. JOHN'S CHURCH.—The Lord Bishop of the Diocese, having expressed his willingness to appoint a clergyman to "the separate and independent charge of St. John's Church" if a stipend sufficient for his support were guaranteed, a meeting was held in the church on Wednesday evening, 13th inst., to consider the matter. It was well attended and much interest was manifested. The necessary steps were taken to ascertain, and report at an adjourned meeting to be held next Wednesday, what amount could be raised in the neighborhood for the support of an incumbent. It was thought that there would be no difficulty in securing a sufficient sum if the Rev. Mr. Forneri would accept the incumbency.

OTTAWA.—The annual pic-nic of the Sunday School, in connection with the Church of St. John the Evangelist, took place on Saturday last. The weather in the early morning was cloudy, which kept many away, still some 400 of the teachers and scholars, and their friends assembled at the church, and after prayers, marched in procession to the Queen's Wharf, and embarked per steamer "Queen," for Buckingham. Here the heavily-laden baskets were lightened of the greater portion of their burden. Swings, croquet, etc., were provided for those so inclined, while a programme of games and sports was prepared for the more athletic portion of the gathering. Rev. Mr. Pollard was present with the party, and made himself agreeable to all. The picnickers returned to the city per steamer "Peerless," conscious of having enjoyed a very pleasant time.

SMITH'S FALLS.—On Tuesday, Sept. 12th, the Bishop of Ontario was at St. John's Church, and confirmed forty-three candidates. The service was conducted with great solemnity. His Lordship sat on a chair at the entrance of the sacarium.

Each of the candidates was presented to him "in order," for the "Laying on of hands" by the Rector, the Rev. C. P. Emery. The chancel had been beautifully decorated by the ladies of the church the day previous. Amongst the decorations stood most prominent a reredos covered with beautiful designs in moss, evergreens and flowers, with a crown of gold placed between two triangles and under a circle; the altar was vested in white, with a gold monogram. Two beautiful vases of flowers were placed upon the altar, with a lovely white "day lily" between them. The credence was covered with white and was also decorated with flowers. There were eight clergymen in the chancel, whilst the nave was crowded by a devout and earnest congregation. The Bishop gave a plain practical address which was listened to with much attention. Every one of the newly confirmed received the first communion together with eighty-eight others, making in all one hundred and thirty-one. The Bishop and clergy walked in procession up the nave preceded by a beautiful banner borne aloft by the Rector's son. The processional hymn was "Onward Christian Soldiers."

Previous to the Confirmation service a gentleman who had been brought up as a Scotch Congregationalist was baptized into the Catholic Church. The Rector commenced the solemn service at the font, which stands in its proper place at the west door, and the Bishop performed the act of baptizing; the candidate kneeling. His Lordship having returned to his place in the sacarium, the Rector continued the service.

There were six converts from the sects confirmed by the Bishop on this occasion. In the evening there was a reception at the parsonage in honor of the Bishop. A general invitation was given to the parishioners to come and be presented to his Lordship.

The annual Harvest Home Festival is to be celebrated in this Parish on the last Tuesday in the month, when Archdeacon Lauder is expected to preach.

On the 31st ult., His Lordship the Bishop, after a journey by rail from Montreal, drove out to the village of Chrysler, accompanied by the Rev. Canon Preston of Cornwall, and on the following day (Sept. 1st,) held a confirmation, when thirty persons were admitted to the sacred rite, and also received their first communion. It was pleasing to hear in this remote rural district, a hearty service of praise, sung by a choir of boys, trained by the wife of the Incumbent. The boys also walked in procession, with banners, from the Parsonage to the Church, followed by the Bishop and Clergy, singing the processional hymn, "Brightly gleams our banner." A large congregation, heartfelt devotion, united responding, and hearty singing, with the large class that were confirmed, and a large number of communicants, proved that the church is prospering under the ministry of the Rev. M. T. Early, whose wife is most assiduous in her labours for the good of the parish. On the 2nd inst., the Bishop returned to the front, and after consecrating the beautiful cemetery at Maple Grove, on the banks of the St. Lawrence, drove to Cornwall. On Sunday, the 3rd Sept., His Lordship administered the rite of confirmation to forty-six persons, who all received at his hands their first communion. The Bishop Strachan Memorial Church was crowded with a congregation of over 500. His Lordship preached to a very large congregation in the evening, and delivered in his own impressive and convincing manner, a most eloquent and instructive sermon.

The following day confirmation was administered at Iroquois. On Tuesday the Bishop laid the corner stone of the new Trinity Church, West Brockville, which when completed will be alike an ornament to the town, and a monument to the zeal and fidelity of the Incumbent, the Rev. E. P. Crawford, who is ably seconded by the liberality and co-operation of the members of his congregation. The next day, Friday 8th inst., the Bishop confirmed thirty persons at Prescott, and addressed a large congregation.

On Sunday the 10th inst., confirmation and the Holy Communion were administered at Edwardsburg, the head quarters of a new mission, of which the Rev. K. L. Jones is Incumbent. The Bishop will continue his tour this week through portions of the Counties of Leeds and Lanark. It is a source of gratitude to Almighty God, that everywhere the church in the Diocese of Ontario, appears to be growing with a steady growth, and the day cannot be far distant when the idea of the division of this large Diocese, with a Bishop at Ottawa, which Bishop Fulford, in his lifetime contemplated, and which has been sanctioned by the present Metropolitan and the Bishops of Ontario, will be carried into effect.

#### NIAGARA.

THE Lord Bishop of Niagara has determined to postpone his general ordination till the advent season. Due notice will be given of the time and place.

BRANTFORD.—The Harvest Festival held in connection with St. Jude's Church, on the 6th inst., was one of the most successful affairs that have been held for some time. The church was tastefully decorated with the fruits and flowers of the earth, also pleasing and appropriate texts of the Scripture, and mottoes were placed on the walls, giving the church an imposing and charming appearance. In the chancel—east end—the following encircles the window:—"The right hand of the Lord bringeth mighty things to pass;" on the south side of the chancel—"From everlasting to everlasting thou art God;" and on the north side encircling the arch—"I am the door, I am the light of the world." The window is also tastefully dressed up, and upon the Communion table is placed a large bouquet of flowers. Under the transept—south side—are the words—"Lord God Almighty," and upon the transept arch is the following—"Hymns of adoration sing." Upon the two south windows are the words—"I am the vine," and upon the third window—"Abide in me." On the west end is the following text encircling the window, in a beautiful arch and in very handsome letters, "Thou crownest the year with thy goodness," and above this is "Laus Deo." The west end window is also handsomely decorated with evergreens. On the north side of the church are the texts of Scripture over the windows—"I am the light," "I am the Good Shepherd," and "Follow thou me;" also several agricultural implements are suitably decorated and placed against the wall. Under the transept, north side, are the words, in large letters, "Holy, Holy, Holy," and upon the transept arch, north side, are the words, "All is safely gathered in." Upon the chancel arch is placed, in large letters—"Lord of the harvest, once again we thank thee for the ripened grain." In the chancel is placed upon a table, a large quantity of delicious fruit, of different kinds. The font, lectern, pulpit and reading desk, are also very tastefully decorated, and in front of the pulpit is placed, in large letters, the word "Saviour." At 8 o'clock divine service was held in the

ly large. The clergy present, were His Lordship, the Bishop of Niagara, the Rev. Dean Nelles, the Rev. Mr. Williams, rector of St. John's Church, Toronto; the Rev. Mr. Hill, of Burford and Mount Pleasant; the Rev. Mr. Anthony, Tuscarora; the Rev. Mr. Cooper, assistant minister, Paris; and the Rev. Mr. Salter, Rector, Brantford; and Rev. Mr. Martin, Assistant, Brantford. These gentlemen—with the exception of Rev. Mr. Salter, who is in ill health,—conducted the services. The magnificent choir of St. Jude's Church, under the leadership of Mr. E. G. Kimpton, and Miss Dewe as organist, discharged the musical part of the service in a most pleasing and satisfactory manner. The service was choral, and was intoned by the Rev. Mr. Martin, the choir responding. The Rev. Mr. Williams preached a very excellent and impressive sermon, and was listened to throughout by the large congregation, with great attention. He dwelt on the suitableness of harvest festivals, on national wealth depending on agriculture, and urged a preparation for the great harvest day, when the angel shall put to the sickle, and the souls of all quick and dead shall be gathered into the garner of heaven or lose the joys of God's blest presence. A hymn was now sung, when the Bishop gave an address, calling attention to the necessity of responding to the cause on behalf of the Church. His address was much to the point, and contained many home truths, which those present would do well to treasure up in their minds, reminding them that "red money" was not at all suitable as an offering to God. After singing the hymn, "Nearer my God to Thee," the Offertory was taken up, when the Rev. Dean Nelles read the closing prayers, and the benediction was pronounced by the Bishop, when the congregation dispersed to meet in the Drill Shed in the evening, where an immense number assembled and finished the Harvest Festival by an entertainment which they all enjoyed. The amount realized was about three hundred dollars.

[FROM AN OCCASIONAL CORRESPONDENT.]

LAST Sunday your correspondent entered the Church of St. Thomas, Main street, east, Hamilton. The Rector is the Rev. J. B. Richardson, M.A., who was formerly of Nova Scotia. Just as I entered, I heard the well-known strains of an old hymn issuing from the Sunday-school, which is at the end of the church, used as a chapel when daily services are going on, as during Lent, etc. It holds, I should think, about 300. After waiting a few moments, I saw the black gown of the sexton in sight, and very soon that functionary put me into a convenient pew, not far from the pulpit and reading desk, and I had time before service to look round me. The walls, in the first place, are tinted beautifully, and the numerous texts around the windows, chancel and sanctuary arches, are painted in exceedingly good taste, the altar, pulpit, reading desk, choir stalls and sanctuary chairs are all very handsome, the east window is good, and some of the painted side windows are very rich, and quite set off this extremely pretty church. The gallery does not spoil the look as it is at the extreme west end; the organ is also very good, as is also the music. At eleven the Rev. Mr. Richardson entered from the vestry, took his place at the reading desk, did all the duty himself, and preached a good, practical sermon from the text, "It is more blessed to give than to receive." The whole discourse was one that fixed the attention of its hearers. The choir were stationed in their proper place, the chancel, and were composed of ladies and gentlemen, about twenty in all; the hymns, chants, etc., were sung extremely well. I observed

some very fine voices in the choir, and in parts of the music they came forth in rich, melodious tones, although the *Te Deum* was sung in the anthem style, so that the congregation had no choice but to remain mute, and stand and listen to the fanciful music proceeding from the choir. Now, Mr. Editor, our Prayer Book Psalms say, "Let everything that hath breath praise the Lord;" not "Let every choir that has breath praise the Lord," for I consider if the canticles are sung in this style, the congregation is being robbed of joining in those hymns of praise which our Church is, and ever has been, desirous that their strains should pour forth from the whole congregation, and not only from a choir, they being but the leaders of the people and nothing else. If choirs want to show what fine voices they have, let them have an anthem after the third collect, as the Church permits. The Church was very fairly filled, but in Hamilton I find that the morning services are not so well attended as the evening. St. Thomas', when the tower is completed, will look very handsome. I like the arrangements of the church generally, but I forgot to say that there was a nice font of marble in its wrong place before the chancel steps, just in the centre, which could easily be altered if desired. The Rev. Mr. Richardson seems to have a very large Sunday-school, from the view I got of it, and when all the people are home from summer holidays, etc., I am told the church is crammed. At even-song I attended the Church of All Saint's, King st. west. The Rector is the Very Rev. Dean Geddes, M.A., D.C.L.; and the Curate in charge is the Rev. R. G. Sutherland, B.A. The Rector is at present away in England, but is, I believe, expected home shortly. This church outside is complete, with a very nice tower which looks as if it would hold a good peal of bells, (and which I hope to see in it ere long). The ground round it looks decidedly bad, as it has no fence and is not sodded down, so that weeds are the only fruits of it (?) I forgot to mention that the church was built at the sole expense of the late Hon. Samuel Mills, Esq., of this city. The building is a strictly ecclesiastical one, being cruciform in shape, and having a cross on every gable. The chancel is spacious and will hold about thirty. The altar is well raised and has a nice cloth on it with cross and I.H.S. The east window is good. The scene it represents in our Lord's life, is the crucifixion. In the middle of the altar is an alms dish of beaten brass. The Credence bracket is also well made. The organ is extremely pretty, and is on the south side. The texts of Scripture round the windows and arches are badly done, as is the tinting of the walls and ceiling. At 7 o'clock p.m., and as the clock struck, the vestry door opened, and the melodious tones of the organ struck up to "Onward, Christian Soldiers," (Hymn 385 A. & M.) it was sung well. The choir numbered twenty-six in all. This grand old processional hymn was well sustained, the tenor especially of Mr. Nickling, the leader, being very audible and sweet. The choir looked well, as the boys first, and then the men, filed by in twos with all the same garb on, on their way to the chancel. After the hymn, the Rev. Mr. Sutherland sung Evening Prayer. He has a very strong and well-managed voice. The service was full choral. The hymns and chants used at All Saints' can be easily joined in by all; and in the last Hymn, "Hark, hark my soul," the congregation sung well. The Psalter used is Merton, and I think if the congregation had copies, that they could easily follow the choir, for the Gregorian tones are generally easy. The choir stalls and lectern are neat, but both Reading Desk and Pulpit are big and ugly. The sermon was

preached by the Rev. Mr. Sutherland, and was an able discourse. After the sermon, the Offertory was taken up and brought up to the Sanctuary, decently and in order, the Alms Dish being used to receive the offerings. I must not forget to mention that the pews are so arranged that you can kneel without discomfort, which you are not able to do in either Christ Church Cathedral, the Church of Ascension, or St. John's. In the latter you are obliged to kneel with your back to the altar. There is also something else which shocks a stranger. If the service begins with a Hymn, why does it not end with one? There was a confirmation service at the Church of Ascension yesterday, when His Lordship, the Bishop, confirmed about fifty. The address to the candidates was of the usual practical and impressive order, for which Bishop Fuller is so well known. The Rev. G. A. Bull, M.A., assisted in the service. His Lordship spoke about the necessity of such singing that all can join in it.

TORONTO.

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

Candidates are requested to notify without delay the undersigned, of their intention to present themselves; and to come provided with the usual *Si Quis* and *Testamur*.  
WALTER STENNETT, M.A.,  
Examining Chaplain.  
Cobourg, July 26, 1876.

ST. MATTHIAS' CHURCH SOCIAL MEETING.—The return of Mr. and Mrs. Harrison from England in good health, after a year's absence, and a serious illness in both cases, has been made the occasion of a pleasant re-union of parishioners and friends at the Parsonage, which was crowded on Thursday evening, to what might be termed a good congregation. The Parsonage was illuminated with Chinese lanterns, etc., and its spacious rooms converted into concert hall, conversation rooms, refreshment room, etc. The company having assembled about 8 p.m., Mr. Harrison took the chair at 9 o'clock, and opened a capital programme of speeches and music. There were piano solos by Miss Florence Beatty of Etobicoke, Miss S. Robinson of New York, and Miss Beasley; several glees by the "West Toronto Choral Society," under the direction of Messrs. Cameron and Timins: solo songs by Mrs. McConnel, Miss Flower, Mrs. Ambrey, and Miss Leslie of Puslinch; and speeches by Mr. D. B. Read, and the chairman. After the chairman had opened the proceedings with a few words of greeting and explanation, Mr. Read adverted pleasantly and feelingly to his past connection with the parish, and his confidence in the success of its principles, foremost amongst which he mentioned "Free Seats," and "Hearty Congregational worship." He congratulated the chairman and parishioners on the return of the former, and this large and very enthusiastic gathering of his relations and friends, and parochial "family." The chairman in closing the proceedings alluded to the double loss which they experienced on the present occasion, in consequence of the departure of Rev. R. P. Ford, for whose beneficial care of the parish during his absence, he would ever feel grateful; and also the death of Mr. McQueen, an old resident and much respected parishioner. Apropos of the "West Toronto Choral Society," Mr. Har-

ison made some wholesome remarks, on the similar methods of uttering musical and social harmony—namely, *practice with each other*. The order of proceedings was happily varied at 10 p.m. by an interval for refreshments and conversation; after which the programme was brought speedily to a close.

TECUMSETH SUNDAY SCHOOL FESTIVAL—A HARVEST HOME.—This event, which is now quite an institution in the above parish, came off on Wednesday last, the 18th. The day's proceedings commenced with Divine service in Trinity Church, which was crowded, not only with children of the several Sunday Schools in the Parish, but with a number of the substantial farmers, their wives and daughters, who, in holiday attire, seemed to participate in the day's festivities as much as the youngest Sunday School scholar. An admirable sermon, in plain Saxon language, was preached by the Rev. W. R. Forster, Incumbent of a neighbouring parish; the service was partly choral, and was well responded to by the congregation. Service ended, a procession was formed, headed by the Middletown Band, and they marched to Bond Head, where an ample repast was prepared for the children and the guests. Six long tables were twice filled. The viands were in the greatest abundance, so that after the repast and a subsequent tea, a good supply remained, which is to supply another entertainment next week. The liberal manner in which the eatables were sent in, and the numbers that attended evinced the fact not only that the Rector, Rev. Thomas Ball, has worked well and successfully, but also that his work is appreciated by his people, and that his popularity is justly great. After the lunch the company adjourned to a field contiguous to a grove. Several hymns were sung by the children, and joined in by the more advanced in years. Mrs. Ball presided at the melodeon. Addresses were then delivered by the Revs. W. M. C. Clarke, S. C. Baker, and the Rural Dean, Dr. Lett. The distribution of the rewards was the next interesting incident, then followed games, base ball, football, etc., etc., and running races; to the successful competitors prizes were given. The band meanwhile discoursing sweet music. Altogether it was a most enjoyable day. Several old people who could not take an active part were present, and by their smiles and kindly words, added much to the pleasure of the occasion.

RURI-DECANAL MEETING. A Meeting of the Rural Deanery of Durham and Victoria, was held at the Rectory, Millbrook, on Thursday, 14th instant. At 4 p.m., the meeting was called to order, by the Rural Dean; the following members present:—Revs. Rural Dean Allen, Dr. Smithett, R. H. Harris, J. Creighton, J. Rooney, H. Burges, J. W. Davis, J. Hanna, and W. C. Allen, from Northumberland Deanery.

After the usual Devotional Exercises, the minutes of previous meeting were read and confirmed. The following scheme of Missionary meetings was agreed upon:—  
Sept. 24th, Cameron.....10 a.m.  
Do. Rosedale..... 2.30 p.m.  
Do. Cobocok..... 5 "  
Deputation—Rev. Dr. Smithett.

FIRST SERIES.

Oct. 15th, St. Paul's, Lindsay..... 7 p.m.  
" " Christ's Ch., Omemece... "  
" 16th, St. John's, Emily..... 8 "  
" " St. James' "..... 7 "  
" 17th, St. John's, Dunsford... "  
" 18th, Christ's Ch., Bobcaygeon "  
" 19th, St. James', Fenelon Falls "  
" 20th, St. Peter's, Verulam... "

Deputation—Rev. Dr. Smithett, Rev. Dr. O'Meara, and Rev. R. H. Harris.

SECOND SERIES—FIRST WEEK.

Oct. 23rd, St. John's, Cartwright. 7 p.m.  
" 24th, " Enniskillen. "  
" 25th, St. John's, Bowmanville. "  
" 26th, St. George's, Newcastle. "  
" 27th, St. Paul's, Perrytown... "  
" 29th, St. John's, Cavan.....11 a.m.  
" " St. Thomas's, Millbrook. 7 p.m.  
Deputation—Revs. C. W. Paterson, J. W. Davis, and J. Hanna.

SECOND SERIES—SECOND WEEK.

Oct. 30th, St. John's, Port Hope 7 p.m.  
" 31st, St. Mark's " " "  
Nov. 1st, St. Mary's, Manvers... "  
" 2nd, Christ's Ch., Bloomfield. "  
" 3rd, St. John's, Elizabethv'l. "

Deputation—Revs. R. H. Harris, J. Creighton, and H. Burges.

The first six verses of the 3rd chapter of Hebrews were read and discussed. At 7.30 p.m., the members assembled in St. Thomas Church for Evensong. Prayers were said by Rev. J. Creighton; Reader, Rev. Dr. Smithett; Preacher, Rev. R. H. Harris. Subject—2nd Thes. iii. i.—"Finally, brethren, pray for us; that the word of the Lord may have free course, and be glorified."—HENRY BURGESS, Sec.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON; CHRIST CHURCH—THANKSGIVING SERVICES.—First sermon from his Lordship, the Bishop of Huron, after his return from England.—In Christ Church the Harvest Home Festival has been religiously observed for some years. On last Sunday, the 10th inst, the morning services were very largely attended. It was the day of Thanksgiving, "the feast of weeks," and the unusually large attendance showed that the members of the church appreciated the solemn service. Morning prayers were read by Rev. Benjamin Bayley and Rev. J. P. Smyth. The Right Rev. the Bishop of the Diocese preached, taking for his text the words of St. Paul:—"Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16. "It is," said the preacher, "a good thing to give thanks to God at all times, but there are occasions and times when we ought more especially to approach Him with praise and thanksgiving. Such occasions are these when we are surrounded by manifest signs of God's love and mercy." Having contrasted the present state of the Old World with ours, he impressed upon his hearers that, while acknowledging these temporal blessings, we should not lose sight of God's inestimable love in the gift of his Son. Praise and thanksgiving at all times, praise amid the blessings of prosperity, and praise in times of trouble and trial, is the attitude most befitting a Christian. Finally the preacher charged his hearers to express their gratitude by manifesting a filial reverence for our Heavenly Father, and by increased zeal as members of His Church.

The service was altogether one to beget in the mind emotions of Christian love and gratitude suitable to the joyful and solemn occasion. The light mellowed by the stained and frosted windows, delineated the thanksgiving fruits and wreaths and mottoes in chaste and pleasing colors. The thanksgiving strains from the choir added much to the pleasures of the service. At evening service Rev. W. H. Tilly preached the Thanksgiving sermon to a very large congregation.

HARVEST HOME FESTIVAL.

On the day after, the day of special thanksgiving in Christ Church, was held



their Harvest Home Festival; and well did they celebrate that happy feast—not with the light merriment of thoughtless minds, but with the heart-felt joy of grateful hearts. The success of the festival ensures its perennial repetition. The Sunday school room—the basement of the church edifice, was decorated, as befitting the festival, with flowers, fruits and grain. And there was spread the rich banquet prepared by the ladies. The notes of the organ and the voices of sweet singers added to the pleasures of the evening.

The corner stone of the Protestant Home was laid on the 14th inst.

Very Rev. Dean Boomer has left on a visit to Britain for three months.

#### ENGLAND.

THE Archbishop of Canterbury has conferred the degree of Bachelor of Divinity on the Rev. Dan. Greatorex, perpetual curate of St. Paul's, Dook street, Whitechapel, "in consideration of services rendered to the seamen of the Port of London.

No appointment to the cathedral dignity and emoluments vacated by Canon Moore, could have more generally popular than that which the Bishop has just made to the precentorship. Except the Bishop himself, no clergyman is so well known through the Diocese as Bishop Abraham, or more highly valued. Up to the present time, however, beyond an honorary prebend, and the Rectory of Tettenhall, which he has now resigned, the coadjutor-Bishop had no foothold in the Diocese.

THE arrangements for the forthcoming Church Congress at Plymouth, were finally settled by the executive committee. Congress will begin on the 3rd, and terminate on the 6th of October, the Bishop of Exeter being president. The preachers will be the Bishop of Winchester, and Canon Miller, and there will take part in the proceedings, amongst others, the Bishop of Winchester, Bishops Perry and Abraham, Earls Nelson and Devon, Lord Plunkett, Sir Bartle Frere, Commander Cameron, Hon. C. L. Wood, Canons Garbett, Ryle, Robinson, Hoare, Bell, Ashwell, and Clarke, Archdeacon Reichel, Sir J. Kennaway, Lord Forbes, and Professor Pritchard.

THE Vicar of St. Thomas', Islington (the Rev. George Allen), has introduced a surpliced choir into his church. Mr. Allen has long desired to make this salient change, and when the essentially Puritan character of the majority of the Islington churches is remembered, the step is rendered even more noticeable than if it had taken place in any other parish. The neighbouring church of St. Clement, Arundel square, has had a surpliced choir for some time, and now in the two sanctuaries adjacent to each other, divine service is conducted "decently and in order." Mr. Allen is to be congratulated on having taken a step in the right direction.—*Church Bells.*

THE Bishop of Lincoln writes to the clergy and laity of his Diocese:—"Brethren: Whatever may be our opinions on the political bearings of the Eastern question, we shall be all agreed, I believe, that the present struggle is one which calls for the exercise of our Christian faith and charity in intercessory prayer. The following form is suggested for use in this Diocese:—

"O Lord of hosts and God of battles, who rulest all things in heaven and earth, look down with pity on the nations now striving in war. Take from them all anger and wrath, hatred and revenge, and give them the spirit of peace. Have compassion on

our suffering fellow-Christians, and deliver the churches of the East from tyranny, oppression, and wrong; restore them to primitive purity and truth, and join them together with us in the bonds of faith and love. Have mercy on all Turks and Infidels; take from them all ignorance, hardness of heart, and contempt of Thy Word, and so fetch them home, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites; and may all be made One Fold under One Shepherd, Jesus Christ and our Lord, who liveth and reigneth with Thee and the Holy Spirit, One God, world without end. Amen."

#### IRELAND.

THE clergy and representative laity of the Irish diocese of Meath, vacant by the death of Dr. Butcher, will soon elect his successor. The names mentioned by those said to be best informed on the prevailing opinion are Lord Plunket, Archdeacon Reichel, and the Dean of Cork (Achilles Daunt). It is now stated that the Archbishop of Dublin is so much better in health that his resignation, once contemplated, need not take place.

THE Right Rev. Bishop Piers Claughton, at the request of His Grace the Archbishop of Dublin, held a confirmation at Chapelized parish church, on Friday, the 18th inst., when a goodly number were confirmed. On the previous Sunday his Lordship preached at the Royal Hibernian Military School, Phoenix Park, at 11 a.m. His Excellency the Lord Lieutenant was present at the service. At 3 p.m., the Bishop preached to a very large congregation in St. Patrick's Cathedral, and in the course of his sermon he alluded in very feeling terms to the condition of the Irish Church, and the loss she has sustained in the death of the late Bishop of Meath. In the evening the Bishop preached to a large congregation, chiefly military, in the Royal Garrison Church. Having completed his tour of the several military stations in Ireland, he will proceed on a similar errand to various stations in England.

#### INDIA.

"The Bishop landed on the morning of Tuesday, 1st ult., and, after a short thanksgiving service in St. Peter's Church, Nidgagon, proceeded to the parsonage, where Mr. Maule, the senior chaplain of the cathedral lives, whose guest the Bishop will be until he leaves for Poonah.

"Yesterday morning, the 6th, most of the clergy of Bombay assembled in the cathedral vestry at 7.30 a.m., and with the choir formed in procession, marching up the nave singing as processional the hymn beginning thus: 'The Church's One Foundation!' Arriving at the entrance of the chancel, the procession opened, and the Bishop passed up to his chair on the north side inside the rails.

"The service was fully choral, being intoned by Rev. Mr. Maule. After the second lesson, which, by the way, was most pertinent, being the account of our Lord's ordination of the Apostles after His resurrection, when breathing on them He gave them that mysterious power of retaining and remitting sins, the Archdeacon led the Bishop to his throne, read a short form of words, presented him with the cathedral keys, and retired, the choir immediately striking up the *Jubilate*.

"The Bishop, as celebrant, took the Communion service, his singing of it was justly considered very beautiful, his presenting in the Creed being especially noteworthy. When giving the Blessing, the Bishop held in his left hand the lovely

pastoral staff presented to him by Keble College, which was borne in the procession by his chaplain, Mr. Dully.

"The cathedral was crowded, and the whole service one of the most impressive it has ever been my good fortune to attend, or take part in. I am sure I speak for all the clergy, when I say that the arrival of Dr. Myne, as it has been looked forward to with eagerness, has been welcomed with cordiality. The loss of him from England, will, I most earnestly hope, be amply compensated by the gain of him for India, where earnest Catholic clergy are so very much needed; nor do I think that the old country will grudge us some of her best and most useful sons."—*Cor. of the Guardian.*

#### GERMANY.

THE Old Catholic Synodal Council has issued a very wise circular to the clergy and parish boards, respecting unauthorized changes in the Liturgy. It would seem that many parish priests have taken it on themselves to translate some of the prayers of the Latin Mass, and to read them in German, and thus a difference of ritual observance is making itself felt. The synodal circular reminds them all of the various resolutions passed by the three synods, in which the principle of a national Liturgy, in the language of the people, is fully vindicated, and preliminary steps are ordered for the due examination of the requisites for introducing the change. But a change so important must take time, and the task is rendered difficult if everyone is at liberty to alter little things here and there. Meanwhile, the following reforms are declared allowable:—The Collect, Epistle, and Gospel, may be read in German, after they have been said in Latin, and the Latin chants and hymns may be rendered or replaced by German; only in the Mass must, as yet, the Latin form be used. Vespers and all other services may be in German; on Good Friday, as no special service of the Mass exists, a German Liturgy may be read, and on Palm Sunday the Passion may be read in German. These injunctions are such as will commend themselves to all friends of the movement; it is a cheering reform that all services, excepting the service of the Mass, are in the national tongue, and it is quite evident that the longer the revision of the Mass Liturgy is postponed, the greater possibility will there be of its being more than a mere translation, which would be the effect of the present desultory changes.

#### BULGARIA.

THE Daily News' special commissioner arrived Aug. 22nd at Bucharest, "after riding all through Bulgaria on horseback." He left Mr. Schuyler at Galnova, going south, and re-crossing the Balkans. The commissioner says:—"I see that Turkey makes much of the statement that only the Bashi-Bazouks committed the atrocities, not the regular troops. This is untrue. Wherever there were troops, as at Olluk-Kui, they rivalled the Bashi-Bazouks—in cruelty. There is no doubt in my mind that the massacres were committed with the sanction of the authorities. The present condition of the country is deplorable, life and property are nowhere safe. Everywhere people come to us with fresh sabre cuts from Mussulman neighbors. They are obliged to work without pay. Their horses and cattle are taken; the women are violated. These things are occurring now. The authorities were disposed to do justice but are powerless. Mr. Schuyler, it is added, thinks there is imminent danger of more massacres. He will suggest to his

government to insist upon the hanging of Achmed Agha, Fassoun Bey, Chelket Pacha, and another Achmed Agha; the disarming of the Mussulman population; the rebuilding of the burned villages at the Government expense, and payment for the stolen cattle. But the execution of these measures cannot be left to the Turkish authorities. He will therefore propose the appointment of a Foreign Commission to see the measures executed.

The Greek Consul, who is not friendly to the Bulgarians, tells of 12,000 wretched women and children marched into Tatar Basandjik, nearly all of whom suffered the vilest outrages. He tells of Bulgarian fathers who killed their wives and children in order to put them out of the reach of the ferocity of the Bashi-Bazouks. The German officials tell me of the bodies of men cut up and flung to the dogs in villages near their own railway stations; of little children of both sexes maltreated and brutalized until they died; of a priest whose wife and children were outraged and slaughtered before his eyes, and who was then put to death after the most fearful torture, the details of which are too abominable to be re-told.

But it has been said that the Bulgarians set the example of committing atrocities, and even Lord Derby, upon the authority of Sir Henry Elliott, made the statement before the house, that both sides had been equally guilty in this respect:—"It might be interesting to know where Sir Henry Elliott obtained his information. The English Government had no agent here capable of sending information until the arrival of Mr. Baring. He could not have obtained it from the Turkish Government, for the reason that even the Turkish authorities do not claim more than 500 Turks killed altogether, of whom the greater part they admit were killed in battle, with arms in their hands."

A correspondent who accompanied Mr. Schuyler, of the United States Legation, to the town of Botok, in describing what he saw, says:—"We entered the town. On every side were skulls and skeletons charred among the ruins, or lying entire where they fell in their clothing. There were skeletons of girls and women with long brown hair hanging to the skulls. We approached the church. There these remains were more frequent, until the ground was literally covered with skeletons, skulls, and putrifying bodies in clothing. Between the church and the school there were heaps. The stench was fearful. We entered the churchyard, the sight was more dreadful. The whole churchyard for three feet deep was festering with dead bodies partly covered—hands, legs, arms, and heads projected in ghastly confusion. I saw many little hands, heads and feet of little children of three years of age, and girls covered with heads of beautiful hair. The church was still worse. The floor was covered with rotting bodies quite uncovered. I never imagined anything so fearful. There were 3,000 bodies in the churchyard and church. In the school, a fine building, 200 women and children had been burnt alive.

It is asked:—How long would the Christian nations have tolerated such barbarous outrages upon an unarmed and unoffending population, had they not become the money-lenders to this brutal power?

WHAT an awful thing for a man to know that there is not a perfection in God but excludes him from bliss!

WILLIAM TYNDALL, the early translator of the Bible, in Henry VIII's time, is to have a statue on the Thames embankment in 1876. He got a stake in Flanders in 1586.

THE LATE MRS. NEWBURN.

EXTRACT FROM A SERMON PREACHED IN ST. JOHN'S, STAMFORD, ON SUNDAY, SEPT. 3RD—THE 1ST AFTER THE FUNERAL OF THE LATE MRS. NEWBURN.

"I cannot omit to notice more particularly than usual, a bereavement which has befallen this congregation. We have to mourn the loss of one, who, from her long residence in the neighborhood, as well as from her urbanity of manner, entire Christian deportment, singleness of mind, meekness and gentleness of spirit, was endeared to each and every one of us. For nearly thirty years, Mrs. Newburn had more or less control of the musical portion of the services held in this part of the Parish. For nearly the same period she kept together a flourishing Sunday-school; and always endeavored to work for, and in conjunction with, the Rector in maintaining the religious services, and every good work in connection with St. John's Church; and it was not until compelled by natural infirmity that she ceased to take her part in whatever there was to do, that could be deputed to the Lay portion of the community. And even then, when it fell to younger hands to take her place in the active discharge of these duties, she continued to be looked upon as a controlling influence. Her house has, from the earliest days of her residence in Stamford, been the home of the clergy; where she, with her late affectionate and devoted husband, and the other members of her household, always welcomed the Priest of God. And I personally may say that now for nearly twenty-eight years I have had free access thereto, and have invariably found our dear departed friend the same in manner; and nothing appeared to ruffle her quiet unobtrusive disposition. May we not in some measure attribute her great longevity to the evenness of her temperament, which, under God, was the cause of her comfort and peace in her declining years. To her, 'to live was Christ,' and as she more than once said to me, while she could wish to have a longer time granted her for preparation for eternity, yet she felt 'to die would be gain.' Her Christian charity was very great; and, while she held closely to her own Church, as a pure branch of Christ's Holy Catholic Church, and believed that ordinary grace only flowed through her blessed ordinances to those who faithfully partook thereof, and while she felt that those who walked not with us were without that which was necessary for the faithful disciple of Christ, yet she knew that God could and would show mercy to all those who lived up to the light that was in them, believing, as she did, that salvation would be attained by all those who 'loved our Lord Jesus Christ in sincerity.' Brethren, our dear departed sister, after a sojourn in this place of nearly forty years, at the advanced age of ninety, as a shock of corn ripe for the harvest, has gone to her 'rest.' 'Her works do follow her.'—'Blessed are the dead which die in the Lord.'—'She rests from her labours.'—Oh, may we who are left imitate her bright example! . . . Let us each pray that our faith in Christ may be ever a living faith, shining more and more unto the perfect day. Brethren, we cannot for a moment doubt that the soul of our departed sister is now in Paradise, awaiting the joyful resurrection when her soul and body shall be again united, and she shall arise to receive her full reward and be ever with the Lord. May we all now daily rise to newness of life, so that we 'with all those who are departed in the true faith of His holy name, may, through Christ, have our perfect consummation and bliss, both in body and soul.'"

BAPTISM, ITS MODE, SUBJECTS, AND GRACE.

BY J. WALWORTH DAVIS, CURATE OF CAVAN. (Continued.)

The next point is the mode of administering this sacrament, whether it is only dipping, or whether pouring is equally baptism with dipping.

And on this point I start at once by showing how far we and the Anabaptists are agreed, and how far we differ. By reference to the rubric of the Book of Common Prayer, it will be seen that the Church of England commands dipping, but in the case of sickly children permits pouring. The rubric for the baptism of those of riper years, leaves it optional in all cases either to dip or pour. We fully admit that the ancient mode of baptism was by immersion, as our Lord was baptized in Jordan, and St. Philip when he baptized the Eunuch went down into the water with him. But we deny that the essence of the sacrament lies in the mode of its administration; it rather lies in the use of water and the proper form of words, and so long as water be used in the name of the Holy Trinity, we hold it a matter of secondary importance whether the infant be immersed or poured on.

It hardly seems probable that S. Peter immersed the 3000 on the day of Pentecost, or that Cornelius who was baptized in his own house was immersed, or that the Philipian jailer and his family, who were baptized in a prison in the middle of the night, were immersed. In a country like Palestine where water is scarce, it would have been difficult to procure enough to baptize 3000 people, and very unlikely that there would have been sufficient water ready in the house of Cornelius. Or that there was either enough water or proper convenience for dipping the jailer and his family in the prison. However this may have been, the use of the baptism by affusion of water is very ancient. Nor can we admit that the word baptize invariably means dip; there are many cases in which it cannot have that meaning. The Anabaptists are very fond of appealing to Lexicons and Classical authors in proof of the undoubted fact that the primary meaning of the word baptize is to dip, but they might have saved themselves the trouble. We might grant that the primary meaning is to dip, but we should contend that the word has also secondary meanings, and that it is used in some connections when it would be impossible to render it by *dip*, without making the whole passage ridiculous.

About 800 years B.C., a translation of the Old Testament from the original Hebrew into Greek, was made by direction of Ptolemy Philadelphus, at Alexandria, for the use of foreign born Jews and Proselytes. It was the work of 70 or 72 learned men, who formed a college in the Isle of Pharos, near to Alexandria, and from the number of men employed in the work was called the Septuagint. A few examples from this version will serve to show that this word cannot always mean dip. It is used in the sense of to dye. Now the ancient way of dyeing was not by dipping, but by laying on of the colours with a brush, or by sprinkling them over the fabric, as in stencilling. The case of Naaman, 2 Kings, v. 14, affords an illustration of the use of this word. The English version says he dipped himself seven times in Jordan, the Septuagint reads he baptized himself. Now the 10, 12, and 13 verses speak of his act by another word, which is translated, wash, therefore the dipping in verse 14 is equivalent to the washing of v. v. 10, 12 and 13. The leprosy of Naaman was local not universal. Compare verse 11. What need therefore for a total immersion; is it not

more probable that he sprinkled or poured water on the affected part and was thus cleansed? Or take another example still more to our purpose, in Dan. iv. 83. and v. 21. We read that Nebuchadnezzar was "wet with the dew of Heaven." Now in each of these cases the Septuagint version says he was baptized, now will the Anabaptists pretend to say that he was dipped in the dew? Did not the dew fall on him? I might, did time allow, produce other examples, but these are sufficient for our purpose. We turn now to a remarkable passage in the Apocrypha, written in Greek, in Eccles. xxxiv. 25. We read "He that washeth himself after the touching of a dead body, if he touch it again, what avail eth the washing." In the first clause the Septuagint reads "He that baptizeth himself" etc. Now what was the Jewish law in regard to those who had touched a dead body; were they immersed? Turn to Numbers xix. 18, and you will find that they were to be sprinkled seven times by the priest, and this sprinkling is called by the writer of the book Ecclesiasticus, a baptism. But let us proceed to the New Testament, and note a few passages in it where it is evident the word cannot be translated dip, but means wash, referring to the act of cleaning and not to the mode by which the cleansing is effected.

The first passage to which I would draw your attention, is in Mark vii. 3-4., "For the Pharisees and all the Jews, except they wash their hands off eat not, holding the tradition of the elders, and when they come from the market, except they wash (baptize) they eat not, and many other things there be which they have received to hold as the washing (baptism) of cup and pots, brazen vessels and of tables."

Now are we to suppose that the Pharisees every time they came from the market totally immersed themselves. This seems out of all character. The mode of washing the hands in the East is to hold them over a basin while the attendant pours water over them.

Cups and pots might be dipped, but it is probable that brazen vessels or tables or beds as the margin reads, were; these beds were the long matted couches on which several persons sat or rather reclined, while they took their meals, and it is hardly probable that they were dipped, or that every house contained a tank large enough to dip them. The next passage is St. Luke xi. 37, "he marvelled that he had not first washed (baptized) before dinner." In the East it is usual to wash the hands and feet before a meal, but not to immerse the whole body. Here is another case where baptism cannot mean total immersion.

The last passage I shall quote (not that I have quoted all that might be adduced, for that would have led me to a prolixity which our limits will not allow) is from St. Paul's 1st Epistle to Cor. x. 1-2, "All baptized unto Moses in the cloud and in the sea." Now were the Israelites dipped in the Red Sea? this was rather the fate of the Egyptians. The Israelites went through on dry land, and if the water touched them at all it was simply the spray that sprinkled them. Neither were they dipped in the cloud. Here too is a case of infant baptism, they were "all" men, women and children baptized.

But leaving this part of our subject we turn now to the last and most difficult part of our subject, viz.: The grace annexed to and accompanying the Sacrament of Baptism.

I say advisedly the most difficult part of our subject, not that there is any real difficulty to those who are content to abide by simple and plain teaching of the word of God. The difficulty lies in convincing the Anabaptists, and all other dissenters, who

when they come to a subject like this, notwithstanding their professed reverence for scripture, cast its teachings on one side and ask such questions as "What good can baptism do?" "What benefit can there be in a little water?" and the like, and coming with the foregone conclusion that it can do none in the face of the clear and plain declarations of scripture, they ridicule the sacrament of Christ's own appointment, or treat it as a mere empty form without any spiritual grace annexed to it.

Before we proceed further we will in a few words refute the teaching of the Anabaptists on this point, and then proceed to the general consideration of the subject. The doctrine of the Anabaptists is, That none are to be baptized, but those who are already regenerated, none but those who are true believers, and known to be such to us. But of what use I ask, is the sign when we have the substance? Of what use is it for them to put their seal to an instrument after they have fulfilled the conditions of it. "Seals are not," says Bishop Beveridge, "administered or annexed to any covenant because the conditions are fulfilled or performed, but rather that they may be performed." If this view be correct, then none can ever be baptized, because none but God can read the heart, and none but he can know whether those who profess to believe are in reality believers or only hypocrites. Thus on the Baptist hypothesis Baptism is first unnecessary and gives no grace, and secondly, it is impossible because none can read the heart but God.

(To be continued.)

#### HUSBANDS AND WIVES.

The clever and rather cynical author of the paper, "Virginibus Puerisque," in this month's *Cornhill*, expressed in a refined way a feeling which thirty years ago found constant expression in literature, but has more recently passed into oblivion. He advises everybody to marry, and even tries, like Mrs. Hannah More—whom, nevertheless, he would despise as much as he does a teetotaler—to instruct his readers whom it is best to marry; but all through his pleasant sentences one detects a faint but perceptible contempt for the "domestic man." The notion of to-day, certainly amongst women, and we should have said among men, is precisely the opposite of the one in *Cornhill*,—that it is not the man of petty interests and trivial occupations who is the "domestic man," that is, the man with whom an average woman can live happily, but the man of keen interests and absorbing pursuits, to whom home and the wife and the children and the closing out of external pressure bring the sense of rest. Not one woman in fifty, unless she is for some reason—such as fortune, rank, or beauty—a great "catch," has anything like a real power of selection among admirers; and even when she has, she often gives it away, in obedience to a passing, possibly sensible, possibly blundering, fancy that she has found an ideal. Let the woman's first requisite be a man whose home will be to him a rest, and the man's first object be a woman who can make home restful. It is the man with many interests, with engrossing occupations, with plenty of people to fight, with a struggle to maintain against the world, who is the really domestic man, in the wife's sense, who enjoys home, who is tempted to make a friend of his wife, who relishes prattle, who feels, in the small circle where nobody is above him and nobody unsympathetic with him, as if he were in a heaven of ease and reparation. The drawback of home life, its contained possibilities of insipidity, sameness, and consequent weariness, is never present to such a man. He is no

more bored with home than with sleep! He no more tires of his wife than of his own lighter moods. He is no more plagued with his children than with his own happy thoughts. The worry and the sameness and the weariness are all outside, and home no more insipid than his berth to a sailor, or his tent to a soldier on active service. He gets from the home just the change, the fillip, the pleasant stimulus which the idle man receives from the society he happens to enjoy. There is not much champagne in life, anyhow, but for the active man most of the little is at home.

But then it must be home, and that is just the point where the rule we have laid down for women begins to operate for men also. They at least have the power of selection, and they would, if they were wise—which, as a rule, they are not—use it to select the women who can make home attractively restful. As we should say to women who wish for domestic happiness, never marry a lounge, a pleasure-seeker, or a fribble; so we should say to men with the same yearning, never marry a fool of any sort or kind. There is no burden on earth like a foolish woman tied to a competent man: unable to be his sweetheart, because she cannot help dreading him; unable to be his confidant because she cannot understand him; unable to be his friend, because she cannot sympathize even with his ordinary thoughts. No beauty, no sweetness—though fools are never sweet when things go wrong, or they have to "put up with" anything—no amount of that household capacity which many men so absurdly overrate—as if any able woman could not learn to manage household in three months—can compensate for the absence of clear thought, quick comprehension, ability to follow and credit or discredit a statement of fact, competence to understand what the husband is. This is the rock on which thousands of the marrying men of this day split. They have somewhere in their heads a secret belief that intelligence and the domestic virtues cannot go together; that a wife who can feel intellectual interests will never be content to stay at home and look after the children; that a clever woman will, above all, be incapable of worshipping themselves. There never was a theory more unreasonable, more mischievous, or more influential. It is, we imagine, utterly hopeless to attack it in print, for men read the answers, assent to them with one side of their heads, and then reject them with the other: but they may rely on it that it is false; that there is more capacity of affection, of domesticity, and of self-sacrifice in the able than the foolish; that cultivation diminishes selfishness, and that it is the ignorant who are most dependent on external circumstances for the continuous geniality of character. It is not the stupid or the blank minds which make allowances either for defects or idiosyncrasies, and the sweet reasonableness which they are seeking; though they do not know it, is given to the silly.—*Spectator*.

A DWARF Negroid people have been discovered in New Guinea, who may be classed with the Bushmen and Akka of Africa.

PROFESSOR CHILDERS died July 25th. He was the author of a Pali dictionary, a work of great eminence. It is impossible, says a competent judge, to realize how great the loss has been to science. To an unusually powerful memory, and penetrating intellect, he united an indomitable energy, a single-handed devotedness to truth, and an unusual earnestness in the cause of research. He has done much to bring English scholars acquainted with the religious literature of Buddhism.

THE BRIDGE BETWEEN.

CHAPTER XXXVIII.—NETTA AND DOROTHY.

Dorothy was alone in her own room at last, and sat down by the window to think over the events of the evening. She felt almost dazed, so much had happened in the few hours. Adrian Fuller had proposed, and she had refused him; and George Blakesley, whom she had been longing to see again, had been, and gone, and she knew that he cared for her no longer, and thought it probable that she might never see him again; and Netta had come back, and was sleeping in the next room. She could scarcely believe it all, it seemed as if the world had come to an end that night, or at least, as if she had come within sight of her end of it, for she knew now that she had lost for ever the love of the man to whom, when she was no longer bound, she had gradually given her heart, and whom she had learned not only to love (for love by itself is a thing that must sooner or later burn out), but to respect and esteem above all others. She sat and wondered blankly, as when a trouble too great to realize has fallen on us we often sit and blankly wonder, how she could have cared for Adrian Fuller in the old days. "I did care for him very much," she said to herself; "I can remember when the sound of his voice made my heart feel perfectly wild, and as it has never felt for George Blakesley; and yet, oh! what shall I do?" and she broke down, and hiding her face, sobbed bitterly. And so it was; for the one man she had had a feverish infatuation, to the other she gave the best love of her life; the one had blazed out, and the other felt shipwrecked. "He seems to have taken my life away with him," she said. And this was the secret of her love, or of much of her love for him, that he made those around him better, and he had led her into the right pathway, and she felt as if she were too weak to walk along it alone. While she knew him and saw him, in the mere effort to follow him she left much of the old world behind, and though she had learned to love that which she had learned through him to consider beautiful, and to know her duty, and to long to do it, yet still with all her yearnings, and all her longings, she felt too weak to stand alone. The love she had thrown away and found so terrible a burden once would have been all the world to her now, and she broke down, and sobbed again to herself in the darkness.

"Dorothy," said a voice, and the Beauty came softly into the room, and up to where her sister was sitting, "I heard you moving about a few minutes ago, and I wanted to come and talk to you, though I am so tired," she added, wearily. Dorothy did not move from her seat, only stared through the darkness at the dim white figures of her sister. "Now, tell me—what is the matter with you, dear?" she asked in the low, clear, sweet voice whose charm there was no withstanding. It brought the tears into Dorothy's eyes again, but she stood uncertain and doubtful, as she always had been of the Beauty, though she longed for the sympathy for which she felt afraid to ask.

"Nothing," she answered. "Yes there is, dear," Netta said. "Dorothy," she said suddenly, putting up her arms and twining them round her sister's neck; "I want you to forgive me for all I did to you in the past days. You will—will you not, darling? I have so often thought of you, and of how patient you were, but I am glad you did not marry Adrian." "Yes, so am I," Dorothy said, softly, leaning her head down on her sister's shoulder with a sigh of relief.

"I am so glad to hear you say that," Netta answered. "Do you know, Dorothy, I am different from what I used to be. You have had a great deal to do with it, I think, and I am not well; I fancy sometimes I shall not live very long—"

"Oh, Netta!" Dorothy began, but she could see her sister's blue eyes, which used to be so soft, looking at her with that unnatural brightness in them which she had noticed immediately on her arrival, and she stopped.

"Well, we do not know how that may be," Netta went on, "but I want us to be sisters in reality as well as in name—shall we?" she asked, humbly and entreatingly. "I will be good to you in future, and if you would only love me a little, Dorothy—"

There was something the girl who listened never forgot in those last words, they seemed to tell of a whole life of smothered feelings. "If you only would—" and she waited, half afraid of what the sister she had one so slighted would reply. But for answer Dorothy only put her cheek against Netta's thin face, and, kissing her passionately, burst into tears.

CHAPTER XXXIX.—WATCHING THE SUNSET.

"Dorothy," said Netta, early the next morning, "I want to send a note to your knight, George Blakesley, where does he live?"

"Oh, Netta, what can you want to write to him about? Besides, he starts for Liverpool to-day."

"Let me do as I like, dear," the Beauty answered, tenderly looking up at her sister's flushed face. "I want to say goodbye to him before he goes; I used to be so rude to him once." Then Dorothy caught at the idea; perhaps if he saw her again things might come right after all, she thought.

"Tom will take the letter if you ask him. Mr. Blakesley is staying with his aunts. Yes, do write at once, Netta!" for the Beauty had found out Dorothy's secret, and there was no longer any reserve between the sisters.

So Netta sat up, and wrote a note, and sealed it before Dorothy returned from asking Tom if he would take it before he went to business, for fear it should be too late if entrusted to the post. "He will be sure to come," Netta said, hopefully, "for I have told him how ill I am." So all through the day Dorothy waited, first patiently, and then impatiently, but no answer came to the note, and no George Blakesley appeared. "He will be sure to come," Netta repeated, "for, of course, the note got to him before he could have left home; so cheer up, Dorothy." Still he did not come, and when the sun began to set poor Dorothy's tears fell fast. "Oh, Netta!" she said, "it is too late; I shall never see him again." Then, suddenly, there came a quick sharp ring at the door-bell, and Netta looked up and nestled down again among the shawls on the sofa.

"Let me get out of the way," pleaded Dorothy, her courage failing when she needed it most.

"No; stay, dear, I am not well enough to talk," pleaded Netta. Mrs. Woodward had gone out with Sally. So Dorothy folded her hands and waited. The door was opened, a rustling of silk was heard, and instead of George Blakesley there entered his two maiden aunts.

"I came to see you, my dear," Miss Blakesley (dear kind Tabby, as, without a thought of disrespect, Dorothy always called her at heart) said to Netta, "I was so sorry to hear from your brother, when he came with a note this morning, how ill you were," and then she and Black-and-White sat down and talked, and presently the latter mentioned the name Dorothy

was trembling with longing to hear. "I am so sorry your note came too late, Lady Finch. My nephew started by the mail last night for Liverpool. My sister sent him on his morning letters, and yours with them, for he does not sail till this evening, so he probably has it by this time."

Poor Dorothy's heart sank. "He is gone," she thought, and could think no more, but rose, longing to escape. Then Black-and-White unconsciously came to her aid.

"I am so glad to see you back in your old house," she said; "and George has often told me about the garden; I should so like to see it if it would not be troubling you too much, dear." Neither of the old ladies showed that they saw that the rooms were filled with their nephew's furniture, though the sight of the old things they had known so long touched them sorely.

"It is a very wild overgrown old garden," Dorothy said, almost humbly, in an apologetic tone, as she took Black-and-White down the mossy pathways; "but we have known it like this all our lives, and would not have it done up for the world."

"No, dear, I dare say not," Black-and-White answered, with the nervous little laugh that had now and then something almost sad in its sound; "my nephew has often spoken of it, and said how he liked it because of its wildness. And there was the cat's grave, I have often heard of that, too," and she laughed again.

"Here it is, Miss Mildred, under this tree." She stopped under the shady boughs, and looked half-wistfully half-sorrowfully up into the old maid's face. It had been a pretty face once, and showed evidence of past summers still; but there were lines, hard sad lines, around the eyes and the gentle simple-looking mouth. Perhaps, she had had her history, too, Dorothy thought, as she stood still, longing to throw her arms round Black-and-White's neck, and ask her if she thought whether by any wild chance George Blakesley would ever see or care for her again; but this was impossible. Half mechanically she sat down, and then rose, as if ashamed of her momentary forgetfulness.

"I should like to rest a minute, too, if you don't mind," Black-and-White said, pleadingly. So they sat down, but neither seemed inclined to talk. Dorothy's face was turned towards her companion, but her eyes wandered to the mists beyond gathering over the pleasant fields of Hampstead, and her memory went back with a bound to the different phases her life had known in sight of them; and then she thought suddenly of George Blakesley, who was probably on board the ship which was to take him, oh! so far away, and with almost a start her eyes dropped to Black-and-White. There was a look in her face that somehow made Dorothy droop her head down on to her shoulder.

"What is the matter, my dear? You looked so sad just now, and yet, you know, you ought to be very happy," she added, with the nervous laugh again, "for George told me he thought you were engaged to Mr. Fuller, and that he knew he was very fond of you. Dear George was so glad, for he thought you had always liked him." Dorothy raised her head, and answered Miss Mildred almost passionately, "I am not engaged to Mr. Fuller, Miss Mildred—I never was and never shall be. It is all a mistake."

"But are you not fond of him?" "No, certainly not; oh, no, no, no!" and then her excitement died away, and the tears filled her eyes.

"Why didn't you tell George this? He might not have gone to America then." "He doesn't care for me now," exclaimed

ed Dorothy, a wild hope springing up in her heart.

"I don't know," answered Black-and-White, in the nerveless manner which was her wont. "One never knows anything, my dear; but he was engaged to you once, and he must have liked you then, and he used often to talk to us of you; but he thought you liked Mr. Fuller. I often wondered why you never cared for George," she added, simply.

"I was not in love with him at the time I was engaged to him," Dorothy answered; "I was very different——" and she stopped herself. "But I always admired him more than any one I ever knew. If there is anything good in me, Miss Mildred," she said, earnestly, "I owe it to him; and now I don't suppose I shall ever see him again."

"Perhaps not, dear; one never knows," and Black-and-White turned her eyes towards the dim fields and the fading sunset, and Dorothy's gaze followed her for a moment.

"Let us come in, Miss Mildred; Netta is not well enough to talk much," she said, so they went back to the sitting-room, and found Adrian Fuller there talking to the elder Miss Blakesley and Netta.

"It is very bad taste in him to come, considering all that occurred yesterday," Dorothy thought, and received him stiffly and coldly.

"Do you know," said Black-and-White to her sister, when they were outside the door, "I can't help thinking that perhaps our dear George may not have gone, and that he may marry little Dorothy yet."

But George Blakesley was safe on board the good ship *Syren*, watching the sea and sky, and sailing slowly but surely away from his native land; and it was not till late in the evening that, looking over the packet of letters that had been put into his hand just as he stepped on board, he read Lady Finch's note.

"Probably the Beauty knows nothing about it," he said, after a long pause; "and if she does, well it's too late now," and so he passed on under the evening sky, farther and farther from the old house and the overgrown garden at Hampstead.

#### CHAPTER XXX.—THE WAY HOME.

"Lady Finch, do you sing still?" Adrian Fuller asked, that evening. They formed such a silent group, for Netta was tired and worn-out, and Mrs. Woodward was sad, and Dorothy was in the far corner, trying to hide her sorrow.

"No," she said, wearily.

"Dorothy, why don't you go and play," Mr. Woodward said.

"I will if you like," she said, and went slowly over to the piano. Then Netta rose.

"No, I want to sing," she said, and took the seat at the piano. "Go and sit in your corner again," she whispered; "I know all about it, dear."

"Oh, Netta," asked Dorothy, "how did you learn to feel and to be so unselfish?"

"I learnt the first long ago in secret," she answered, almost bitterly; "and the latter you taught me to wish to be—not that I ever shall," she added, as she began the prelude to her old song, "Jock o' Hazeldean."

A minute later, and the same song which had charmed her hearers in that same house many a time was heard again; but oh, the difference! There was something in the sound of the broken wheezy voice that once had been so beautiful, that brought the tears into the eyes of those who listened now. Then suddenly she stopped, and would have fallen back but for Adrian Fuller, who caught her and lifted her to the sofa, and Dorothy sprang

forward and saw that the Beauty's favorite white wrap was stained with blood.

They carried her up-stairs, and sent for the doctor, and telegraphed for her husband, who came in hot haste. Not that he had ever been violently in love with his wife, for he had married more from the desire to possess a wife whose beauty and grace would do him credit than for any other reason; but he came, and was kind and tender.

"Do you know, Dorothy," Netta said, faintly, in one of those last days, "I have missed so much in life. I have had perfect sympathy with no one in life but you, and you never knew it till lately, dear. Stoop down and kiss me once more, Dorothy. Things might have been so different for me; but then the 'might have beens' are the saddest things in all our lives." Dorothy read to her, and tried to teach her all that she had learnt herself when Tortoiseshell was dying, and eagerly and gratefully the Beauty tried to learn the lesson ere it was too late. And so all the old worldliness died out of Netta's life, and the beauty of holiness—that beauty which was greater than any other she had ever worn—came into it; and when, a week or two later, Dorothy knelt by her sister's grave—for she never rose again—she was able to say through her tears, "Thank God she knew the way home before she died." The way home! as Dorothy called it. It is the sweetest knowledge we can gain. Our feet learn thankfully, in infancy, first to trace their way to our earthly father's home, and there is no rest, no peace, no joy in this wide world so great as that tranquil happiness which steals over us when our weary hearts first learn the way to God.

"Dorothy, your sister made no will," Sir George Finch said, a few weeks later; "but there was a thousand pounds her grandfather left, which she asked me to settle on you. She wished it, or part of it, invested in the purchase of this house. Who is the owner?"

"I do not know; a friend of Mr. Blakesley's."

"Could you write and ask him?" She hesitated; but eager and glad of the excuse, she wrote, only a formal little note, making the necessary inquiries; and then she waited days, and weeks, and months for the answer, but none came, and at last Dorothy got tired of waiting, and angry and impatient. At length a message came to her through his aunts, "Tell Miss Woodward I will write soon." That was all; but still no letter came, and Adrian Fuller was always with her; and she could see, though he was silent, all he felt; and so the winter passed, and spring went by, and summer came again.

(To be continued.)

#### THE AVERAGE BOY.

BY JOSEPHINE POLLARD.

I own to a feeling of profound sympathy with and respect for the average boy. He rarely figures in Sunday school books—never in dime novels; is the hero of no hairbreadth escapes, or romantic adventures, and is not likely to create any demand for photographs of his early home, or a minute biography of his deeds or misdeeds.

The average boy is bent on having a good time without regard to being sensational or melodramatic. If he is reproved by his parents he does not immediately concoct some plan for running away, rehearse the prodigal son, or fire off a pistol to terrify those who have dared to call him to account. He has no fancy for sleeping out of doors, under fences, and in carts,

just for the fun of the thing; and although he has a taste for the sea, and is fond of boats, he prefers to set sail in a legitimate way, that he may never have to regret his youthful folly.

The average boy escapes a great deal of unwholesome flattery and vicious encouragement, and early learns to know the chink of the true metal. He is not unreasonable in his desires, and so has a greater capacity for enjoyment, and is not *blase* before he is out of his teens. He has good sense enough to see that everything has boundaries; that he cannot expect to occupy a larger estate than he has inherited or purchased; and so learns to respect both law and liberty. He has boyish tricks, of course, and is full of mischief, but he avoids "ways that are dark," and is careful of the Commandments.

The average boy looks at a prison with a feeling of horror, and while he has a curiosity to enter its doors he has no disposition to become familiar with the steps of crime. He grows, but grows naturally and symmetrically, preferring to be a stately oak rather than a sprawling deformity, if there is any preference about it. It isn't his nature to be erratic, and he never works against nature.

The other boys plan to go to the Centennial, collect money in some mysterious way, and start off on foot with all the energy and enthusiasm of "young Crusaders." Without a sigh he sees them depart, fully assured that he will be able to do the Centennial in a more respectable manner by going with father, or mother, or friends who look after his interests because he is modest about looking after them himself, and because they are willing and anxious to gratify the natural desires of a boy who seldom grumbles, and is never exacting.

The average boy is unconsciously fitting himself for an important place in society. The forces that keep him from going up like a rocket, or flying off at a tangent, are training him to habits of steadfastness and consistency, and strengthening the balance-wheel of mental and moral activity. Commonplace people are not necessarily dull and stupid; and the average boy is more likely to turn out a solid man than is the harumscarum fellow who early becomes familiar with vice, and being always "without fear" is never "without reproach."

It is cruel to slight and snub the average boy who may be slow to learn but has a most retentive memory. Remember the fable of the hare and the tortoise, and keep your eye on the boy who, if he fail to astonish the world with any unusual display of brilliancy, will very likely give more comfort to his friends, and establish a reputation for himself that will be more substantial than that of many a rival.

THE death of prayer is to deal in generalities.

NEVER yet did there exist a full faith in the Divine Word, by whom light as well as immortality was brought into the world, which did not expand the intellect while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions.—Coleridge.

THE Irish Church Commissioners have handed over to the Board of Works nearly £30,000, to place certain ancient buildings, churches, and round towers, in a condition to resist the action of the weather. There is a very strong feeling in favour of the preservation of these monuments, and applications are made from every part of Ireland, recommending certain ruins, particularly the round towers on the Shannon and the ancient churches of the Isles of Arran.