

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, NOV. 16, 1876.

TWENTY-THIRD SUNDAY AFTER TRINITY.

In pursuing the course indicated by the order of the prophetic books of the Old Testament, our first lessons now recur to an earlier period of Israelitish history. The Prophet Hosea gives us one of the last wailings of sadness and sorrow for the people of Israel shortly before the captivity of the ten tribes. It may have been near half a century, or it was probably a much shorter period, when he exclaimed—"The days of visitation are come, the days of recompence are come . . . They sin more and more . . . therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney;" and when in the name of God, he says:—"I will meet them as a bear bereaved, and will rend the caul of their hearts, and there will I tear them like a lion: the wild beast shall tear them." From the tenth chapter, the divisions of the people among themselves are spoken of as worse than a foreign war, when they were without a king, as is expressed also in chapter xiii. 11:—"I gave thee a king in mine anger, and took him away in my wrath." This was, most likely, uttered during the interregnum of twenty years, between the reigns of Jeroboam the second and Zechariah, when the greatest anarchy seems to have prevailed in connection with the grossest conceptions of religion and morality. Even the ultimate accession of Zachariah to the throne had scarcely any effect in allaying these disturbances; and he was himself slain by Shallum in the sixth month of his reign. He was the last king of the house of Jehu; and thus was fulfilled the prediction that the family of Jehu should retain the throne only to the fourth generation. As professor Jahn suggests, the government of Israel had become almost entirely military; and therefore Menahem, general of the army, marched against the new king, and, having defeated and slain him in battle after a reign of thirty days, he mounted the throne himself. Through his influence with the army, he was enabled to subdue the disturbances in the country, which, as we learn from Josephus, he did with a barbarity which would be inexcusable in a foreign

conquerer. These facts will help to explain much that we meet with in the Prophet Hosea.

The language of Hosea is not, however, all complaint, rebuke, and filled with notices of coming evil. A gleam of future good suddenly breaks forth in the words:—"I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." And in the last chapter of his prophecy, which is that selected for morning prayer, he contemplates with great brevity, but with the highest rapture, the period when God's anger shall be turned away from Israel, when he will be as the dew unto Israel, and when Israel shall grow as the lily, and send forth his roots as Lebanon; because the people have cast away their idols, have ceased to trust in Asshur, and have turned to Him in whom the fatherless findeth mercy.

Joel prophesied about the same time as Hosea, or perhaps a little after the captivity of the ten tribes; as his admonitions and warnings are addressed entirely to the people of Judah. His exhortations to mourning and fasting on account of the prevalence of iniquity form one of the most remarkable peculiarities of his prophecy. His enunciations of the terribleness of God's judgments are most impressive; and in the directions he gives for repentance and humiliation, when in his most vivid manner, he urges a universal and public expression of contrition, he does not fail to recognize the institution of the priesthood as the ministry appointed by Almighty God Himself to present the supplications of the people in order to secure reconciliation with Heaven. He is as jubilant on the one hand, in contemplating the dispensation of the Spirit, and the future glory of Messiah's kingdom, as he is powerfully impressive in his warnings of the consequences of God's wrath. The latter part of the second chapter is expressly claimed by St. Peter (Acts ii.) as referring to the outpouring of the Holy Spirit in the latter days; and the part of the third chapter selected for Even-song, while rich in poetic beauty, presents to us the loftiest conception of the exaltation of the holy race, when "the Lord shall be the hope of His people, and the strength of the children of Israel."

THE COLLECT, like that for the previous Sunday, brings before us the Church in her corporate capacity, as the subject of our most fervent petitions. It is very evident that, in our services, the greatest care is taken to prevent us from losing sight of the fact that our spiritual blessings come to us as members of the Christian organization we call the Church, which is the body of Christ. And although many, in the present enlightened and scientific age, will tell us that they can do just as well in coming to the throne of grace in their

private individual capacity, yet our Church does not think so: our reformers did not think so, any more than did the prophet Joel.

The EPISTLE contains that beautiful passage of St. Paul's to the Philippians, which is designed to show that the Christians' whole deportment, his aims and aspirations are entirely divested of all that is earthly, and altogether correspond with a celestial pedigree and destination:—"For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body," etc. It may be brought into connection with the Collect, which aims at the production of godliness exclusively, and which appropriately views Almighty God as the refuge and strength of His people. St. Paul might well refer to himself and those with him as ensamples, in this renunciation of all that is earthly, and his unremitting progress to every thing pure and heavenly, when in the same chapter he tells us that he counted all things but loss for the excellency of the knowledge of Christ Jesus. The noble dignity of his high aspirings after the heavenly prize is indeed nowhere else expressed with so much force and clearness as in this chapter; and he who had learned to set so small a value on all earthly things, could most fully appreciate the contrast between the body of our humiliation, and the most glorious body of the Son of God, according to the model of which ours is to be fashioned.

The GOSPEL may in part be viewed as in entire agreement with the teaching contained in the Epistle; and leads us to acquiesce in a great deal that takes place among social and political combinations, while the homage and service due to God are to be sedulously cultivated. The infinite skill with which in a short sentence Christ could baffle His enemies, who vainly imagined they could entangle in his talk, Him in whom dwelt bodily the fulness of omniscience, as well as every other attribute of Divinity, is nowhere so conspicuously exhibited as in the reply:—"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Well might they marvel, leave Him, and go their way! Their ingenuity had been taxed to the utmost in the endeavor to find some way of making him unpopular with the people, or an opposer of the government; and now they retire again in order to contrive some other means of annoying the great fountain of truth with the subtleties they were unable to settle among themselves. The Saviour however, at the conclusion of the chapter, gave them as puzzling a question as they could desire, when he asked them:—"If David then call Him Lord, how is he His Son?" It is not necessary to suppose the Herodians, mentioned in the

Gospel for the day, to have been any particular sect among the Jews: the term may only denote those who openly supported the government of Herod, either as the representative of the Roman power, or which is more probable, in his own right; for although he was an Idumean, he endeavored to conceal that fact as much as possible.

THE SOCIAL SCIENCE CONGRESS.

The evils of society and the remedy or remedies for them are approached in a great variety of ways, and with a large number of different specifics. A vast quantity of clever talking is often expended upon the subject, and if that would either probe the evils or cure them, the thing would, most assuredly, soon be done. The Church Congress in Plymouth was still discussing the different phases of unbelief, the effect of its principles on society, and the paramount importance of education, temperance, home mission work, and similar questions when the Social Science Congress assembled in Liverpool, in order to discuss educational and sanitary matters, from a somewhat lower stand-point.

It is twenty years since the first of these Congresses was held under the presidency of the late Lord Brougham; and the object then made most prominent is that still professedly sought. This object is to ameliorate and improve the social condition of the community by the advancement of education, the diminution of crime, the reform of jurisprudence, the better regulation of trade, and the enforcement of wiser sanitary laws. In keeping with these objects the papers read and the discussions which followed chiefly related to questions which bear upon the health, the education, the morality, and the comfort of the people—subjects these, which although not calculated to create a large amount of excitement or enthusiasm, yet such as are eminently calculated to produce considerable benefit to mankind. And doubtless if the practical suggestions which are made were also carried out, an improved condition of things would be witnessed in the world generally. It is not every paper that is read or every subject introduced, which can secure the charm of originality or novelty. Yet it would appear that at the last Congress especially there was a practical common sense air about the whole proceedings, and a subdued earnestness of spirit which is vastly more important than any speculative theories however brilliant, or any exciting debates, however skilfully conducted. The Marquis of Huntly in his opening address descanted upon the subject of education, in which he urged the importance of a better classification of scholars, insisted on a better provision for both elementary and higher class schools, and for a more efficient training of the teachers themselves. Dr. Pattison of Oxford brought up the same subject again in a comprehensive paper, in which he reviewed the state of education. Another paper was introduced as

the best mode of training teachers. This appears to have been one of the most valuable papers read. Many excellent ideas were expressed in each discussion, and the practical result gained appears to indicate that although much has been done to improve the education of the people, yet there is abundant need of greater effort and that of a more systematic kind.

One of the subjects introduced this year was the department of Art, an address being delivered by Mr. Poynter, R.A., taking for his motto:—"The very essence of good art is to be found in honest and good workmanship." He remarked that the British workman never had a high sense of art, but once excelled in workmanship; and he is fast losing one faculty without gaining the other, and without the prospect of improving in it. Machinery has superseded manual dexterity, and destroys the school in which the ingenious workman might become imbued with many of the principles of art. But the workman must make something for which there is a demand; and therefore the diffusion of a better standard of taste in connection with the ordinary requirements of life would tend to the improvement of art by giving it a commercial value. In England especially, much training and education are required for this purpose; while in France and Germany, the art of design seems to be very extensively in-born, just as the appreciation of beautiful coloring is in Spain and Italy.

Increasing population received attention from Mr. Hawksley's address in connection with the department of public health. He discussed the dangers arising from an increasing population depending upon foreign supplies of food. In England one third of the articles of subsistence are imported, and they say they shall soon have to look about for two-thirds of it. In reference to this, we would recommend the bonds between the Colonies and the mother country to be drawn much closer than they are at present, even to the extent of confederation in some shape or other, and then it will be many a year before the population will overtake the supplies which could be furnished by the whole empire. The late Sir William Denison thought the whole earth would be over-peopled in little more than a century, founding his conclusions on arguments similar to those of Malthus and Miss Martineau. The process however allows nothing for social perturbation, and to it may be applied the aphorism that, There are no figures so fallacious as arithmetical figures. Mr. Hawksley contends that sanitary reform has not increased, nor is likely to increase, the extreme duration of life. He thinks the waste of life is to be sought, not in the water pipes and sewers, but chiefly in the homes and habits of the industrial classes.

In addition to the improvement of health and education, a prominent place is due to papers on the repression of crime, on the reform of law, and on the relations of trade. In all these it was attempted to be shown that crime might be repressed, not by severe penal enact-

ments, but by more gentle moral suasion; that temperance would diminish both disease and crime; and that a better understanding between the different classes of society would ensure more permanent harmony and prosperity. The Congress did not propound any new theory, or add much to the information on the old familiar themes. But it enforced afresh these subjects on the public attention. The main civilizing and humanizing influence of all, Christianity, did not come within the range of subjects belonging to the Congress; but the treatment its various sections received, being of a decidedly practical character, will doubtless be productive of considerable benefit.

CARDINAL ANTONELLI.

The Cardinal Giacomo Antonelli, whose death on the 6th inst., we announced last week, was member of an Italian family of the middle class, and was born at Sonnino, April 2, 1806. Having been educated in Rome for the Church, and distinguished himself for his ability, he entered Holy orders; and after holding several posts under Gregory XVI., among which was that of Minister of Finance, he was, June 11, 1847, raised to the dignity of Cardinal Deacon by Pope Pius IX., under the title of St. Agatha. In 1848 he became Prime Minister, in which position he at first won the favor of the popular party. He continued to be the Pope's political adviser; although when the Romans desired to join the King of Sardinia against the Austrians, the Pope hesitated, and Antonelli's ministry resigned, the opponents of innovation compelling him to make way for Mamiani; but after the assassination of Mamiani's successor, Rossi, Antonelli urged Pius to leave Rome and join him at Gaeta in November, 1848, where he conducted the negotiations which resulted in the Pope's return to his capital in April, 1850, under the protection of a French Army of occupation. In that year he drew up and countersigned the famous bull for establishing a Roman Catholic hierarchy in England. From that time till his death he held the uninterrupted confidence of the Pope, and was the moving spirit in every diplomatic or spiritual act of the Papal court. His policy became so retrogressive, that it exasperated the liberals, and even led to remonstrances from foreign powers. He was unusually skilful in the arts of manoeuvring, and in virtue thereof was able to maintain his position in spite of his colleagues, some of whom opposed his absolute policy. His protests however against the progress of events in Italy were without avail, as was his appeal to foreign powers for assistance. An interval of nearly ten years' peace was succeeded in 1859 by the insurrection of the Romagna country. In 1860, he issued warrants of excommunication against all the opposers of the Pope's temporal power. After the evacuation of Rome by the French, he protested against the formal entry into Rome by Victor Emmanuel, but without effect.

In fact his public life was a constant struggle with Italian statesmen from Cavour to Getelini. He was not out-maneuvred nor over-matched in diplomatic skill, but had to succumb to physical force. He unquestionably had great influence over the mind of the Pope, and his death will doubtless be severely felt by him.

THE CAUSES AND INFLUENCES OF UNBELIEF.

PART II.

The third among the causes the Dean of Manchester adduces, is the supposed antagonism between science and revelation. He urges, however, and not before it is necessary, the use of caution in order to avoid false conclusions on the subject. As he observes, scientific facts are one thing, scientific theory another; for we can admit the facts which the theory attempts to group together and explain, and not be in the slightest degree bound up by the theory. The Dean says, he believes that no ascertained fact of science is contradictory to revelation, that it may appear to be so, because we mistake the word or misapply it. He also adds:—"The uniformity of the laws of nature is of course consistent with the idea of a wise governor of the world; but to assume that such uniformity is universal, and hence decide against any supernatural action in the physical sense is going beyond what is safely to be predicated." We are not sure that the Dean has expressed himself very happily here. It appears to us that one main point to be insisted on, is the fact that it is at present, to say the least of it, rather premature for us to decide quite so positively as some would, as to what are the "laws" of nature. And hence we attach great value to the quotation the Dean makes from Professor Stanley Jevons in his "Principles of Science," where he says that, "Serious misconceptions are entertained by some scientific men as to the logical value of our knowledge;" and expresses a strong conviction that "the reign of law will prove to be an unverified hypothesis, the uniformity of nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion. The value of science is very high, while the conclusions are kept well within the limits of the data on which they are founded; but then our experience is of the most limited character compared with what there is to learn, while our mental powers seem to fall infinitely short of the task of comprehending and explaining fully the nature of any one subject." And, therefore, he says:—"I draw the conclusion, that we must interpret the results of scientific methods in an affirmative sense only. Ours must be a positive philosophy, not that false negative philosophy, which, building on a few material facts, presumes to attest that it has compassed the bounds of existence, while it nevertheless ignores the most unquestionable phenomena of the human mind and feelings." This cause of unbelief then, the Dean says, arises from the fact that

scientific men put forward their theories; their followers urge them as scientific truths; and they revolt from the teaching which appears to contradict them. While in some instances, believers have vehemently and bigotedly asserted that these facts contradict the revelation—assuming at the same time that their interpretation of Holy Scripture is the only true interpretation.

The fourth cause of Infidelity has its root, says the Dean, in this *a priori* determination, that the subjects treated of in revelation are not within the powers of our intellect, and therefore they must be absolutely unknowable. This phase of unbelief is called agnosticism; and in reply to it, the answer has been given that we know as little of many other things as we do of the subjects of revelation; and yet no man in his sound senses would think of refusing to act upon the kind and amount of knowledge we can obtain—especially when action one way or the other is urgently required. The Dean puts it in this form:—"Now there are admitted difficulties in grasping ideas of *space* and *time*, as there are in grasping ideas of *God* and of *Spirit*. Yet of intervals both of distance and of time, we seem to have some sufficient practical notions. Why may we not have sufficient notions for us of *God* and *spiritual existence*? Christians admit the inscrutable and incomprehensible nature of *God*. Who can understand *God's* ubiquity without extension; His eternity without succession; His omnipotence as consistent with His permission of evil; His omniscience as consistent with the free will of His creatures? We confess that, in all these things, *God's* nature is inscrutable. Yet we are certain of the truth of His presence. . . . We admit that all expressions and all notions of this kind are imperfect; but we resist the conclusion that the great things at which they aim are absolutely out of our grasp. To assume that because imperfectly apprehended they are unknowable is like shutting the ears and refusing to hear because of indistinctness in the sound.

The judgment which pronounces any thing unknowable, must assume, before this deliberate conclusion can be reached, that the powers of human understanding are known, and that the things propounded are also known; and therefore is self-contradictory."

The Dean concludes upon the whole, that unbelief is more prevalent among younger men of the literary class than any other. There is an exuberance of mental activity; these men become iconoclasts of ideas and prejudices, and they attack indiscriminately truths and perversions of truths. But he thinks that indifference and self-indulgence are the chief enemies of the faith among the greater part of mankind in all classes from the highest, to the lowest; that these enemies are giants compared with infidelity; and that the warfare with unbelief, in its more constant form, is with the world and the flesh, and not so much with the spirit of bold defiance, which spurns the ancient faith.

Canon Garbett, also read a paper, in

which, stating from the Ninth Article, he traced the root of unbelief to the corruption of human nature. He thought the pursuit of physical science had the effect of materializing the intellect, and the extreme specialization of modern study had the further risk of making the mind incapable of looking beyond the one object on which it was fixed. He recommended engraving in the minds of the young an acquaintance with the laws of evidence and the laws of thought.

Archdeacon Reichel thought that one cause of modern unbelief was to be found in the non-perception on both sides, believers and unbelievers, of the sole object for which, according to St. Paul, Scripture was given; coupled, on the part of scientific men, with the perception that many defenders of Scripture authority do violence to the plain meaning of Scripture, in order to make it speak a language of scientific accuracy it was never meant to speak. He said the nature of the authority of Scripture must be conditioned by the allowance necessarily made for the human element in the compound factor of which Scripture is the product. Among the other causes of unbelief he mentioned is the great development of physical science. Science demanding that the laws of nature, in themselves shall be considered unchangeable, led to the conclusion that miracles were impossible. The evolution theory owes its popularity to the wish to get rid of the fundamental miracle of creation. Hence Mr. Darwin's first created living form does not satisfy reasoners like Professor Tyndall; and while he acknowledges that lifeless matter has never been proved capable of evolving life, he yet, with curious inconsistency, sees in such matter, the promise and potency of every kind of life. In other words, he contradicts experiment for the sake of theory; for though the fossil embraces many hundred thousand specimens, it contains hardly a trace of the innumerable supposed transition stages from one species to another. The chief speculative causes of unbelief with one exception, are the product of a transition state of thought, and will correct themselves in time.

The announcement is made that telegrams have been received in London announcing the discovery of a survivor of the "Bella," and also of the real veritable Arthur Orton. Mr. Guildford Onslow, some time back offered a reward of £2,500 for the discovery of Orton. Mr. Lock, a solicitor who defended Orton in Australia on a charge of horse-stealing, and knows him well, is said to have found him fifteen miles from Sidney, at a lunatic asylum, where he had been an inmate for many years under the name of Alfred Smith. This is supposed to account for his not coming forward when his presence was so much needed. Should this statement turn out to be correct, it will considerably complicate a subject already sufficiently intricate. It seems strange that so many should testify that he is Tichborne, and it is not improbable that,

somehow or other he has a modicum of Tichborne blood in his veins. That he should forget every word of French he had learned, and even forget his native language is only what has occurred in many instances before. But that a young man grown up to four or five and twenty, who had been well educated, should ever come to use the word "howsomdever," or to write the first personal pronoun with a small letter, seems absolutely impossible.

PLAIN LECTURES ON THE
PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 16. *The Collects.*

The Collects for to-day. Let us first consider the word Collect. The name is very ancient and there are among scholars three etymologies of the word.

1. That these prayers are called Collects because they are collected out of those portions of Holy Scripture which are set apart by the Church as the Epistle and Gospel for the day, bearing upon the duty therein specially enforced, or upon the event in the Gospel or New Testament narrative therein specially illustrated. 2. The name is derived from the fact that they are repeated by the minister (*super sollectam populi*) i.e. over or in behalf of a collected assembly of worshippers. 3. That in them are collected into a brief summary several petitions, even as the creed might be called a Collect of the profession of the leading truths of Christianity.

Whatever be the derivation of the word Collect, we may plainly regard these in our noble Book of Common Prayer as brief and fervent petitions to Almighty God, through Christ Jesus, and sometimes to the blessed mediator Himself. Those Collects are of great antiquity. There are eighty-three in all. Forty-seven of these date, in the form in which we have them, from A.D. 590, (you are already aware this was before Romish innovations.) Thus forty-seven of these are, in their present form, more than 600 years older than the great error of Rome—transubstantiation, which was not authoritatively received by the Roman Church until A.D. 1215. These forty-seven were however adopted formularies of a yet earlier date. Nine were taken from ancient sources though altered somewhat at the time of the Reformation; while twenty-seven were newly composed in Reformation times, although even these are grounded on primitive models.

There are two and only two prayers of the Church given in the New Testament. These are found in the Acts; and naturally they are more likely to be found in a record of the Acts of the Apostles than Epistles. They both have a striking similarity to those prayers we now use as Collects. The one is found in Acts i. 24, 25. "And they prayed and said—Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to

his own place." The other is found in Acts iv. 24–30. Here is a remarkable instance of people and apostles, congregation and ministers, uniting in prayer having the same form of words, with one accord. These apostolic prayers, composed of invocation and petition, bear a striking resemblance to Collects, and might not unreasonably be spoken of as the earliest Collects on record.

But the great model on which the Church did 1200 and 1500 years ago, and has ever since endeavored to found her Collects, is the yet higher form which our Lord Himself vouchsafed to compose and give for the guidance of His Church. Thus has the Church striven in this Collect for the day, the particular prayer which she encourages her children to learn each Sunday, to follow the command of our Saviour, who having given us a form of prayer says of it "After this manner therefore pray ye." You must yourselves have observed how remarkable for the condensation of its form of expression, is the divine pattern.

And it is the strict allowance with the injunction "God is in heaven and thou upon earth, therefore let thy words be few," that the Church has sought to teach her people, terse forms of mixed adoration of, and prayer to the Lord of heaven and earth.

The central point of all Divine worship towards which all our prayers and praises, humility and preparation, should gravitate, and round which the Church wishes all her services to revolve as planets round the sun, is the communion of the body and blood of Christ, The Holy Sacrament of the Lord's Supper, The holy eucharist. Hence every service is connected with the Holy Communion office by "The Collect for the day,"—for remember that in primitive times the "faithful" gathered round the Lord's Table, upon the first day of every week, not half-yearly, quarterly or monthly as too many Christians do at this date.

Again the Collect for the day directs our attention to that particular phase of our blessed Lord's person or work, which the Scriptural lessons of the day have conveyed—thus dividing the Church's year and turning our attention decently and orderly to the acts and teachings of her Divine head. She does not leave the matter to the discretion of any and every individual minister, who instead of suiting his sermon to the prayers of the day, would more probably suit the prayers of the people to his sermon.

How beautiful is the Christian year, thus divided, and how unitedly may we all offer with one accord—not our prayers only but also our thoughts, each Lord's day, to God Almighty, and His dear Son Jesus Christ.

Let us glance briefly at our Church's year:—

Advent. The first coming as past, and the second coming ever before our eyes.

Christmas when to us the Son was born the Saviour of the world.

Epiphany from a Greek work meaning "to manifest" when our Lord made it manifest that "good tidings" were to

be carried to all the world and no longer to be confined to the one people, the Jews.

The Circumcision of Christ, who was obedient even to the law, although He came to spread the light of the Gospel of grace.

Lent when we are reminded of the wondrous humility of the very Son of God—teaching us by this most glorious example—to be humble—to worthily lament our sins—to acknowledge our wickedness—to mortify the flesh and all our carnal desires—that we may receive forgiveness, for the sake of Him who, for forty days and forty nights, fasted and prayed for us.

Good Friday. How good to us! Good for us to belong to the family for whom our blessed Lord was content to be betrayed and given up into the hands of wicked men and to suffer death upon the cross. How awful was that cross and yet how blessed for us.

I think one very great injury that the Romanists have done to Christianity is this—That whereas before their hateful corruptions, the cross was everywhere loved as the noble symbol of our redemption, now they have so turned the hearts of those whom they persecuted when in power, that the cross for 1500 years in every part of Christendom and for 1850 years (i.e. since the crucifixion) in nine-tenths of Christendom, the pure, yea, the very pure and most touching emblem of Faith—has now in a small portion of the Christian world, of which this land forms a part, been trailed in the dust as an emblem of party strife. I can sympathise, though I cannot enter into their feelings, with those who have learned by cruel persecution in degenerate days, to regard the cross as a symbol of Popish power and error, instead of a symbol of Universal or Catholic redemption. I say I can sympathise with them, although I cannot personally follow them in their feelings—but, I would to God, that Christians would all meet upon a common ground of love and restore the lovely, chaste, and pure emblem of our salvation, to its former high position in the hearts of all the redeemed of the Lord. Where lies the blame that the cross upon which Jesus "bore the sins of many," has been made the sign of wrangling among Christians? There was a time when men went forth beneath the banner of the cross to proclaim the glad tidings of salvation unto the four quarters of the earth. The blame lies primarily with Rome for allowing that pure emblem to be the companion of her errors. But my friends, I cannot see how the abuse by Rome should necessarily entail misuse by others.

We did not protest against any such pure and chaste an emblem as the cross of the dear Lord Jesus, but against "the abuses of penance," pardons, worshipping of angels, saints, relics, images and the host in the eucharist, compulsory celibacy, the exemption of children from the power of their parents—compulsory confession—withholding the cup from the laity—deposing of kings—burning heretics, masses, purgatory,—the bible and prayer book in an unknown tongue

transubstantiation—subjection to the Pope of Rome. These were the real things that the Reformed Church protested against, these were the things in their protest against which Latimer, Ridley, Hooper and a host of other noble men gave their lives at the burning stake.

Many of these men went to their homes in flames of fire, looking upon the cross as their triumphal chariot, and stretching forth towards the glorious crown of martyrdom.

CALENDAR.

- Nov. 19th.—23rd Sunday after Trinity. Hos. xiv; Heb. xi. 17. Joel ii. 21; St. John vi. 22-41.
- “ iii. 9; St. John vi. 22-41.
- “ 20th.—Edmund, K. Isa. iii. 1-16; Heb. xii. iv. 2; St. John vi. 41.
- “ 21st.—“ v. 1-18; Heb. xiii. v. 18; St. John vii. 1-25.
- “ 22nd.—Cecilia, Vir. Isa. vi; St. James i. vii. 1-17; St. John vii. 25.
- “ 23rd.—St. Clement, Bp. Isa. viii. 5-18; St. James ii. viii. 18-ix. 8; St. John viii. 1-81.
- “ 24th.—“ ix. 8-x. 5; St. James iii. x. 5-20; St. John viii. 81.
- “ 25th.—Catherine. Isa. x. 20; St. James iv. xi. 1-10; St. John ix. 1-89.

TO CORRESPONDENTS. — Received:—Extracts; Songs of the Church, etc.; Shingwauk Home; Syria; Christmas Carols, Canticles and Chants.

NEWFOUNDLAND.

We regret to see announced by the Newfoundland papers the death of the Rev. George Hutchinson, Incumbent of Topsail, and for nearly a quarter of a century faithful in the discharge of his duty to his Heavenly Master.—*The Halifax Church Chronicle.*

NOVA SCOTIA.

REV. THEOPHILUS RICHEY has been appointed Rector of St. Eleanor's, P. E. I., in place of Rev. T. B. McLean, who succeeds Rev. J. R. Campbell in the Curacy of Yarmouth.

The following is extracted from the October report of the Society for Promoting Christian Knowledge:

The bishop, who is now in England, forwarded three applications. 1. The first was from the Rev. Philip H. Brown, S.P.G., missionary at Falkland, for a grant in aid of a new church to be erected at Herring Cove, in the parish of Falkland. The people are all poor fishermen with precarious occupation; most of them are Roman Catholics, the rest earnest members of the Church of England. The site has been given, the foundation laid, and the frame raised and paid for. The total estimated cost of a woden church to accommodate two hundred persons is about 300l. Forty dollars are in hand, 100 or 150 are expected from the people. It is impossible to tell the exact amount given by the people, as it was partly given in labour at various times, and also in the use of their boats in bringing material; but it is certainly not less than 200 dollars. The deed of site is in the hands of the Continental and Colon-

ial Church Society as trustees. The bishop says that this tenure is quite satisfactory, and that the church will be consecrated when finished. The people have given liberally towards the church—the site, their labour and money. They have also contributed liberally to a Church school (besides paying their taxes for a common school, secular), that their children may have daily religious instruction. It was agreed, upon the recommendation of the standing committee, to grant 25l. in this case, on the usual conditions.

2. The second application was from the Rev. James L. Downing, for help towards a new church, or chapel of ease, in the parish of River John. The population at present is six hundred in number, partly Church people, partly Methodists, Presbyterians, and Roman Catholics. It consists of a very poor class of settlers, small farmers and mariners. It is proposed to build a woden church to accommodate two hundred people, at a cost of 500l. Towards this amount, 400l. is in hand or promised, having been raised on the spot. The property is held by the Diocesan Church Society. Mr. Downing says that the people have entirely exhausted their own resources in thus far building the church, which cannot be completed for want of cash, for windows, etc. The bishop also wrote:—“I believe that the people have contributed to the very utmost extent of their ability.” It was agreed, on the recommendation of the standing committee, to grant 30l. for the completion of this church, subject to the fulfilment of the usual conditions.

3. The third application was from the Rev. Fredk. J. H. Axford, missionary, for an entirely new church to be built in the mission of Londonderry. There is a population of between six or seven hundred, of various religious denominations. It is proposed to build a woden church, to accommodate about one hundred and twenty persons, at an estimated cost of \$700 or 140l.; about \$300 is in hand or promised, and Mr. Axford is trying every means to raise more. The people will make their contributions for the most part in labour. The people consist of small farmers, workmen, labourers, and miners. At present, Church feeling is at a very low point. The only place in which they can meet for worship is a school-house, in which the seats are made for little children, and fixed so that it is in great discomfort that adults can remain the service time; they are utterly unable, of themselves, to build ever so plain a church. The building proposed is to be quite plain, a “cottage Gothic church.” The property will be held by the diocesan synod. The bishop added:—“I am able, from my own knowledge, to confirm Mr. Axford's statements.” It was agreed, on the recommendation of the standing committee, to grant 30l. for the completion of this church on the usual conditions.

FREDERICTON.

PORTLAND.—ST. LUKE'S CHURCH.—A three-sided clock for the outside of this building has been presented by Richard Haws, Esq., formerly of the Town of Portland, but now belonging to Liverpool. Jeremiah Harrison, Esq., intends presenting a nine hundred pounds bell.

ST. JOHN.—The first lecture of the Church of England Institute was delivered on the evening of the 7th inst., in Trinity Church School-room, by the Rev. John Ambrose, A.M., of Digby, N.S. Subject: “The fishermen of the Atlantic coast of Nova Scotia.” The Rev. Mr. Brigstocke occupied the chair. The attendance, owing no doubt to the very disagreeable weather, was not very large.

ST. JOHN.—Rev. Mr. Overy, who was for a time assistant to Rev. Geo. M. Armstrong, of Saint John's Church, in this city, has recently been appointed Vicar of St. Keef, a Cornish village. The salary is about £250 or £270 a year. The rev. gentleman is shortly to be married to a daughter of Dr. Square, of Plymouth, Eng.—*St. John Globe.*

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—The Band of Hope in connection with Christ's Church Cathedral has been enjoying a grand time in the way of a conversazione.

HULL.—ST. JAMES CHURCH.—The missionary meeting here was addressed by the very Rev. the Dean of Montreal, Canon Johnson and others.

NORTH WAKEFIELD MISSION.—A meeting was held in Masham Church and was addressed by the Revs. T. Motherwell, Seaman, and Brown, and also by the Rev. B. B. Smith of the Tuio.

MONTREAL.—*The Victoria Rifles* turned out at 4 o'clock, p.m., Sunday, the 29th ult., and, headed by their splendid brass band, marched to the Church of St. James the Apostle, where the Rev. Canon Ellegood, Rector, preached a sermon suited to the occasion.

MONTREAL.—The Right Reverend the Metropolitan admitted to the priesthood in the Church of England at the Cathedral on Sunday, a late Roman Catholic priest, who has been undergoing three year's probation preparatory to taking orders in the Anglican ministry.

GLEN SUTTON.—The Rev. J. Ker is now arranging for Bible readings, which he intends to hold on week-day evenings in farmers' houses, among the people living in the woods, so far distant from his Sunday services that it is quite impossible for them to attend them.

CLARANCEVILLE.—The ladies of St. George's and St. Thomas's Churches have been making Mrs. Du Vernet, wife of Canon Du Vernet, a very handsome present, showing the very high estimation in which that lady is held by her parishioners.

MONTREAL.—ALL SAINTS' DAY AND THE GENERAL THANKSGIVING.—The Anglican churches observed the day by morning prayer and the celebration of the Holy Communion. As they had kept their diocesan thanksgiving, appointed by the Metropolitan, they chiefly observed the day as a holiday.

MASONVILLE.—A Bazaar under the management of the ladies of the “sewing circle” and the “Bee Hive” held on the 24th ult. proved a great success. The nice sum of \$70 was realized. In the evening, service was held in St. Paul's Church, when the Rev. W. L. Mills of St. John's preached a very eloquent sermon.

MONTREAL.—On the evening of the 26th ult. the first meeting of the Association of St. Jude's Church took place in the school-room, Rev. J. H. Dixon, Rector, in the chair. An essay and reading were given by Mr. Curtis Clarke; a piano solo by Miss Nira Powell; a song by Mr. Horsefall, and a reading by Mr. Middleton. There was a large attendance, and the entertainment was fully appreciated.

ST. JOHN'S.—On the 30th ult. the annual missionary meeting was held in St. James' Church. His Lordship the Metropolitan occupied the chair. The following clergymen were present: Rev. Canon Evans of St. Stephens, and Rev. J. P. Dumoulin of St. Martin's, Montreal, Rev. J. Ker of Glen Sutton, Rev. Mr. Evans of Iberville, and the Rev. Mr. Mills, Incumbent. The meeting was very interesting, and a good collection was taken up.

MONTREAL.—On the evening of the 26th ult. an entertainment was given by the Lay Association of the Church of St. John the Evangelist. The President, Mr. Charles G. Geddes, in his report stated, that the association was in an improved condition financially and otherwise. The programme of the evening consisted of vocal and instrumental music, and readings by ladies and gentlemen. The meeting was held in the school room, St. Urbain street.

MONTREAL.—**CHRIST CHURCH CATHEDRAL TOTAL ABSTINENCE SOCIETY.**—A meeting of this Society was held on Friday evening, 3rd inst., in the Synod Hall. His Lordship the Metropolitan presided, and in his opening remarks gave an interesting account of intemperance in England and Canada, compared with countries in Europe where he had resided. Canon Baldwin gave an account of temperance work and temperance law in Madagascar which greatly amazed the audience. The Rev. Mr. Carmichael also addressed the meeting. The attendance was large, and excellent music was rendered between the addresses by the choir.

MONTREAL.—The House of Bishops met last week and unanimously agreed to recommend to the Synods of Montreal and Ontario the formation of a new Diocese, having the city of Ottawa as its centre. They also agreed upon the expediency of holding a second Lambeth Conference in 1878. The meeting has further resulted in the issue of a pastoral on the subject of the approaching day of intercession for missions and other matters affecting the welfare of the Church. The Bishops present were the Metropolitan, the Bishops of Ontario, Quebec, Toronto, Huron, Algoma, and Niagara.

ST. ANDREWS' DEANERY.—The Missionary Meetings of this part of the Diocese have just closed. The deputations have to report that the meetings on the whole were warmer in tone and better attended than in previous years. It is for all concerned in them to believe that this was the result of the prayers that were previously offered in Churches and Homes for that object. It may be as well to say, for general information, that the Bishop had issued a most earnest and appropriate pastoral on the matter, and also a prayer to be used in private and public, for the meetings themselves, and a prayer to be used by the members of the several deputations. The pastoral was read from the pulpits of most, if not all, of the churches, and was conducive towards creating a greater interest in the matter.

AYLWIN.—The Missionary Deputation visited this mission during the latter part of October. Considering the rainy weather and the bad roads, they may be deemed successful. Rev. T. Motherwell, B.A., addressed each of the three meetings held here, on the history or progress of the church from Apostolic days to the present, giving a great array of dates and figures, to support and illustrate his remarks. The

Rev. John Seaman addressed two meetings, on some points connected with, what is called, the Quebec Scheme of supporting the missions. He was followed by the Rev. D. R. Brown, on the Signs of Life in the Church at Home, as evinced, for example and as one point only, in the recognition of the family aspect of the church, seen in the many guilds and confraternities that now exist both for parish as well as more general church purposes.

On the afternoon of the 5th inst., the Sixth Fusiliers paraded at the City Hall, the Lieut.-Col. in command, and led by their brass and fife and drum bands, marched in column to the Cathedral. On the line of march the bands played alternately pieces of sacred music, an innovation which many of the Christian community were pleased to notice. Among other selections were, "Over there," "Shall we gather at the river," which were very well executed by the fife and drum band, and "Hold the fort."

An appropriate sermon was preached by Rev. Mr. Forneret from the text, "Put on the whole armor of God." A description was given of a British trooper, his charger and his armor, the latter of which included his trusty sabre, his carbine and his brace of revolvers for quick work at short ranges. He then described the armor of the Christian soldier which was defensive save in the sword of the Spirit. His loins were girded with truth, which should bind our thoughts into one grand whole. Next came the breast-plate of righteousness, while his feet were shod with the preparation of the Gospel of peace. Above all was the shield of faith. The head of the Christian bore the helmet of salvation. The members of the 6th would lay down their lives for the honor of their Queen and the preservation of their country; and clothed in God's uniform, for they were received into His visible Church, he advised them to put on His who's armor. At the conclusion of the service, the corps sang "God Bless our Native Land," and "God save the Queen."

ONTARIO.

RENFREW.—The Rev. Thomas Godden, B. A., after a residence of more than two years as Incumbent of St. Paul's, has left Renfrew, to assume the charge of the parish of North Augusta (a few miles from Brockville), to which he has just been appointed by the Bishop. At the time of Mr. Godden's arrival in Renfrew, the financial affairs of the parish were not in a flourishing condition. The expense of completing the Church had drawn heavily for the previous two years upon the pecuniary resources of the congregation, which is limited in number; and as a consequence, the stipend of Mr. Godden's predecessor had been allowed to fall somewhat into arrears, which had to be made good upon rather short notice. But notwithstanding this drawback, a new organ has been purchased, the pews have been varnished, and matting has been put down in the Church, since Mr. Godden came to Renfrew; and all these have been paid for, as well as the debt on the Church being reduced from something over \$200 to about \$60. On Sunday evening, the 22nd, he preached his farewell sermon to a very attentive congregation.

In acknowledgement of Mrs. Godden's services as organist, a purse of money was presented to her, previous to her departure, in addition to a number of handsome presents from the ladies of the choir and congregation. The purse was accompanied with an address, testifying to the universal esteem and affection in which Mrs. Godden

had been held, and her efficiency and zeal in conducting the choir, with earnest wishes for her future welfare and happiness. The address was replied to in suitable terms.

BELLEVILLE.—**ST. JOHN'S CHURCH.**—This was built as a Chapel of Ease, in the parish of Christ Church, last year, and has hitherto been used for Sunday Afternoon Service. It was opened for Divine Worship on the 5th inst., as a separate and independent charge, by the Lord Bishop of the Diocese, assisted by the Rev. Canon Bleasdel, M.A., of Trenton, the Rev. R. S. Forneri, B.A., late of Christ Church, being appointed to the incumbency of it. Before the Bishop entered the pulpit, he stated that he had not come to the church to perform any official act—such as consecration or confirmation—but simply as the Bishop of the diocese, to show his recognition of the church, and to give its clergyman and congregation of loyal churchmen that moral support and countenance which they desired and deserved. His Lordship said that he had always taken a deep interest in St. John's Church, and had written letters of encouragement and sympathy, at various times, to its incumbent; and, as a further proof of his regard, he had procured, from the S. P. O. K., a grant of fifty pounds sterling in aid of the building fund. He further stated that he had received, from Christ Church, a petition to refuse to set off St. John's Church, but that he intended to do no such thing. He believed that Mr. Forneri has directed his course in the interests of peace, that he appreciated his motives, and wished prosperity to him and his congregation. After these interesting remarks, His Lordship preached an impressive sermon from the 26th Psalm 8th verse, upon the observance of the duties of the religion, in public and private, both as a sacred obligation and as a means of preparation for the enjoyments of heaven.

In the evening, His Lordship preached an eloquent thanksgiving sermon from the text 1 Thess. v. 8. The church was crowded upon both occasions with attentive congregations. The services were plain but hearty. The total amount of the offertory was \$84.14.

NIAGARA.

(FROM OUR SPECIAL CORRESPONDENT.)

ST. CATHARINES.—It is a matter of regret that the loss by fire of the earlier records of the Church of St. George in this place renders it impossible to present the date of the organization of the Parish, or follow out in detail its life from its infancy to its present well established condition of maturity. Though unable to go farther back as regards the history of the Parish it may not prove uninteresting to your readers to receive even an imperfect historical sketch. St. George's Church was built in the year 1840. When the late Dr. Atkinson was appointed to the Rectory he succeeded the Rev. Mr. Clark. The tower, through which is the main entrance to the church, has inlaid a marble tablet which bears the following legend: "This tower was erected, and twelve free pews set apart, A.D. 1846, chiefly by a bequest of the late Nehemiah Merritt, Esq., of St. John, N. B., in memory of his late brother and sister, Robert and Mary Merritt, the former of whom departed this life in May, 1842, and the latter in 1843." The church has been enlarged several times. The present Rector, the Rev. Henry Holland, was appointed in 1864, when the transepts were added to the church, affording accommodation for about 800 worshippers.

The chancel window, the chief object of interest, which represents the Lord break-

ing bread at Emmons, is a rare specimen of workmanship and coloring, the figures having expression in face as well as form, to the absence of that stiffness and vacuity of stare so usual in work of this kind. The flesh tints are perfect, and there is a mellowness of light through the rich colors that would lead one to suppose the window an antique. It is altogether the most exquisite piece of glass that your correspondent has yet seen in Canada, and is said by some to be unequalled in its perfection. The window is by the well-known firm of Heaton, Butler & Baine, of London, England, and was erected by members of the congregation in memory of the late Rector, Dr. Atkinson, at an expense of about \$1,000.

In the rear of the church is a good Sunday school house capable of accommodating two hundred scholars, with Bible and infant school rooms.

There are glebes attached to the Rectory which yield about \$325 per annum. The contributions of the congregation to various Diocesan funds and to Foreign Missions during the year ending Easter, 1876, were about \$500. The average number of communicants—120 monthly. Within the last six years there has sprung from this Mother Church of St. George three churches in parts of the parish as formerly existing more or less distant from the parent, to each of which with the full concurrence of the Rector a separate parish has been assigned. Two of these, the church at Merton, and that west of the Canal have been some time built, and the Chapel of St. Barnabas in the eastern portion of the city erected more lately completes the original and most excellent design of church extension, thus affording in these several localities opportunity for divine worship to all who may be awakened to a sense of its vital importance.

A notice of Barnabas Chapel will appear next week. HAMILTON.

MISSIONARY MEETINGS.—During the week beginning Sunday, the 29th of October, the Rev. Rural Dean Oeler and the Rev. Canon Houston, as a deputation appointed by the Bishop of Niagara, began holding a series of meetings on that part of the Grand Trunk line of railway which lies within the limits of the Diocese of Niagara. The first meeting was held at

GEORGETOWN
on Monday evening, the 30th ult. The deputation was assisted by the Rev. A. Boulbee, Incumbent, and the Rev. J. Churchill Cox. The congregation numbered forty-four; and the collection in behalf of the Diocese of Algoma amounted to \$10.17. A few remarks were made by Dr. Standish, and a committee was appointed having for its object the canvass of the parish with a view to inducing the people to so increase their contributions towards the support of their minister as to make the parish self-supporting, and relieve the Mission Board of the burden of their annual grant of \$200. The desire to achieve this independence of external aid exhibited the right spirit. And it is almost certain that unless some of the parishes at present receiving assistance voluntarily undertake to do this, it will be forced upon them by the inability of the Mission Board to continue their grants.

The next meeting was held at

STEWARTTOWN,
on Tuesday, at the inconvenient hour of 3 p.m. On this account, and because there are few church families here, the meeting was small, there being only nine present. The offertory realized \$5. This station, though within two miles of Georgetown, is under the care of the Rev. J. C. Cox, who lives at Norval, several miles further off.

The next meeting was held on the same day at

NORVAL,

at 7 p.m. Though Norval is a village of several hundred inhabitants, and there is a fair attendance at the Sunday services, there were but twenty-seven present at the meeting. No doubt the celebration of Halloween, which appeared to be generally observed in the village, kept some away. The Rev. J. C. Cox, the Incumbent, assisted the deputation. \$4 was given by those present to the Algoma Mission field. The churchwarden in declaring the result, by way of apology for the small sum, remarking that they expected to be called upon to contribute towards missions on Thursday, being Thanksgiving day. On Wednesday morning the Rural Dean was very reluctantly obliged to return home to Dundas, that he might hold the Thanksgiving service on the day appointed by the Lieutenant-Governor, of which he had given notice on the last Sunday.

On Wednesday evening the meeting was held at

ACTON,

the Rev. A. Boulbee, of Georgetown, having kindly consented to take the place of the absent member of the deputation. The Rev. C. R. Lee makes this village his headquarters, having besides the church at Acton, Rockwood, and the Church of the Ascension, Eramosa, under his charge.

At the meeting in this Mission the Incumbent alone assisted the remaining member of the deputation. There were sixty present at the Acton meeting, and the offertory was \$6. The following morning promised well, and the day was warm and fine until noon. After dining at Mr. D. Cameron's, the Rev. Canon Houston and the Rev. C. R. Lee began their journey towards

ERAMOSA,

being driven by Mr. Chisholm, who had kindly undertaken the work. But they had not gone far when the rain began to pour down very freely. After a drive of five miles a cross-road was reached, where, if they turned to the right and drove three miles, they would reach the Church of the Ascension; and where, if they turned to the left and drove three miles, they would reach Rockwood, where the evening meeting was to be held. After holding a brief conference, it was thought that it would be an unnecessary labor and exposure to go to the Eramosa Church, the horses' heads were therefore turned towards

ROCKWOOD,

where the deputation arrived, after a drive of three miles, cold and wet. Mrs. Strange, however, soon had a bright fire blazing in an open fire-place, which was very cheering after the long drive through the rain. After the heavy rain of the afternoon, a large meeting was not expected on account of the bad state of the roads, though the rain had ceased and there was moonlight. There were twenty-four present, and the collection was \$3.61.

TORONTO.

TORONTO.—We are sorry to state that in consequence of ill-health, the Rev. Mr. Baylis has been obliged to resign the Church of the Ascension, and repair to a warmer climate.

ASHBURNHAM.—A meeting of the ladies of St. Luke's Church was held at the residence of the Incumbent, the Rev. W. C. Bradshaw, on Tuesday the 7th inst., in order to consider the advisability of establishing a Ladies' Sewing Society in the village. There were present the following mem-

bers of the congregation:—Mrs. Snider, Mrs. Peck, Mrs. J. Burnham, Mrs. E. Calcutt, Mrs. J. Z. Rogers, Mrs. D. Rogers, Mrs. Bradshaw, Mrs. Friend, Miss Burnett, Miss Peck, the Misses Calcutt and Miss Snyder. After discussing the matter for some time, it was decided to establish a society to be called the St. Luke's Church Parochial Ladies' Aid Society, whose object should be the furtherance of church work by means of entertainments, sewing meetings, etc., during the coming winter. In addition to committees the following ladies were appointed Office Bearers:—Mrs. Snyder, President; Mrs. Peck, Vice-President, and Mrs. J. Burnham, Sec-Treas. The specific object had in view at present is the procuring a Font for the use of the church.

TORONTO.—On the 8th and 9th inst. a sale of useful and fancy articles took place, the proceeds of which were to be devoted to the completion and equipment of a new building at the head of Elizabeth street, close to the College Avenue, and which is intended for the reception of patients requiring special treatment and more than usual care. They will be under the care of the Church Hospital, a community which was established more than four years ago. The ladies belonging to it have devoted themselves to the relief of the sick and suffering, without regard to creed or social position. In many cases their aid has been invaluable, for they have nursed patients who were suffering from virulent contagious disorders when hired nurses could not be had at any price. The greater part of the new building will be used as a hospital, for the reception more particularly of female patients, who, in surgical and other critical cases, are often as much dependent for life and recovery on intelligent and conscientious nursing as on medical skill. Several prominent medical men have taken a deep interest in the success of the scheme, and we understand that it meets with the sanction and approval of the profession generally. The building is now ready for occupation, and the proceeds of the sale are to be devoted principally towards furnishing.

PORT HOPE. ST. MARK'S.—Thanksgiving services were held in this church on Thursday last, consisting of celebration of the Holy Eucharist at 8 a.m., and morning prayer and sermon at 11 o'clock. Appropriate prayers, psalms and hymns were used, and a special collection was made in aid of the Mission Fund of the Diocese. The church was very tastefully and appropriately decorated for the occasion. A temporary screen in front of the chancel had been erected, and was trimmed and festooned with wreaths formed of the heads of wheat, barley and oats, ears of corn, flowers and vines. Over the screen in letters of green on a corn-colored ground, was the text, "Thou crownest the year with Thy goodness." A pyramid of flowering and foliage plants occupied the front of the chancel below the lectern; and the altar was also trimmed, and surmounted by a pyramid of prints and flowers, conspicuous amongst them being wheat and grapes, symbolical of the elements in the Eucharist, and on the re-table were bouquets of flowers, etc. The pillars in the church were wreathed with wheat and oats; and tastefully arranged in different parts of the building were branches of fruit, grain and berries—the whole presenting a very beautiful appearance. And we must not forget to refer to the text, "The harvest is the end of the world, and the reapers are the angels," or the front of the gallery done in moss and covered with the heads of wheat and berries, which was very beautiful. Those engaged in the work deserve great

credit for the way in which the whole design was carried out, the whole being most appropriate and in good taste.

TORONTO.—The following is a statement of the amounts collected at the offertory in aid of the Mission Fund, on Thanksgiving Day, at the different churches in the city. We regret to see that some of the largest and richest congregations are far behind others which are much poorer:—

Grace Church.....	\$ 2 17
St. Matthias.....	3 27
St. Bartholomew.....	3 50
St. Matthews.....	4 50
St. Philips.....	6 75
St. Stephen's.....	8 98
St. Ann's.....	10 53
Trinity College Chapel.....	18 24
St. John's.....	20 87
St. Peter's.....	22 23
Holy Trinity.....	22 32
Church of the Redeemer.....	28 16
St. James, and Church of Ascension.....	32 87
St. George's.....	33 26
St. Paul's.....	40 00
All Saints.....	64 57
St. Lukes.....	79 13

TORONTO.—RE-OPENING OF ST. GEORGE'S CHURCH.—This church was built in 1844, consecrated during Dr. Lett's incumbency in 1853, altered and improved in 1870, while the Bishop of Niagara was Rector, has been closed for the last two months while undergoing more extensive alterations in the interior of the building than any that have preceded. The organ has been removed from the west end gallery and placed in a chamber on the floor of the School House, opening into the church through lofty arches built in the south chancel wall, and in the east end of the south aisle. The seats and desks for the clergy and choir are placed on a raised floor east of the transepts, while the floor of the chancel or sacristy has been correspondingly raised, thus giving greater elevation and dignity to the Holy Table. The old high-backed pews without kneeling accommodation, and benches for the poor have given place to very neat open seats, stained and varnished, with kneeling benches for all. The new seats besides being of a churchly character are extremely comfortable.

A further improvement has been effected by the removal of the unsightly stoves and stove-pipes, which have been replaced by hot air furnaces in the basement, so that the church is now not only effectively heated, but thoroughly ventilated. The church was re-opened for Divine Service on Sunday last. On entering the church it was impossible not to be struck by the vast improvement in its appearance. The Font has been removed to the west end of the north aisle, and as we advanced up the broad centre aisle the most marked feature in the alterations effected was in the location of the choir and organ.

The new position of the choir affords accommodation for a much larger number than the gallery. There were, beside the ladies of the choir, six men and some seven or eight boys on either side. The musical portion of the service was very hearty, and considering the short time that the choir has been organized, very creditable. The hymns were heartily joined in by the large congregations both morning and evening. The Rector, Rev. J. D. Cayley, preached in the morning from Heb. ii. 20. In the afternoon, the children's service was attended by a large number, the children of the Sunday School, of the Orphans' Home, (accompanied by their teachers) making up the juvenile portion of the congregation. After a brief, hearty service the Rev. Clementi Smith addressed the children in a telling, instructive way, eliciting answers to his questions from the children whether they would or no. The service was closed by singing, "Onward, Christian

Soldiers," to a tune by A. Sullivan,—one of the heartiest hymns we have heard children sing anywhere. In the evening the Rev. S. J. Boddy preached an excellent sermon on The Christian Minister, an ambassador for Christ. He urged strongly on the congregation that the Christian Minister when speaking as Christ's ambassador was to be listened to and regarded as the voice of God. We could wish that our clergy as a rule spoke as pointedly and strongly upon this point as did Mr. Boddy. In conclusion, he heartily congratulated the congregation upon the very marked improvement in the church, alluding to the equal accommodation now provided for rich and poor alike, and strongly urging upon all the duty of universal singing and responding, now that the organ and choir were so much better placed for the purpose of aiding them in these respects. The sermon ended with a strong call to liberal offerings, and with the hope that Mr. Cayley would long be spared to minister among them.

After the collection, the hymn, "Onward Christian Soldiers," was most heartily rendered both by Choir and Congregation. The collection during the day amounted to \$192.96. We beg to add our congratulations to the Clergy and Congregation of St. George's Church upon the accomplishment of a long much-needed work. This Church will now rank with the finest in the Dominion. The seats and desks for the Clergy and Choir surpass anything that we have yet seen here, and are alike creditable to the Architect (Mr. Frank Darling) who designed them, and to the Contractor (Mr. Thomas Mann) who has so well carried out his designs. They are made of butternut, which has a very rich effect. In no long time we hope to be able to chronicle the purchase of a larger and more complete organ, and the suitable painting and decorating of the walls and pillars of the Church. When this is carried out, it will leave nothing more to be desired in the arrangement of St. George's. We must not omit to notice the admirable way in which the talented young organist, Mr. John Carter, Jr., performed his part. The success of the musical portion of the service during the day was due in no small measure to his excellent accompanying; and his playing of "Israel in Egypt" during the offertory showed careful training. The work of moving the Organ and supplying some new stops was entrusted to Mr. E. Lye. The mode of heating and ventilating the Church was designed by Mr. Langley, and carried out by Mr. Ireson under his supervision. The Furnaces (Boynton's) were supplied by Messrs. Armstrong & Co.

HURON.

ONONDAGA.—The church which has been closed for about four months for repairs and renovation, was consecrated by the Lord Bishop of Huron on Friday afternoon, the 8th inst., a report of which we purpose giving in our next. On Sunday the 5th, Ven. Archdeacon Sandys, D.D., was expected to preach, but from some unavoidable cause, did not arrive. Morning Prayers were read by the Rev. George Racey, Missionary from the County of Grey, and the opening sermon was preached by the Rev. David Armstrong, D.D., on Ps. v. 7; and in the evening on Ps. lxxix. 18. Both sermons were admirably well suited to the occasion, and were listened to by large and attentive congregations. The roads were very bad, but the numbers present did not appear to be affected thereby.

TEESWATER.—This Church was opened on the 29th of October, and the services held on

that day were very successful. Rev. M. Kenzie, of Kincardine preached in the morning to a large congregation. Before entering upon his sermon, he congratulated the small number of church people in and around Teeswater on being able to erect such a nice building, for besides being few in number, they are comparatively poor, but the Pastor Rev. Mr. Barrett, has been amongst them, in fact resident there for the past two years and has worked hard among his parishioners, and now he has the satisfaction of seeing this structure which is almost entirely due to his exertions, among the people who give him that affection and respect which a faithful minister always merits from his congregation. Rev. Mr. Cooper (Rural Dean) of Invermay, preached in the afternoon, and we cannot speak too highly of his sermon. This gentleman carried the minds of the people with him from the first moment he spoke, and one and all listened with an earnest attention to every word he uttered; his sermon was one which few of his hearers will ever forget, both from the simplicity of its truths, and the beauty of its diction.

Rev. Mr. Davies, of Wingham, preached in the evening. His sermon was a telling one in every respect, and was greatly appreciated by the large number present; indeed the church was well filled at each of the three services, at all of which the pastor, Rev. John Barrett, officiated. This gentleman we believe, intends resigning the mission. The amount of work is gradually undermining his health, but his departure will make a sad gap in the hearts of his people. By his earnest attention, enlivening zeal and indefatigable labor, he has endeared himself to one and all, and our heartiest wish is that in his new field of labor he may meet with that encouragement and prosperity which he so richly deserves. Although sorry to lose him we would bid him "God speed," feeling that our loss is in a great measure his gain.

INGERSOLL.—CONSECRATION OF ST. JAMES' CHURCH.—The Festival of All Saints is now a memorable day in the history of the Church of St. James. On this day the church was consecrated. The solemn ceremony was performed by the Right Rev. the Bishop of Huron, assisted by many of the clergy of the Diocese, and the church thereby "set apart from all profane and common uses," to the services and worship of God. Well may the congregation rejoice that the house in which "they assemble themselves together" to draw nigh unto Him in prayer and praise, is truly and indeed His sacred house.

The congregation was more than usually large, members of the church in neighboring missions were there to take part in the rejoicing of their brethren. Rev. J. P. Hincks, Rector, and the Churchwardens, presented the petition for consecration of the Church, and delivered the title deeds to the Registrar of the Diocese. In solemn procession the Bishop and clergy went up the chief aisle to the chancel "with thanksgiving, making a joyful noise unto Him with psalms." The Bishop offered up the prayer as authorized, and from many hearts and voices arose the hymn, "Christ is our corner-stone." Morning prayers were read by Revs. James Smythe and W. H. Tilly; Revs. T. E. Sanders and J. P. Smith read the lessons, and Ven. Archdeacon Marsh the ante-communion service. Ven. Archdeacon Sweetman preached an excellent, appropriate sermon from the text: "For now have I chosen and sanctified this house, that My name may be there for ever, and my eyes and my heart shall be there perpetually," and proving the ceremony now performed was sanctified by

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the Word of God. A large number of the congregation partook of the Holy Communion.

After Divine service there was a hospitable invitation to the school-room, where the ladies with wonted generosity had provided bountifully for the repast. There the Bishop and Presbyters, with 150 other guests, did ample justice to the good things provided for them. The Bishop congratulated the Rector and parishioners on the great progress of church work in the parish, and expressed his approval of the means by which the entire debt that had for years been a lien upon the church was removed, and the very important object of the day under the blessing of God so happily accomplished. Then these very interesting speeches from Ven. Archdeacon Marsh, Revs. Messrs. Smythe, Tilly, Gallagher, and Smith, and W. Grey, Esq., with the singing of anthems, and the doxology and the benediction, closed the proceedings of this very happy day. When will our brethren of Ingersoll have the privilege of congratulating us in many other parts of the Diocese, as we now congratulate them? The DOMINION CHURCHMAN some time since told of the efforts then making to remove the incubus of debt from the church at Ingersoll. We hope in the next issue to be able to say what were the means that have proved so effectual.

Correspondence.

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

EARLY COMMUNION.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—I should like to ask, through your valuable paper, if it is the rule of our most noble Church to administer the Lord's Supper early in the morning, before eating, as was done at a certain church at which some eight or nine priests, etc. etc., were present. I am, Yours,

Milton, Nov. 2. 1876. C. S. R.

DAY OF THANKSGIVING.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—I think it is a matter of regret that the Day of Thanksgiving for Harvest should be appointed at so late a season of the year as November. It is very desirable, for many reasons, that our congregations should be good, as in some cases we are called upon to plead for the Mission Fund, and, I suppose, in all cases for some special object. But, at this late period of the year, we have bad roads and unsettled weather, which operates strongly against the proper observance of the day, particularly in country parishes and missions; and as a consequence the results are disastrous, in regard to the special objects for which the offerings of our people are asked. As one of the clergy, I should strongly desire that the House of Bishops should fix a day to be observed yearly by the Canadian Church as a day of thanksgiving, and that this day should be earlier in the season, and as soon as possible after the fruits of the earth have been gathered in. Faithfully yours,

Nov. 3rd, 1876. CLERICUS.

[Thanksgiving Day was formerly in October. It was then complained of as too early, on account of pressing agricultural operations. The Church of the United States has its Thanksgiving Day on the first Thursday in November, when not otherwise appointed by the Government. This year President Grant has appointed the 30th of November for that purpose.—Ed.]

IRELAND.

The *Dublin Gazette* states that the late Miss Connolly has bequeathed (subject to existing life interests), £10,000 New Three per cent. Stock to the representative body of the Church of Ireland, to form a fund to be called "The Jane Connolly Endowment Fund," and to apply the yearly sum of £100, or such other sum as shall amount to one-third of the interest, dividends, and annual produce of said sum to the maintenance of a clergyman of the Church of Ireland in each of three parishes in any part of Ireland which shall have no other or insufficient endowments, and which shall, in the judgment of the representative body, most require such endowments.—*Guardian*.

"THE EVANGELICAL CHURCH UNION" is the title of a new association which has holden a two days' session during the past week. Notwithstanding all denials, it is believed that this has been formed for the purpose of influencing the coming elections to the General Synod. At the opening meeting, the chair having been taken by the Rev. J. W. Hackett, an address was given by the Rev. F. R. Wynne, successor to Dean Daunt, in the important incumbency of St. Matthias, Dublin, his subject being "The importance of union amongst Evangelical clergymen." The Rev. J. White, who followed him, spoke of the "necessity to aid in accomplishing the work of (Prayer-book) revision." There was not, however, perfect unanimity in the room, the Rev. M. Day being bold enough to express a doubt whether a new society, if formed at all, should not be formed on a more comprehensive basis; and Dean Dickinson, and some others referring to the liberal language of an invitation contained in a circular to the clergy, and offering to enroll themselves as members—an offer which seemed by no means acceptable to some of the promoters.

The Synod of the Diocese of Meath opened on the 17th ult., with a special service and celebration in St. John's Church, after which the Archdeacon of Meath, as Commissary of the Primate, took the chair in the new Synod Hall. A resolution was unanimously passed, expressing sorrow for the removal of the late Bishop, and sympathy with the widow and family. The financial accounts showed an increase in the sustentation fund, and in the Episcopal fund, which is now estimated at more than £21,000 Stg.—more than half this sum arising from a commutation arrangement made by the late Bishop, Dr. Butcher. The yearly interest on this sum, £840, with about £150 from other sources, is all that the Diocese has to offer to a new Bishop; this being less than in the other Dioceses. But the Council recommend a very strenuous effort to secure an Episcopal income of £1500, as originally intended. A committee was appointed for augmenting the Episcopal revenue. An attempt made to open the question of the Athanasian Creed failed to secure attention.

On the following morning, Wednesday, the venerable Primate, Dr. Beresford, took the chair, and spoke about the loss which had been sustained by the death of Dr. Butcher. He said there would be no proposal: the election would be carried on entirely by voting paper, and he was happy that the Lord Chancellor of Ireland, the Right Hon. Dr. Ball, was at his side, and would guide them in the details of the election. The Chancellor explained that three distinct votes would be taken, the object being to obtain the required vote of two-thirds both of clergy and laity. The first set of voting papers having been collected, here appeared for Lord Plunkett, 94 Lay,

43 Clerical votes. For the Dean of Cork (Daunt), 81 Lay, 41 Clerical. For Archdeacon of Meath, 46 Lay, 19 Clerical. For Canon Jellet, 21 Lay, 30 Clerical. For Dr. Bell, 18 Lay, 29 Clerical. On the second vote there appeared for Lord Plunkett, 84 Lay, 56 Clerical votes, and for Dean Daunt, 46 Lay, 22 Clerical votes. The Chancellor next placed before the Synod the simple question, whether Lord Plunkett should be the Bishop; and considerably more than two-thirds both of Lay and Clerical votes having been given in the affirmative, the Primate declared the choice of the Diocese to have fallen on Lord Plunkett, adding that a return would be sent to the Bench of Bishops, and arrangements made for the consecration. The Synod was then dismissed. It is considered that as it was inevitable that a Clergyman of so-called "evangelical" and of revisionist principles should be elected by the Diocese of Meath, a more auspicious choice than that of Lord Plunkett could not have been made. His opinions have always been expressed with moderation and with courtesy; and on several critical occasions, he has shown a strong desire to abate the order of the extreme revisionists.

INDIA.

A MAHOMMEDAN meeting, to express sympathy with Turkey, was held in the Town Hall, Calcutta, on the 17th. According to the *Times* correspondent the attendance was not large, and the leading Mahommedans were absent. The chairman, Abdool Luteer, a member of the Bengal Council, made a long speech, in which he dwelt on the alliance between England and Turkey, and asserted that the accounts of the Bulgarian atrocities were exaggerated. He, however, denounced the suggestion of the Madras Mahommedan papers inviting subscriptions for a holy war, as misleading and mischievous. Several resolutions were carried expressing sympathy with the Sultan, and gratitude to the British Government for supporting Turkey, and also horror at the atrocities committed by the Circassians and Bashibazouks. It was resolved that the present war is an ordinary civil war between the Porte and its rebellious subjects, and not a holy war between Mahommedans and Christians. A committee was appointed to collect subscriptions for transmission to Turkey, and to request the Government to allow the collectors of districts to receive the money subscribed. The correspondent says:—"I believe the bulk of the Mahommedans know little and care less about Turkey, and these meetings are got up by a few agitators."

FOREIGN MISSION WORK.

Two more missionaries are to be sent to Japan by the Society for the Propagation of the Gospel, to reinforce the two, Revs. Wright and Shaw. The Rev. A. C. Shaw has completed his chapel, and has a Sunday School at which sixteen Japanese attend. Five or six adults who desire to become Christians have been admitted as catechisers.

CHINA.—The Rev. Charles Scott, writing from Chifoo, laments that the Chinese are less inclined to become Christians than the Japanese. "How strangely different," he says, "are the conditions of missionary work in the two countries! It seems quite possible we may spend our lives in sowing here, seeing little or no fruit."

AUSTRALIA.—The Bishop of Goulbourn has just returned from an extensive tour of his Diocese, and expresses himself wonderfully cheered by the most marked signs of progress in church work everywhere.

His Lordship travelled 1816 miles, inspected twenty-five churches,—all new since the formation of the Diocese—twelve parsonage houses, also new, and examined the work of sixteen clergymen. He confirmed 420 persons, and preached more than 100 sermons.

INDIA.—TINNEVELLY.—A new mission has been opened in the town of Rathapuram by the Rev. Dr. Caldwell. Every morning an abbreviated form of Divine service, with a good deal of singing intermixed, and a sermon especially suited to the heathen, is preached. The afternoons are devoted by the missionary to conversations with visitors in his tent. The S.P.G. has appointed for this mission a medical Evangelist.

AFRICA.—Mr. Cotterhill has undertaken a mission to Central Africa as pioneer-teacher. Believing, as he does, that the encouragement of legitimate trade will be a great help in destroying the slave trade, he has conceived this philanthropic scheme.

The Bishop of Maritzburg is in England pleading the cause of the Diocese of Natal.

The sub-Committee of the Board of Missions of the P. E. Church in the United States, have recommended their missionaries in Africa to discontinue at the close of the year the Coast Stations, and to establish in their place Mission Stations more inland on the Highlands, where it is thought a far better climate may be found, and more concentrated efforts among the natives may be made. In consequence of this recommendation, an associate Mission Station will be proceeded with at Cape Mount, with suitable buildings for the accommodation of the Mission family. From that point which will be regarded as the common home of the missionaries, and probably the residence of the Bishop, the labourers will go forth to do their appointed work, extending the bounds of their operations as God shall prosper them.

THE APOSTOLIC CHURCH, WHICH IS IT?

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

LETTER VIII. (Continued.)

This, then, is the substance of the matter. Those who are now called *Bishops* were originally called *Apostles*. After the death of the Twelve they who were ordained to succeed them in the government of the Church being inferior to them in the working of miracles in not being personally attendant on our blessed Lord, although possessing all their ordinary powers and privileges, yet in their humility did not consider it decent to be called apostles, but dividing the names hitherto applied interchangeably to the second order, they left to the Presbyters the name *Presbyter*, and they themselves were called *Bishops*. This, therefore, completely refutes your second principle, "that the office of Bishop and Presbyter were identical," for the office or order composed of those now called Bishops is identical with that known and referred to in Scripture as *Apostles*, while that now known as Priests or Presbyters is identical with the order of the Christian Ministry spoken of in the New Testament under the names of the Presbyters and Bishops indiscriminately.

This point is still further substantiated by the fact that while in Scripture the terms *Bishop* and *Presbyter* are promiscuously used in connection with the second order or *Presbyters*, in the post-Apostolic age, the titles *Apostle* and *Bishop* are used interchangeably to express the first and highest order, or that now known as Bishops. Thus—St. James, the Lord's brother, was not one of the original Twelve, (*i.e.*), he was not James the son of Alphaeus nor yet

James the son of Zebedee and brother of John. He is however positively stated to be an apostle by St. Paul in the words "But other of the apostles saw I none save James the Lord's brother" (Gal. i. 19). That he possessed chief authority in the Church at Jerusalem is shown not only in the passage just quoted, but also in Gal. ii. 9, where St. Paul places him before St. Peter and St. John. It is also implied in Acts xxi. 17, 18, where we are told that on the arrival of St. Paul and his company in Jerusalem "the brethren received us gladly, and the day following Paul went in with us unto James; and all the elders were present." Why speak of James more especially, or indeed why go in to him at all if it were not a recognition of his authority as chief ruler of the Church in that city. But in Acts iv. it is more clearly evinced, for there we find him presiding at the council of Apostles and Elders, and authoritatively pronouncing judgment in the words "Wherefore my sentence is that we trouble not them which from the Gentiles are turned to God" (v. 19); notwithstanding this by the unanimous testimony of all the early Christian writers, St. James was the first *Bishop* of Jerusalem. Hegesippus, who wrote about A.D. 160, quoted by Eusebius (Hist. Ecc., lib. ii. c. 28), informs us that "The Jews, after Paul had appealed to Cæsar, and had been sent by Festus to Rome, foiled in the hope of trapping him in the snares they had laid, turn themselves against James the Lord's brother, to whom the Episcopal seat at Jerusalem was committed by the apostles." Again, Clement of Alexandria, who wrote about A.D. 193, as quoted by the same writer, (lib. ii. c. 1), in the sixth book of his Institutions says, "Peter and James and John after the ascension of our Saviour, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as *Bishop* of Jerusalem;" and in his seventh book he thus identifies this James: "Paul also mentions the Just in his Epistles. But other of the apostles says he saw I none save James the Lord's brother." The Apostolic Constitutions which are ascribed to Clement of Rome bring in the apostles as saying, "Concerning those whom we ordained Bishops in our life time, we make known to you that they were there. James, our Lord's brother, was ordained by us Bishop of Jerusalem, etc." And so also by Jerome, by Cyril of Jerusalem, Augustine, Chrysostom, Epiphanius, Ambrose, and a great many others—all unite in calling St. James the first *Bishop* of Jerusalem, even though he is called an *Apostle* in the Scriptures.

Epaphroditus is another who is called an apostle in Holy Scripture (Phil. ii. 25). "Messenger" it is rendered in the authorized translation, but it is as you are aware "*Apostle*, *Apostolos*" in the original. Jerome who wrote about A.D. 374, in his commentary on Gal. i. 19, refers to this fact in the words "*Paulatim tempore precedenti et alii ab his quos Dominus elegerat ordinati sunt Apostoli, sicut ille ad Philippenses sermo declarat dicens: necessarium existimavi Epaphroditum, etc.*" By degrees as time passed on, others were ordained apostles by those who had been chosen by the Lord, as the passage to the Philippians declares: "I thought it necessary to send to you Epaphroditus, your Apostle," while Theodoret in commenting on this passage states as a reason for his being called an *Apostle* that he was entrusted with the Episcopal government as being their *Bishop*. To come more distinctly to the matter, Clement Bishop of Rome "a companion and fellow-laborer" of St. Paul (sunergos) is called "*Clement the Apostle*" by Clement of Alexandria (Strom. lib. 4). Ignatius, Bishop of Antioch, is called "*Aposto-*

los Episcopos, Apostle and Bishop by Chrysostom; and Eusebius in speaking of Thaddeus being sent by St. Thomas to the Prince of Edessa, calls him the *Apostle Thaddeus*," while Epiphanius calls both St. Mark and St. Luke *apostles*. These references are but a few of many which strengthen the assurance that the title *Bishop* was separated from the second order and applied solely to the first. I might say much more upon this subject, but consider that enough has been said to refute your second principle, and instead, to establish this, viz:—*That the orders or offices in the Christian Ministry now known as Bishops and Presbyters are not identical, but distinct and separate, the order of Bishops being identical with those known as the Apostles in the Scriptures, while the order of Presbyters is identical with that held by those who have both the names Bishop and Presbyter applied to them in the New Testament.*

In my next I purpose examining your third principle. Till then, I remain, etc.,
T. G. P.

CHURCH GOING.

"If men do not come to church to pray and to trust an answer to their prayers, to the assurance that Christ will be with them there, most certainly they know not why they come. If the service, which begins with prayer, be not ended by communion, of what value can the sermon be?"—Br. SELWYN.

BAPTISM.

Could any High Churchman's words on Holy Baptism be stronger than those of Dr. Clarke, the well-known commentator and Methodist preacher, on Titus, v. 3:—"Undoubtedly the apostle here meant Baptism, the rite by which persons were admitted to the Church, and the visible sign of the cleansing and purifying influence of the Holy Spirit which the apostle here subjects. Baptism is only a sign, and therefore should never be separated from the thing signified; but it is a rite commanded by God Himself, and therefore the thing signified should never be expected without it" (The italics are mine).—Contributor's Scrap-Book.

To UNIVERSITY STUDENTS and our readers generally, we call attention to the advertisement on another page, of Messrs. R. J. Hunter & Co's Merchant Tailors establishment, which we have much pleasure in being able to state that we can confidently recommend.

Look at Jehovah in his infinite love, omnipotent power, unsearchable riches, universal dominion, unsullied holiness, eternal veracity and unspeakable glory; and then you may say, "This God is my God forever and ever, and all that He has is mine; why then am I cast down?"

A PERFECT contempt for the world, a fervent desire to go forward in virtue, the love of discipline, the painfulness of repentance, the readiness of obedience, the denying of ourselves, and the bearing of any affliction for the love of Christ patiently, will give great confidence—we shall die happy.—*Thomas a Kempis.*

He who can find no time to consult the Bible will find one day that he has time to be sick; he who has no time to pray must have time to die; he who can find no time to reflect is most likely to find time to sin; he who can not find time for repentance will find an eternity in which repentance will be of no avail.—*Hannah More.*

ONE LIFE ONLY.

CHAPTER III.—Continued.

Mr. Orlenton gratified his eyes by gazing steadily at Una, as long as it pleased her to contemplate the view; but when at last she turned her glance downward to her companions, he bounded up the rocks and was at her side in a moment.

"Now, Lillith," he exclaimed, as his sister followed more slowly, "you must come and act showman to this great panorama. I can tell Miss Dysart the names of the houses, but you must describe the inhabitants."

"Provided you do not expect me to be very critical," she said, with her gentle smile.

"No, indeed; I am only too well aware of the extent of your unassailable charity. I have no doubt you will persuade Miss Dysart that this county is stocked entirely with angelic beings, which will be very satisfactory to her, until she comes in contact with a good deal that will seem rather odd in a seraphic population."

"Do you not know any of these wonderful beings yourself?" said Una, laughing.

"I know one, a young lady whom I met—not here, but in London, and it is quite—quite enough for me."

"And her name?"

"Is Miss Northcote—Miss Wilhelmina Northcote, commonly called 'Will.'"

"Not by you surely?"

"She would have no objection. I think of asking her to go out shooting with me some day; she is a capital shot." He laughed as Una opened great eyes of astonishment.

"I like Miss Northcote very much," said Lillith softly.

"Of course you do: who is there you do not like? but she is as unlike you as if she were the inhabitant of another planet."

"There is Northcote Manor, where her family live, Miss Dysart," said Lillith; "you see that large modern-looking house, half hid by the trees, not very far from here; though the whole property is on low-lying ground?"

"Yes, I can see it quite well. A gentleman and lady seem to be riding towards it along the high road at this moment."

"You are quite right," said Hervey; "it is Rupert Northcote, the eldest son, and his sister, whom I have already introduced to you as 'Will.'"

"Are they new people in the county? their house seems quite recently built."

"Oh no, they are an old family," said Lillith; "but the present squire pulled down the original house in order to build one larger, he has so many children."

"Happily, none are of an age to appear in the world of society yet, except Rupert and Will."

"Why do you say 'happily'?" asked Una.

"Because Rupert, though undoubtedly a fine handsome fellow, with some good qualities, is—shall I say what he is, Lillith?"

"Say whatever you think right," she answered, almost in a whisper; and the soft peace of her face remained undisturbed.

"Well, not to enter into details, he is extravagant and dissipated; very unlike his father, who is, I believe, a thoroughly good, kind-hearted man."

"And Mrs. Northcote?"

"Oh," said Hervey, drawing a long breath, "I met her, too, in London once; and she is the most terrible specimen of the British matron I ever encountered."

"She is very good, Hervey."

"Yes, my dear child; and in the days when I used copy-books, one of the wise sentences which I wrote over and over again was to the effect that goodness which made itself disagreeable was high treason against virtue. However, I leave you to

comment on the rest of our neighbours; the Northcotes are really the only people I know, from having met them elsewhere."

"I have been making some discoveries for myself," said Una; "I can see that our present home is called Vale House because it lies just at the entrance of that pretty valley through which the river flows, and is called Valehead because it extends quite to the upper part, where the church stands, so well placed on ground that already begins to rise."

"Yes," said Lillith, "and there is the parsonage where we live, just behind it."

"That quaint, many-gabled little house? It is very picturesque; your garden looks beautiful, even from here. There are only two other houses which are not poor people's cottages—a very ugly, red-brick building at the end of the village street, and a little villa on the river bank. Who lives in these?"

"The inevitable functionaries, doctor and lawyer," said Hervey. "I have seen them both at church—Dr. Burton and Mr. Knight."

"Well, I suppose we shall make acquaintance with them, and all the others you have named, in due course," said Una; "but, Mr. Orlenton, I am very anxious to know the name of that grand, austere-looking old place just at the foot of the hill on the opposite side. It has a magnificent position, almost embedded in that dark forest of pines, and with such precipitous rocks rising up immediately behind it."

"That is Atherstone Abbey; formerly in possession of the gentleman my brother mentioned in connection with Miss Amherst, and the very place you expressed such a wish to see."

"It would be well worth going a much longer distance to get a good view of it. Both the building and its *entourage* are wonderfully striking. It looks like the keep of some old Norman baron—sombre and massive, and quite capable of a stout defence; surely it must be very ancient."

"It is, undoubtedly. The county guide-book will give you a most elaborate history of it. I dare say you have studied it, Lillith."

"Every one here knows the history of Atherstone," she answered. "It was, just as Miss Dysart supposes, a Norman castle first of all; then one of the family in old times joined a religious order, and converted it into a monastery, from which it derived the name of Abbey. The chapel and cloisters were added at that time; but the next heir restored it to its original use as a dwelling-place, and so it has remained ever since."

"Always in possession of the same family?" asked Una.

"Oh yes," said Lillith; "it is said that the Atherstones would rather part with life than with the Abbey."

"They are a proud race," said Hervey, "and cling with a wonderful tenacity of affection to their old inheritance; but really one cannot be surprised at their devotion to it, for, independent of their historic old fortress, the lands belonging to it are of great extent and value. I should think few commoners have such a rent-roll as Humphrey Atherstone."

"Is he the present proprietor?"

"Yes; he succeeded his uncle, who was Miss Amherst's friend—or enemy, as the case may be; and as he is unmarried, and without brothers or sisters, he has the sole enjoyment of his rich possessions."

"Do you know him?"

"Not at all; but my brother does, of course; and from what I have heard, I imagine that of all the Atherstones that have ever lived he is the one who is the most entirely devoted to his old home, and intensely proud of it."

"He has lived in it all his life," said Lillith, "and he always knew that it was to belong to himself. He was brought to it as the heir, on the death of his father, when he was quite an infant. His uncle, who died three years ago, was the eldest brother; but he never married, so Humphrey of course succeeded. I believe he has literally never left it, excepting to go to school and college, and he refused to stand for the county the other day, because he did not wish to leave home. He has always managed the whole property himself, for both his grandfather and his uncle were much attached to him, and trusted everything in his hands. I believe he retains all sorts of superannuated old servants about him still; but I should think it must be rather a rough establishment, for there has been no lady belonging to it since his mother died nearly thirty years ago."

"He is not very young, then?"

"Upwards of thirty, certainly."

"And what sort of a man is he, Miss Orlenton? I suppose you know him?" asked Una.

Lillith was silent for a few minutes, and then, when Una repeated her question, she said with evident reluctance, "My brother Richard does not like him."

"Why, Lillith," exclaimed Hervey, "he must be desperately bad if you have not a good word to say for him. I had no idea that he was such a terrible character."

"I did not say he was bad, Hervey."

"Never mind," said Una lightly, perceiving that Miss Orlenton looked troubled; "I dare say I shall make his acquaintance some day, and then I can judge for myself. In the meantime do tell me what is that exceedingly strange-looking little tower on the very top of a tremendously high cliff, a long way above Atherstone itself. It looks even older than the Abbey, and seems half in ruins; but I should think it must belong to the property."

"It does," said Lillith; "and there is a singular story connected with it. An Atherstone, in very olden times, committed some great crime—what it was I do not know, but he became haunted with a terrible remorse, which gave him no rest night or day; so at last he had this lonely tower built, as a place where he might spend the rest of his life in penitence; and when it was ready, he took leave of all his friends, and went up to it, and never left it again till the day of his death. It is called the 'Eagle's Nest', because it is so inaccessible."

"It does look inaccessible; nevertheless, after hearing such a story as that connected with it, I most certainly shall make my way to it some day," said Una.

"If you think of going on horseback, Miss Dysart," said Hervey, "you would find it quite impossible; the ascent is much too steep and rugged, and there is no regular path."

"On these two feet I will go," said Una merrily; "but I shall not tell you, or any one else, how or when I shall accomplish it. I shall go by myself, and then perhaps I shall meet the ghost of the wicked old penitent."

"Should you think that a very desirable result?" said Hervey, smiling.

"Most certainly I should."

"And what would you say to him if you did meet him?"

"I should ask him to tell me my future fate. I have no doubt I should find he knew it quite well;" and as she spoke, with careless laughter, the flying breeze caught the words and bore them lightly away, but there came a day when they returned to her, and lay upon her heart with a weight of lead.

It was now growing late, so after a glance at the huge house in the distance, which

Mr. Orichton told Una belonged to the duke, the great man of the country, they turned down the hill and took their way homewards.

CHAPTER IV.

The Dysarts soon had hosts of visitors. Colonel Dysart was known by name—both as a distinguished officer and through Lady Mary's connections—to many of the families in the county, and they were very glad to welcome both him and his bright, aristocratic-looking daughter to the society of the neighbourhood; amongst others Mr. and Mrs. Northcote called, when both Una and her father happened to be out, so that one of the first places they went to when they got their carriage and horses, was to pay the return visit at Northcote Manor.

Colonel Dysart had limited his stud to riding horses for himself and Una, and the groom who attended them, but he also provided her with a little low carriage and a pair of fast-trotting ponies, which she was to drive herself, for he was much too indolent to give himself even that small amount of trouble, and when they started on a fine afternoon to visit the Northcotes, Una managed the spirited little steeds, while her father leant back on the cushions at her side, and watched the skill with which her light firm hand managed the reins.

They had reached a rather steep ascent on the road, and Una let the ponies walk till they got on more level ground. Just as they gained the summit of the highest part they overtook Richard Orichton, who was walking slowly on, talking to a man following respectfully a step or two behind him.

"Wait a moment, Una," said Colonel Dysart, "I want to ask the rector a question," and she checked the ponies while her father got out and went up to speak to the clergyman. Mr. Orichton joined him at once, and they went on a few steps, while his companion, drawing back, turned slowly round, and standing within a few paces of Una, looked her full in the face. She gave an involuntary start, and an unaccountable fascination seemed to compel her to fix her eyes on the remarkable-looking person before her. It was fascination, but of a very unpleasant description, for the strangest feeling of chill and repulsion thrilled through her whole frame as she looked at him. He was a young man, not more than five-and-twenty years of age; not really tall, but gaining an appearance of height from his extreme slimmness, with a dark olive complexion which spoke unmistakably of Southern blood of some sort; he had thin, finely cut features and sleepy-looking, almond-shaped eyes, that were usually more than half veiled by the lids, but when opened to their full extent were of the most intense black, with a fiery glow in their inmost depths that made them look almost like the gleaming eyes of some savage animal. His thin lips had a snake-like curve, and his hair, cut very short over the whole head, was of a dead coal-black hue, straight and smooth. It was essentially an evil face, subtle and cruel in its expression, notwithstanding that it was, undoubtedly, not without a certain beauty of a peculiar kind. He was respectably dressed, but had not in the least the appearance of a gentleman. He wore gold rings in his ears and on the fingers of his dark lithe hand, and was unquestionably a foreigner, though it would not have been easy to judge by his appearance from what country he came.

As Una met the fixed gaze of this man, the sense of repulsion she felt at first grew into the strangest sort of a superstitious terror she had ever experienced. How it could be she knew not, but she felt an in-

stinctive conviction that this man had some terribly evil power over her destiny, and that she would be quite unable to free herself from his malignant influence. She shuddered, tried to avert her eyes, and found herself irresistibly drawn to look at him again. She felt as if an icy breath were passing over her making the whole air chill, and it was with inexpressible relief that she saw her father returning to her.

"Why, Una, you look quite blue with cold. How does that happen on such a sunny afternoon?"

She grasped hold of his arm and said in a hoarse whisper, "Who is that man?"

"The man Orichton was speaking of? How should I know child? What are you thinking of?"

The foreigner had moved away, and in a moment Una felt restored to herself, the chill of fear passed off, it seemed as if the sunshine had regained its strength, and she could not even understand what it was that had made her shiver and shrink so strangely the instant before.

"I do not know what in the world was the matter with me," she said, her bright smile returning as she made the ponies move on again. "I felt suddenly such a horrible dread and dislike to that man, though he never spoke a word, and seemed inoffensive enough."

"I do not see anything remarkable about him to make you notice him at all," said Colonel Dysart, glancing back at the foreigner, who had rejoined the rector. "He seems to be one of those mongrel fellows, half-African and half-European, of whom we have seen numbers at the Cape."

"Perhaps he reminded me of some I had a bad opinion of there," said Una; "but apparently he must be a meritorious individual, since Mr. Orichton seems to be actually feeling a grim satisfaction in talking to him: the rector's hard, cold face gives one the impression that his natural tendencies, at least, are towards a general condemnation of every one for everything."

"A sweeping conclusion, which certainly would leave no loophole of escape for any of us; but he is a thoroughly upright man, Una, you may be sure of that, he only unfortunately mars his goodness, as many do, by a want of geniality and courtesy," replied her father.

They were soon at the gates of Northcote Manor, and drove up a long avenue, through park-like grounds, to the door of the large substantial-looking house which, with no pretensions to architectural beauty, seemed thoroughly commodious and comfortable. A tall distinguished-looking young man with a rather languid air was lounging on a terrace at one side of the house, smoking a cigar, and he watched Una critically as she jumped out of the carriage and gave the reins to the servant, but he did not come forward, and she passed on with her father and entered the house.

They were ushered into a large pleasant drawing-room, which had only two occupants, a ponderous lady of decidedly formidable aspect, attired in the stiffest and most rustling of silks, who sat on a sofa reading the *Times*, and at once recalled to Una Hervey Orichton's description of Mrs. Northcote as a British matron, and a young girl who was crouching down on the floor beside a large Newfoundland dog, whom she seemed to be tormenting with all sorts of malicious tricks. She started to her feet as the visitors came in, and showed a light elegant figure, small but in perfect proportion, and a strikingly piquante face, with sparkling dark eyes, a mutinous little mouth, and a quantity of black hair, cut short and brushed off her forehead, in a state of wild confusion, which was rather increased than diminished by the knots of

scarlet velvet that were supposed to restrain it.

"I shall like 'Will,'" thought Una as she glanced at her, but she was obliged to give her undivided attention to Mrs. Northcote, who now came forward, wearing a look of stern benevolence, and welcomed the new-comers with deep solemnity. All this lady's movements, even on the most trivial occasions, seemed designed to show that she was engaged in a very self-conscious performance of duty, and that she wished it to be understood her every action, even when it consisted in nothing more virtuous than the depositing of her formidable frame in a comfortable arm-chair, was conducted on the strictest principle. It would probably be a very complete explanation of the eccentricities of Miss Wilhelmina Northcote, to say, that they were simply the result of a strong reaction from the too severe training she had received.

The visit commenced with a most rigid observance of the laws of etiquette. Miss Northcote was introduced, Mr. Northcote was sent for, and Mr. Rupert Northcote, who sauntered in at the open French window, was named with a state of ceremonial which would not have been out of place in presenting the heir to the throne. The gentleman who for thirty years had had the overpowering felicity of enjoying life in company with Mrs. Northcote was a stout, good-humoured looking individual, who had forgotten his spectacles on the top of his bald forehead where he had pushed them up from his eyes, and who glanced perpetually at the mistress of his affections (and everything else) with a bland, weak expression, which seemed to show that, having resigned his purse and his conscience into her careful keeping, he was now enabled to take life very easily, secure that all his affairs, including his duties, would be carefully managed. He was, however, a thorough gentleman, and talked pleasantly and kindly to his new acquaintances in the general conversation which followed his entrance; Mrs. Northcote's share in it was chiefly addressed to Una, who was painfully conscious that she was becoming exceedingly drowsy under a course of that lady's remarks, and she welcomed the appearance of afternoon tea with great satisfaction, as an event which might possibly cause a change in her position. Miss Northcote took care that it should; she had been openly manifesting no small impatience at the formal nature of the visit, and had already visited it on her own behalf by rushing herself out at the window to order Colonel Dysart's carriage to be sent round to the stables, when her father proposed it, and returning back again into the room before Mrs. Northcote had finished the speech in which she was requesting Rupert to ring the bell, that she might give the necessary orders. The young lady's next proceeding was to place Mrs. Dysart's cup of tea on a little table in the window which opened on the lawn, where they were out of hearing of the rest of the company, and Una gladly rose at her invitation and joined her there; Rupert followed, and Mrs. Northcote was soon laughing and talking as if she had known her visitor all her life. Presently she began to question her as to the acquaintances she had already made in the neighborhood, and when Una mentioned the Orichtons, she perpetrated a frightful grimace at the rector's name.

(To be Continued.)

No true work since the world began was ever wasted; no true life since the world began has ever failed.

Never let the machinery of your mind turn rusty. The way to keep it sweet is to keep it going.—William Arnot.