

**PAGES
MISSING**

Dominion Churchman.

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

THURSDAY, SEP. 14, 1876.

THE FOURTEENTH SUNDAY AFTER TRINITY.

In the ninth, tenth, and thirteenth chapters of the second book of Kings, the history embraces a period of nearly half a century, from B.C. 884 to 836, beginning with the commission given to Jehu to destroy the house of Ahab. Jehu was the tenth King of Israel, the founder of its fourth dynasty, and reigned twenty-eight years. Aesur-nazir-pal had ascended the throne of Nineveh in 885 and was succeeded by Shalmaneser the second in 860; Hazael the first being King of Damascus, and reigning, according to the late lamented George Smith, from 886 to 857, when he was succeeded by Benhadad the third.

Jehu had held the command of the Israelite army at Ramoth-Gilead, which was stationed there to hold in check the Syrians, who had endeavored to extend their frontier to the Jordan, and had already obtained much of the territory belonging to the Israelites east of that river. After King Joram had been wounded in action, a council of war was held among the military commanders just at the time when one of the sons of the prophets had been sent to anoint Jehu King. Jehu was not the man to lose any thing by remissness, and therefore immediately advanced to Jezreel where Joram lay. Joram with Ahaziah King of Judah, met him in the field of Naboth, a place fatal to the house of Ahab. The death of Jezebel followed that of Joram in the manner so graphically described by the same historian; and then the seventy sons of Ahab, with all the kinsmen of Ahab, till he left him none remaining, according to the word of the Lord. He then showed his zeal, though not in a very straightforward manner, in the destruction of the temple and ministers of Baal, in Samaria, and for this purpose associated with himself, Jehonadab the Rechabite, who appears to have been a man of austere virtue, and possessed of the esteem of the multitude. Jehu departed not however from the schismatic establishment of the golden calves, in Dan and Bethel, as set up by Jeroboam; on this account his dynasty was to extend only to four generations; and for this the Divine aid was withheld from him in his wars with the Syrians under Hazael on his eastern frontier. He was buried in Samaria, leaving the throne to his son Jehoahaz, who continued to follow the sins of Jeroboam, the son of Nebat; in consequence of which Benhadad the third,

and Hazael the second, continued to oppress Israel, 2 Kings xiii.

THE COLLECT, like those for the last two Sundays, is traceable to the sacramentary of Leo, A.D. 483. It prays for an increase of the three Christian graces, Faith, Hope, and Charity—not only because the Christian is required to go on unto perfection, but also because when the seeds of these graces have once been sown by the Divine Spirit, in the ordinance of Christ's appointment, if there is no continued growth, they will, like the seeds of the natural world, begin to decay, and in process of time, become altogether dead and useless. We learn also, from the Collect, not to attempt to separate these Christian graces, if any satisfactory growth in the spiritual life is to be expected. The Gospel for the day gives an instance of the existence of some degree of faith and hope, without the presence of Divine Love or charity; and the result is shown in total ingratitude; insensibility to God's mercies; going back again to the world. The latter part of the Collect, which prays for a spirit to love that which God has commanded, has reference to a particular form of charity or love, here taught to be absolutely essential to the attainment of what God has promised, which is thus shown to be conditional.

THE EPISTLE from Gal. v. 16, etc., is a more particular delineation of the purity which forms an essential feature of the fruits of the Spirit, and which directly flows from the exercise of the three Christian graces prayed for in the collect,—the increase of which can make no advance whatever except as the fruits of the Spirit, the entire holiness particularized in this passage is continually cultivated.

THE GOSPEL contains the remarkable miracle wrought on the ten men who were afflicted with that terrible disease, which was typical of the impurity deprecated in the epistle—the disease of leprosy. It also marks very distinctly the ingratitude of the nine Israelites, and the gratitude of the one who was a Samaritan. There are, speaking generally, three chief reasons for unthankfulness on the part of man toward God. First, an indistinct idea or an underestimate of the service that He renders us; secondly, a disposition, whether voluntary or not, to lose sight of our benefactor; and thirdly, the notion that it does not matter much to Him whether we acknowledge His benefits or not. In order to understand the full force of this passage, Leviticus xiii and xiv should be read, and we should remember that leprosy was in the eye of the law one of the most terrible evils incident to man, carrying with it a moral and religious as well as a social stigma. It was typical of the pollution of sin, and in a multitude of instances it was a consequence of traceable moral evil.

BRECHIN DIOCESAN SYNOD AND COUNCIL.

At the annual meeting of this Synod, on the 1st ult., it was unanimously agreed to record the following minute:—
“This Synod resolves to express its most deep sense of the irreparable loss sustained by the Church in general, and the Diocese of Brechin in particular, in the death of the late Diocesan Bishop. Bishop Forbes was a man of the deepest piety, of great learning, of fervent zeal for the honor of God and of his Church, and was thus entitled to respect and reverence from all. But, in addition to these great and noble qualities, he possessed a tenderness of heart, a generosity of disposition, and a fascination of manner that attracted to him a warmth of personal affection which few men have the power to inspire. It is, therefore, with saddened hearts and humbled minds, that the members of this Synod record their own most grievous loss, while rejoicing in spirit that their loved and honored Bishop should have been summoned in ripeness of holiness, and perfectness of peace, to the immediate presence of the Great Shepherd and Bishop of souls.”

From the statistics of the year, up to Dec. 31st, it appears that there are in connection with the diocese 11,863 souls, and 3,929 communicants. There had been 876 baptisms, 281 confirmations, 110 marriages, and 287 burials. It was reported that eighteen hundred volumes had been bequeathed by the late Bishop to the diocesan library.

Bishop Jermyn read a statement of his own work. He said he had held confirmations in all the charges of his Diocese except two, and had confirmed upwards of 500 persons. He had ordained three priests, and, acting for the Bishop at St. Andrew's, had consecrated a cemetery at Glamis. He referred to the Representative Church Council which had now a constitution given to it, although it had not yet held its first meeting. He thought that all financial matters should be handed over to that body, which is to consist, not only of all the voting members of the Synod, but of all the clergy of the Diocese, and of representatives from each congregation. He also suggested that the matter of Foreign Missions, and the matter of education and schools, should be given to that body. The Bishop also brought before the Synod the subject of Temperance. He said that everyone seemed to think the time had arrived when they ought to do something to check the drunkenness of the country, especially of the lower orders. Some efforts had been made to reconcile some of the old temperance bodies with the Church body, but it had been found impossible. It would be a good thing if they would take the rules of the Church of England Temperance Society as a basis. He thought that, as a Church, they ought to take the matter up, and that the clergy should carry out their decision as far as

they could in their own spheres. He did not propose that it should be remitted to the Diocesan Council, because it was a matter which ought to be taken up by the clergy.

A special Synod was also held at the same place, under the presidency of the Dean of Brechin, for the purpose of electing two representatives to the ensuing General Synod, to be held at Edinburgh, Oct. 10th.

The first meeting of the Diocesan Council was held on the following day. The first thing they had to do was to complete their numbers. It was then agreed that the right to vote for the representatives to the Council should be given to all the members of the congregation, that is, to all communicants. The Bishop defined the objects of the Council—to meet for the benefit of the diocese, and to assist the Bishop in carrying on his work. He brought two or three subjects forward, chiefly relating to foreign missions, and education. In reference to both these subjects, he made some remarks which are deserving of attentive consideration. He said he held that every Christian man, every baptised member of the Church ought to look upon himself as a missionary, bound to assist in the spread of the Gospel, to the utmost extent of his ability; and therefore he thought the subject ought to be taken up by the Diocesan Council. The subject of Education, also, he considered should be taken up by the Council. The education of the people he considered a work of the greatest importance to the Church; in fact, in a great many places, he did not see how the Church is to live in years to come, simply because the education of children is given up entirely into the hands of those who are not members of the Church. "With such an education of the lambs of the flock," says the Bishop, "how they can possibly grow up as genuine members of the Church, with a Presbyterian education given to them, I cannot see. Only half sort of members has been the ruin of the Church for years." He considered a school board education to be simply an education adverse to the Church. He therefore wished the matter of education to be taken up by the Diocesan Council, and that they should appoint an education committee to have the matter specifically and definitely in their hand.

These remarks of Bishop Jermyn's are even less applicable to Scotland than to Canada, where the Church, as an ecclesiastical body, has done so little to secure the training of the youthful members of the flock. When the Lord issued the commission to St. Peter, "Feed my lambs," He gave a charge through St. Peter to the spiritual guides of the Church, to educate, to train the rising generation of each successive age; thus particularly including the education of the young within the province of the clergy. In extended missions, and country parishes, it might not be possible to attempt a great deal in this direction; but in towns, and in older settled districts, something might, at least, be attempted by the Church, in the education of the children of her own members.

BISHOP PADDOCK'S TRIENNIAL CHARGE.

We have been favoured with a copy of the first Triennial Charge of the Bishop of Massachusetts to the Clergy of the Diocese. We much regret that we have not space to give the document in its entire form, but we hasten to give as extended a notice of its contents as we can. The eloquent and masterly manner in which the subjects the Bishop alludes to are treated, entitles the charge to a very high position among productions of a similar kind.

The Bishop begins with a recognition of "our apostolicity as a church, our unbroken continuity, and our heritage in respect of the Faith, Ministry and Sacraments;" and with claims so high, and so unassailable, he thinks "we may most wisely leave alone the duties of other people," and consider those which peculiarly belong to ourselves. And therefore he addresses his Clergy on the church's duty as a teaching church; although "not to the exclusion of her duty as a worshipping and a working church; for the full view must include these three essential parts of a church's duty." He considers the especial call for the exercise of teaching to arise from the fact that the age is intellectually active and daring, beyond all precedent, so that even if there has been a call for the teaching church since the church's early conflict with the old Greek philosophers, it is now. So that there is hardly a market place or an Areopagus that sees not the erection of an altar to an unknown God; and very much of the splendid activity we see around us is doing its best to bring every human thought out of a holy and happy captivity to the obedience of Christ.

The attitude of the avowedly unchristian thought, and also much of the so-called Christian thought of the age, invoke the office of the teaching church. The unchristian thought of this age has reconnoitred all the field, and is attacking the Christian legion from every quarter. Each of the several departments of human learning, like the several nations in the mediæval crusades, is summoned by some peripatetic preacher who can speak its language fluently, or else by some great authority from a chair of supposed infallibility to contribute towards driving out of humanity's sacred domain the believers in a personal God and a revealed religion. In this crusade physical science is the most conspicuous leader, though not necessarily the most fearless adventurer; and from the palaces of its high priests we learn that the only God is law, the only revelation the latest book on physical science, the only piety obedience to nature. And then mental science is brought to question whether there can be any possible convincing evidence of the existence of a God; whether there can be any absolute truth or only relative; and whether mind is anything more than the phosphorescence of the brain. Only one step beyond this is that monster materialism, begotten out

of the unlawful orgies of mental and physical science, that "sublime maggot theory of the universe," whose "name is nothingness"; although it finds entertainment in high places of learning, and tempts our noble youth. Historic science too has brought its forces to discredit Bible history, to furnish a mythical solvent of the Word of God, and to give us, with Renan, an impossible Christ, and a romance of history too incredible to be believed by any but a sceptic.

The Bishop then traces the progress of avowedly unchristian thought from the days of Bacon and Descartes to the present time, and says that, in the writings which have delivered it to us, he recognizes not echoes of the past merely, but utterances all around him. Among the "denominations," he says:—"Creeds are made and unmade in councils no more œcumenical than a popular preacher convenes every week, to the unsettlement of all humble believers, and the joy of all patronizing ones not yet beyond Pilate's cavil," "What is truth?" He speaks of Channing's religion of reason and of negations as an "eating of sour grapes, which must set the children's teeth on edge"; and the impulsive, irrational intuitionism of Parker, as varied forms of Christian thought and worship, whose humanity is so broad and cultured, whose charity is so beautiful, whose enterprise is so liberal, but whose experiment of a Christianity without a Divine Christ, a religion without an unquestionable revelation, and a church without a creed is so disastrous. He then glances at the recent successes of the Roman Church in her perversion of Gospel truth. He says she has now "climbed to the dizzyest height and topmost reach of religious error," in the claim of infallibility by her Patriarch, the Bishop of Rome; and that by the decrees of the late Vatican Council, eighty millions of Greek Christians were only schismatics before 1870, but then, suddenly, without changing their creed, they became heretics. This onslaught against historic Christianity, as well as Christian civilization, is only one instance of this church's efforts for absolute power, for less than which she has never rested content in any corner of God's earth for the last thousand years.

In view of these multifarious heresies and evils around and within, the Bishop asks:—Is this an age when the church may cease from warning every man and teaching every man in all wisdom? Is this a day when an educated ministry, rooted and built up in Christ, and established in the faith, are to turn their ambassadorship for Christ into the unmanly business of pleasing an audience?

He reminds us that Physical Science is in the flush and conceit of its youth, and so far as the promulgation of a creed is concerned, it has much need of the prayer to be delivered from its friends. He truly says:—"It is not Christianity but Science that has successfully overthrown and ground under the heel of its contempt more articles of its

faith once proclaimed as established, than the Christian creed ever had, most of which were supposed destructive of the Christian religion. And a vast number of the assumptions of scientists are, in the judgment of most men who have no theory to sustain, flights in dreamland or cloudland, pyramids built on the apex, generalizations, if that would be possible on one fact, chains with missing links. So that the church "that believeth will not make haste." Nor need the church make haste. Her creeds antedate Darwin and Huxley and Tyndal; her teaching had hard battles before Mr. Mill's atheistic father forced speculative unbelief on the son's mind and heart, or before Comte had invented so crazy and credulous an atheistic system for Mr. Mills to expound; her evidences were wrought out as long before the days of Strauss and Renan, as when Origen wrote his *Contra Celsum*, and Jerome combated the cultured Porphyry; and already multitudes of the armies of the enemy have been annihilated in the sea of oblivion. Nor must it be forgotten that it is very excusable in a venerable church like the Christian to be conservative of tried verities; while it may courteously ask the new teachers, "first to agree among themselves, and then each one to agree with himself of a few years ago." Ours would have been no teaching church possessing the slightest claim on the attention of mankind, had she made haste to adopt every new truth, so-called, in science, and had then tried to keep pace with science in rejecting them.

There are several other topics of general interest which the Bishop discusses, and to which we would have been glad to refer,—such as the brotherhood of the parish, the desirableness for deaconesses or sisters for church work, the authority of the church, the unsuitableness of solos and operatic music in worship, as well as that of "the great sermon full of the mighty speaker;" but we must defer the consideration of them to a future occasion.

CANON RYLE PREACHING IN SURPLICE AND STOLE.

Our Low Church friends in England are painfully exercised about the fact that their champion, the Rev. Canon Ryle, lately preached in Crothwaite Church, Keswick, in a surplice and stole, and that his sermon was in aid of the musical services of the church, and further, that the hymns used on the occasion were from "Hymns Ancient and Modern." The *Rock* says despondingly, "We cannot explain these things; all we can do is to heave a sigh and hold up our hands in utter amazement."

ECCLIASTICAL STORM IN CEYLON.

A serious disagreement has just occurred between the newly appointed Bishop Coplestone and the Missionaries of the Church Missionary Society in the island above named. It appears that the C. M. S. has maintained for the last

half century a staff of clergymen at the mission station in that island. These are in their own way zealous and faithful laborers, but have heretofore in their operations and arrangements, been but little subject to episcopal control, regarding themselves rather as under the direction of the home society than in charge of the Diocesan. It seems that for the sake of joining efforts with the Wesleyan, Baptist and Presbyterian preachers, our Missionaries have been accustomed to "sink their differences," as they term it—that is, in other words, to lay aside all distinctive Church teaching. This course of procedure could not easily find favour with a Bishop of Dr. Coplestone's school, especially as one of these "little differences" is the recognition of Episcopal authority. Soon after his arrival, he signified his intention of taking the mission station under his charge, and desired to be notified of any appointment to any spiritual office, lay or clerical, which might be made by the C. M. S. or by themselves. This unusual attempt at episcopal oversight was not very pleasantly regarded by the Missionaries. They first warmly protested against what they called the "interference" of the Bishop, and afterwards, encouraged by their own and non-conformist congregations, determined to resist his authority. The Bishop retaliated by withdrawing the licenses of twelve of these contumacious employees of the C. M. S. This extreme measure raised a terrible hubbub about his lordship's ears. Public sympathy was, of course, with the Missionaries, and the Bishop has to bear, as best he may, a perfect torrent of unmitigated abuse through the press. "High Church and Low Church as likely to mingle as oil and water"—"The outrageous exercise of the Bishop's power"—"No popery in the Church of England."—"Arbitrary proceedings of the boy Bishop"—"Persecution of the C. M. S. Missionaries in Ceylon"—are specimen headings of the articles which daily appear in the public journals on the subject. At the suggestion of the acting metropolitan, the licenses of the Missionaries have been returned, but the restoration of peace and harmony between the conflicting parties will not be so easily effected. The subject will doubtless come up for consideration before the C. M. S. at its next general meeting in October.

MR. GEORGE SMITH.

Many of our readers will understand something of the loss which Biblical Archaeology has sustained in the death of Mr. George Smith, the justly celebrated Assyriologist. The announcement has been received by Atlantic Cable, but no particulars are given. After many delays and hindrances, and after the experience of much vexation and disappointment, from the opposition of the Turkish Government, which is a standing obstacle to the advancement of literature and science, he had gone out from England on a third visit to Nineveh, for the purpose of exploring the ruins; his arrival there some time ago

was announced, and nothing more has been known of him, until a few days ago the news arrived of his death; from what cause, or where, is not stated.

Mr. Smith had been employed as curator of the British Museum; and notwithstanding some educational deficiencies, he manifested so great an amount of diligence and unconquerable determination in the pursuit of antiquarian knowledge, that he has laid us under very great obligations, by the discoveries he has made in ancient Assyrian lore. Layard, Loftus, and Rassam had dived into the mounds of Nimroud or Kalah, and Kouyunjik or Nineveh, and for twenty-six years the literati of Europe busied themselves over the materials they had secured. Thousands of fragments of broken clay tablets, inscribed with the mysterious cuneiform characters, which had formed the archives and library of Assur-bani-pal, or Sardanapalus, the son of Esarhaddon, had been raised to the surface, and brought to Europe by these explorers. Mr. George Smith, whose death we now lament, paid two visits to Nineveh in 1873-4, and added five thousand additional pieces to the twenty thousand dislocated documents which had been already received at the British Museum. He with others have been engaged for some years in joining these pieces together and deciphering the inscriptions, not one character of which was understood by any man living for the last two thousand years, until Grotefend made some lucky guesses on the subject about the year 1803. Thousands upon thousands more of these fragments still lie in Assyrian mounds, waiting to be exhumed by the spade and the pickaxe. The contents of the inscriptions are not more extraordinary than the documents themselves, which are the products of Assyrian kilns; for the public documents were burnt to preserve them. The letter, the history, the title deed, as well as lighter literature, such as the song or the fable, was cut in a lump of clay, in the form of a pin-cushion, a barrel shaped cylindroid, or hexagonal prism, and committed to the flames for perpetual preservation. The most remarkable of these documents as yet deciphered are the tablets of Izdubar, or the legends relating to the gods of the twelve signs of the Babylonian Zodiac, among which Mr. Smith discovered the celebrated account of the Deluge, the descent of Ishtar or Aphrodite to Hades, and her return to Heaven, with other records similar to the Mosaic accounts of the Creation and the Fall. Mr. Smith's last visit to Nineveh was for the purpose of discovering the fragments required to complete these accounts.

In addition to these, historical inscriptions have also been found, giving the annals of Assyria from the reign of Shalmaneser to the fall of Nineveh. They also mention seven contemporary Kings of Israel, the expedition of Sennacherib against Jerusalem, the submission of Gyges and the conquest of Egypt by Assur-bani-pal; also the succession of eponymous officers, by whose year of

office all deeds and events were dated from B. C. 908 to 650.

Much anxiety will be felt to know the circumstances attending Mr. Smith's death, as well as the nature and extent of any fresh discoveries he may have made.

PLAIN LECTURES ON THE
PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 11 continued.

Having considered the meaning of the two Greek words which our translators have indiscriminately rendered Hell, but which are quite distinct in the writings of the Evangelists themselves, we shall now consider what is meant by our Lord's descent into Hell, and our Scriptural authority for the doctrine.

The Hell here used is *Hades*, not *Ge-henna*. First, then the proof from Scripture that our Lord's human soul went down to *Hades* (Eph. iv. 9.) "Now that He ascended what is it but that He descended into the lower parts of the earth?" This *might* have meant, although have been difficult of proof, simply His burial, were it not that we have the powerful exposition of St. Peter to show differently.

In was in St. Peter's celebrated sermon when speaking, immediately after the descent of the Holy Ghost, he converted and baptised 8000 souls, Acts ii. 27-31. St. Peter here quotes from Ps. xvi., "Thou wilt not leave my soul in hell (*Hades*)" and the apostle explains it to his hearers that the psalmist "spake of the resurrection of Christ that His soul was not left in Hell (*Hades*)."

If it be necessary to add anything to this passage, we may remark that thus our Lord's promise to the thief, "This day thou shalt be with me in Paradise," proves clearly that Jesus Christ, and with Him the repentant forgiven robber, passed from the cross into the state of the souls of the dead, which, as has been shown, is called *Hades*, and rendered in English by the word *Hell*. It was, indeed, in that happy division of *Hades* called Paradise or Abraham's bosom, but still it was part of *Hades*.

We now consider.

The object (probable) of our Lord's descent to *Hades*. 1st. That He as perfect man as well as perfect God, might fulfil the conditions proper to human nature.

St. Peter says in his First Epistle, chap. iii. 18, 19:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing."

Now the word preach as here used does not necessarily convey the idea of urging repentance, on the contrary the word *ekeruxen* rather simply means proclaimed.

Even the angels seem not to be fully enlightened as to all the works of grace which God has done for man. It is not then improbable that the souls of departed patriarchs and saints should have had only partial knowledge of all that the Redeemer had obtained for them.

The whole passage is confessedly difficult. If much of Scripture were not thus difficult, there would not be so good an opportunity as we have afforded us for the exercise of Faith.

The general deduction of the early Fathers as well as of Divines of Reformation times, has been that our Lord descended to Hell (*Hades*), "the place of departed spirits," to proclaim to the souls there the final victory over death, and also to fulfil the death of man.

Let us conclude this portion of our Lecture on the Creed in the words of Bishop Pearson,—

"I give a full and undoubting assent to this:—That when all the sufferings of Christ were finished on the cross, and His soul was separated from His body, though His body were dead, yet His soul died not, yet it underwent the condition of the souls of such as die, and being He died in the similitude of a sinner, His soul went to the place where the souls of men are, and so did fully undergo the whole death of man; but because there was no sin in Him, and He had fully satisfied for the sins of others which He took upon Him, therefore as God suffered not His Holy one to see corruption, so He left not his soul in hell (*Hades*), and thereby gave sufficient security to all those who belong to Christ, of never coming under the power of Satan or suffering in the flames prepared for the Devil and his angels."

LECTURE No. 12.—*The third day He rose again.*—Reuniting His soul with His uncorrupted body, so as to be again perfect man, in respect to all the qualities that belong to sinners and unsuffering human nature.

Let us consider the witnesses of this glorious event—*The pious women*—(St. John xx. 17) "Mary, touch me not, for I am not yet ascended to my Father. . . Go to my brethren and say unto them, I ascend unto my Father and unto your Father, to my God and your God."—*The Apostles.* St. Luke xxiv. 50. "Even while He blessed them he parted from them, and while they beheld he was taken up, and a cloud received Him out of their sight." "To whom also (Acts i. 9) He showed himself alive after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God."—*The five hundred disciples.* (1st Cor. xv. 5, 6.) "That he was seen of Cephas, then of the twelve, and after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present."—*The Angels.* (Acts i. 10.) "Behold two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into heaven, shall so come

in like manner, as ye have seen him go into heaven."—*His enemies, the soldiers and Jewish priests.* The chief priests and pharisees went (St. Matt. xxvii. 66) and "made the sepulchre sure, sealing the stone and setting a watch," and when the angel of the Lord descended and rolled back the stone "for fear of him, the keepers did shake and become as dead men," and "the elders assembled and took counsel, and gave large money to the soldiers, saying, say ye, his disciples came by night and stole him away while we slept."

(To be Continued.)

CALENDAR.

- Sep. 17th.—*Fourteenth Sunday after Trinity.*
Lambert, Bp.
2 Kings ix; 2 Cor. ix.
" x. 1-32; St. Mark xiv. 1-27.
" xiii; St. Mark xiv. 1-27.
" 18th.—Dan. vii. 1-15; 2 Cor. x.
" vii. 15; St. Mark xiv. 27-58.
" 19th.—" ix. 1-20; 2 Cor. xi. 1-30.
" ix. 20; St. Mark xiv. 58.
" 20th.—*Fast.*
Dan. x. 1-20; 2 Cor. xi. 30-
xii. 14.
" xii. St. Mark xv. 1-
42.
" 21st.—*St. Matthew.*
1 Kings xix. 15; 2 Cor. xii.
14 and xiii.
1 Chron. xxix. 1-20; St. Mark
xv. 42 and xvi.
" 22nd.—Hosea ii. 14; Gal. i.
" iv. 1-18; St. Luke i.
1-26.
" 23rd.—" v. 8-vi. 7; Gal. ii.
" vii. 8; St. Luke i. 26-
57.

TO CORRESPONDENTS.—Extract of Sermon, I; Confirmation by the Bishop of Ontario; St. Jude's Brantford Harvest Festival, St. Matthias' Festival, next week.

ERRATA.—In our issue of the 31st ult., page 44, col. 1, line 24, for "one of the fathers," read "some of the fathers;" and col. 2, line 57, omit "not," and read "the church is in all ages the same." In the issue of the 7th inst., page 49, col. 1, for "B.C. 884," read "B.C. 894."

NOVA SCOTIA.

THE Amherst Rural Dean Chapter, met at Pugwash, August 15th and 16th. There were present the Rural Dean, Canon Townshend; Revs. J. A. Kaulback, Truro; Axford, Acadia Mines; Ball, Cumberland Mines; Downing, River John; Uniacke, Stewiacke; Moore, Pugwash.

The service on Tuesday evening was fairly well attended, addresses were delivered by the Rural Dean, explaining the working of the Amherst Lay Association, and recommending the formation of a similar one in Pugwash, and by the Rev. J. H. Axford on "The Church of England Temperance Society," of which it is proposed to establish a Provincial Branch in Pugwash.

The Wednesday morning service was well attended, and the number of the communicants surprised strangers and greatly comforted the Rector. The Rev. E. H. Ball preached an admirable sermon from "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge

of the glory of God in the face of JESUS CHRIST."

The business meeting considered various matters of much interest—The Itinerant Missionary scheme, the chief cry being "where can we find a man?" The strictness with which Baptismal Rubrics should be maintained, especially with regard to Sponsors. There was a discussion upon utter depravity, regeneration, conversion and renewing—and some useful talk about church building, painted windows, etc., etc. The Books from "Dr. Bray's Associates" having arrived, Canon Townshend kindly undertook charge of them, Mr. Moore having removed from Amherst where they are to remain. The special services to be prescribed by the Provincial Synod were also discussed. In the evening the Rural Dean preached a very earnest sermon on "Brotherly love," calculated to do an immense amount of good, if only accepted as one at least received it, saying "I took most of it to myself, sir."

The offertory was for Algoma." On Thursday, five of the clergy went to Wallace, and held service in St. Andrew's Church, Rev. J. A. Kaulbach teaching most winningly of the Kingdom of God upon earth, from St. Matt. vi. 33.

The next meeting was appointed to be held at River John on St. Luke's Day, Oct. 18th.—Halifax Ch. Chronicle.

FREDERICTON.

THE Lord Bishop of Fredericton, who is now visiting the northern part of his Diocese, on Sunday, 13th inst., administered the Rite of Confirmation to twenty-seven candidates, presented by the Rector in St. Mary's Church, at morning service. There was a large congregation present, and the occasion was a very interesting one. His Lordship delivered an address from Phil. i. 27, in the course of which he took occasion to express his satisfaction at the evidences he had seen and heard of the increasing interest of the people of the Church in its affairs, and the evident progress it was making in the Parish. He referred to the new school building in connection with St. Mary's (which he had visited) and said it was one calculated to reflect credit upon any congregation in the Province. On the same evening His Lordship administered the Rite of Confirmation at St. Andrew's Church, Newcastle. Eleven candidates were presented to the Bishop by the Priest in charge. The Chancel of the Church presented a beautiful appearance, the screen being decorated with light wreathings of evergreen white immortelles, and the altar being brilliantly lit, and adorned with many vases of choice flowers. The service was impressive and hearty, and in spite of the hot weather the church was filled. The Bishop preached a beautiful and appropriate sermon from Isaiah vi. 2, exhorting the people to greater reverence for holy places and things.

On Tuesday of the following week His Lordship, accompanied by Rev. Mr. Forsyth, Rector of Chatham, left Bushville at noon and proceeded to Derby via the South side of the river. He was joined at Cusheon's by the Rev. Mr. Prime, of Newcastle, and Rev. Mr. Cruden, of Derby, and before crossing the river, consecrated a graveyard at that place. Service was held in the Derby Church, commencing at 5 p.m., at which His Lordship confirmed six candidates. The party next day proceeded to Blackville where service was held at 11 a.m., quite a large congregation being present. Rev. Mr. Cruden, who has charge of the Blackville mission, presented thirteen candidates to the Bishop for Confirmation, and the Rite being administered, His Lordship preached from 2d Corinthians v. 14, "For the love of Christ constraineth us."

His Lordship returned to Bushville on Wednesday evening, and, having rested on Thursday, proceeded to Newcastle on Thursday afternoon accompanied by Rev. Mr. Forsyth and Rev. Canon Medley, Rector of Sussex, who, with Mrs. Medley, arrived early in the week, and were also the guests of Mr. and Mrs. Wilkinson. His Lordship held confirmation service in St. Mary's Church, Dalhousie, on Sunday morning last, at eleven o'clock. The neat little church presented a very beautiful appearance, the altar, font and chancel, being appropriately decorated with flowers. Twelve persons, young and old, received the sacred rite. The Bishop preached one of his impressive sermons, addressed particularly to the confirmed. The clergy present were Rev. Canon Medley, of Sussex, Rev. F. J. H. Brigstocke, of Trinity Church, St. John, and Rev. F. B. Crozier, the rector of the parish. In the evening the Rev. Mr. Brigstocke preached an eloquent sermon.

The visit of the Bishop has given great satisfaction to the little band of church people in Restigouche. The Bishop and party expect to remain at Dalhousie until next week. From Dalhousie His Lordship will proceed to Gloucester County, visiting Shippegan and other places, to which, we are informed, he will go in a steam yacht, owned by the Rev. Mr. Mathers, of Bathurst. He is to administer the Rite of Confirmation in Bathurst. His Lordship will then proceed to Bay du Vin, Richibucto, Moncton, and other points in Westmorland County.

ONTARIO.

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

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

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

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

Trenton, Aug. 28th, 1876.

THE Sunday School Picnic and Excursion of St. Mark's Church, Barriefield, took place on 30th August. The steamer *Geneva* conveyed them to Channel Grove, Simcoe Island. It went off very well.

THE Rev. Canon Tane of Bath, has gone to England, by the Allan steamer, for the benefit of his health, in company with Dr. Elkington of Brockville. We wish them a safe and pleasant voyage, and hope the Canon will return in the spring with renewed health.

THE Lord Bishop of Ontario, will D.V., hold an ordination in the Cathedral of St. George, Kingston, on the 29th September, the festival of St. Michael and All Angels. The new organ is now in place, and it is hoped the church will be quite ready by that time.

REV. H. E. PLEES has succeeded Mr. D. P. Merritt, now unattached, in the mission of Fitzroy and Torbolton. He has taken charge of one of the poorest missions in the Diocese of Ontario, at a time when it is distracted by internal dissension and perplexed by the eccentricities of its former missionary. May God prosper him in his work.

CATARAQUI.—A great interest and worthy pride is being taken in Christ's Church. During the past week the seventh memorial window has been placed in it, leaving but one window unoccupied by these graceful tributes to the memory of loved ones departed. The new window is an English one, from Spence, of Montreal, who does his work of erection in good style. It is erected by Miss Jane Herchmer, now in England, in memory of her father, the Rev. W. M. Herchmer, assistant minister of St. George's Cathedral, and one of Kingston's finest and wealthiest gentlemen. It is a beautiful piece of art—a representation of St. John the Baptist. Christ Church, though yet new, has the most artistic finish of any church in the diocese.

BROCKVILLE.—On Tuesday, September the 5th, the Bishop of Ontario laid the corner stone of Trinity Church, Brockville. The day dawned auspiciously, and continued fine, being neither too hot nor too cold, and the hearts of all were delighted with a most successful beginning to a much needed and great undertaking. It has been evident for some years, to even a casual observer, that the old church of St. Peter had become incapable of accommodating the members of the church, in Brockville, and for a long time the establishment of a chapel of ease, or the enlargement of the old church, were subjects for consideration. Many of those who lived in the west end of the town were desirous of having a church built in that quarter to accommodate the rapidly increasing population. In the summer of 1873 a subscription list was opened for the purpose of erecting a small chapel of ease, in connection with St. Peter's, at the west end of the town, but after about \$1100 had been subscribed by a few prominent gentlemen, the project fell through, as all were not agreed as to the advisability of such a building. On the Incumbency of St. Peter's becoming vacant, by the appointment of Canon Tane to the Rectory of Bath, the Bishop resolved to divide the old parish into two, and with this understanding Canon Mulock was appointed to St. Peter's. The people of West Brockville having expressed a wish to the Bishop to have the Rev. E. P. Crawford, then Incumbent of Hawksbury, appointed to the new parish the Bishop offered that gentleman the parish, which he immediately accepted.

The first services of the new parish were held in the Town Hall, on July 4th, 1875, and from the start the success of the new parish was most decided. During the past winter the site for a new church was obtained at a cost of \$1400, and plans chosen for a church, to cost in the neighborhood of \$18,000, and when the spring opened work was begun. The design, by Messrs. Hancock & Townshend of Toronto, is an exceedingly handsome one, and when completed, the church promises to be one of the handsomest in any town in Canada. It is pure Gothic in style, with considerable richness of detail. About three-fourths of the walls are already erected, so that all those who were present at the ceremonial of Tuesday could fairly judge of the style and future appearance of the church. One very striking feature is the rich contrast in the stone. The masonry is of excellently built rubble work, with a great deal of white stone to relieve the solid blue of the walls. The massive buttresses have carved caps of pure white stone, brought from the Lombard quarries near Smith's Falls, the arches, sills and bevelled jambs of the windows and tower door being of the same beautiful stone.

The ceremonial of laying the stone took place at 11 a.m. The procession, consisting of the choir and about twenty-four of

the clergy of the Diocese, preceding the Bishop, and followed by a number of people, started from the Town Hall at the time appointed, and proceeded to the site of the church. As the procession entered the front entrance of the building, the choir sang that beautiful and favorite hymn—"The Church's one Foundation," while the choir advanced to a large elevated platform in the north transept, and the Bishop and clergy proceeded to the north-east corner of the tower, where the corner-stone was to be laid. Here, the hymn being ended, the Bishop laid the stone with the usual solemn and impressive ceremonies. The stone, an exceedingly handsome block of Ohio stone, beautifully cut, and with the words, "Trinity Church, Sept. 5th 1876," on the inside face, was the gift of two young marble cutters who are members of the new parish. The usual coins and papers were deposited in the cavity cut in the stone, and after a second hymn—"O Lord of Hosts whose glory fills," etc.—had been sung, the Bishop gave a short address. In the course of his remarks, he said that about eighty churches had been built in the Diocese of Ontario since 1861, when he was consecrated to the Episcopate, but never had he taken part in any such ceremony with the same pleasurable emotions as he felt on the present occasion. Sixteen years ago it had been his wish to build a church in the west end of Brockville, as even then when he was Rector of Brockville such a building was beginning to be needed. However, though the subject had hung fire for so long a time, it might be in the end all for the best, as no such handsome structure would probably have been erected at that time, as he now saw this church would be. Another great pleasure that he had in connection with this work was that he had been able to appoint a Brockville man to the new parish, one whose career he had watched with interest, one of his own Sunday School boys when he was Rector, and one in whom he had every confidence. The undertaking was certainly a great one, and Mr. Crawford and the members of the Building Committee would need liberal aid from the members of the church in Brockville, in order to enable them to carry it to a successful termination, but he had always found the people of Brockville ready to respond liberally to his calls upon them when he lived here, and he had no doubt that the same spirit still existed. He then closed by praying heartily that the Lord would prosper the handiwork of his people, and wishing them good luck in the name of the Lord.

Immediately after the Bishop's address, the hymn "Christ is our corner-stone" was sung, while a collection was taken up to be laid upon the stone. About \$118 was realised; the ceremonial then closed with a prayer, the singing of the doxology, and the Bishop's benediction. The clergy and a large number of the people then adjourned to the Town Hall, where a most elaborate and delicious lunch was set, of which about 150 or 200 people partook. The tables were exquisitely decorated with fruit and flowers, and shone with silver and glass, while the viands were of the most recherche description. The waiting was attended to by a number of ladies of the congregation, who seemed to be well organized, from the perfect ease and regularity with which everything was done.

In the evening a most delightful amateur concert was given to a crowded house. Never was there seen in Brockville so large and respectable an audience, and the performers acquitted themselves admirably to the thorough satisfaction of all present. Thus closed one of the happiest

and most successful days we have ever known, and all who were concerned in the arrangements for the day must have felt the most entire satisfaction with the success which crowned their efforts.

MISSION BOARD.—The general meeting of the Mission Board of the Diocese of Ontario was held at the office of the Clerical Secretary, in the city of Kingston, on Wednesday, the 6th inst., at 10 o'clock. Present, the Lord Bishop of the Diocese, the Very Rev. Dean Lyster, the Ven. Archdeacon Lauder, M.A., Ottawa; Revs. Dr. Boswell, C. B. Pettit, M.A., Richmond; Canon Preston, M.A., Cornwall; J. J. Bogert, M.A., Napanee; J. W. Burke, B.A., Belleville; E. H. M. Baker, Carrying Place; C. P. Emery, Smith's Falls; Messrs. Dr. Henderson, Q.C., R. T. Walkem, Kingston; F. McAnnany, Belleville; James Shannon, Kingston; and E. Harrison, Belleville.

The proceedings were opened with prayer by the Ven. Archdeacon Parnell. This being the first meeting of the Board it became necessary to elect a Chairman for the year. On motion the Rev. Dr. Boswell was unanimously elected. The minutes of the previous meeting were read and adopted. An application for a grant from the mission of Lanark, which had been left over from a previous meeting, was taken up, and after some discussion a grant of \$400 was made. The Secretary read an account of the income and expenditure of the Board since last meeting as follows:

Synod Office, Kingston, Sept. 1, 1876.	
To the Chairman Board of Missions:	
Rev. Sir,—I beg to report the state of the Mission and Sustentation Funds to date to be as follows:	
MISSION FUND.	
By balance 1st May, 1876.....	\$125 37
By collections to date.....	2,185 24
By S. P. G. grant for quarter...	181 48
	\$2,492 09
To paid grants for quarter.....	\$2,162 50
To paid outfits—	
Rev. M. J. Poole.....	\$100
Rev. E. Scammell.....	100
Rev. A. Jarvis, gratuity.....	100
To paid balance of \$200 voted	
Rev. F. H. McKenzie... 190	
To Secretary's salary.....	40
To Archdeacon Parnell.....	25
	2,717 50
Debit balance.....	\$225 41
ALGOMA FUND.	
By collection	\$36 00
By debit balance 1st May, 1876.	65 15
	\$20 85
SUSTENTATION FUND.	
By balance 1st May, 1876.....	\$392 70
By interest	879 00
By offertory at Synod.....	81 85
	\$803 05
To paid share Secretary's salary	\$25
To Archdeacon Parnell.....	25
	50 00
	\$753 05
Amount invested	\$80,697 50
Cash	753 05

T. A. PARNELL, Clerical Secretary.

The case of Stirling, Frankford, &c., was taken up and fully discussed. A statement was made by the Bishop, going into the matter very fully, and saying he would license the Rev. Mr. Stephenson to Stirling, Marmora and Rawdon, and attach Frankford to Tronton. On motion a vote of \$200 for

one year was granted to the Mission of Stirling, as it will be re-arranged by the Bishop. A communication was read from the Rev. Saml. McMorine, applying for a grant to the Mission of Goulburn and Huntley, and giving particulars concerning the mission. The application was laid over until next meeting, it being understood that the Archdeacon would visit the parish and endeavor to urge upon the parishioners the propriety of their increasing their contributions to the support of their pastor. A communication was read from the Rev. Mr. Pollard, applying for a grant for Lower Town, Ottawa, and detailing the circumstances, which, in his opinion, would justify the Board in making a grant. The Bishop and Archdeacon Lauder spoke favorably of the field of operations spoken of by Mr. Pollard. The matter, however, was ordered to lie over until next meeting, in accordance with the rules. There being a feeling in favor of modifying the rule requiring applications for new grants to lay over until a succeeding meeting, a discussion took place thereupon, and a resolution was passed, giving the Board power, when two-thirds of the members consent, to act at once. It was resolved to re-consider the subject, after which a resolution was agreed to, postponing the question of a grant to Huntley until next meeting of the Board, when the Archdeacon is expected to report upon the matter. The Rev. Mr. Pollard's communication was again read and fully discussed, after which the resolution was passed voting a sum of \$300 to the Bishop in support of a missionary at Ottawa. The resolution having only been passed by a bare majority, the Bishop said he would not accept the grant. An application from the Rev. Mr. Nesbit for a grant for a travelling missionary on the Upper Ottawa was introduced, discussed, and laid over until next meeting. An application from the Rev. H. E. Pless, for a grant to Fitzroy Harbour was read, but could not be entertained owing to his being a commuted clergyman. Archdeacon Lauder brought forward the subject of the re-arrangement of several parishes, and asking for a grant of \$100 to the Mission of Bearbrook, which was granted. A grant of \$200 to the new mission of Bell's Corners, in the Township of Nepean, to take effect from the appointment of a clergyman, was passed unanimously. The consideration of the circumstances of the Mission of Landsdown were brought under the notice of the Board, from which it appeared to have been wrongly placed by the Classification Committee, and a resolution passed appropriating \$100 to aid in the payment of the salary of the Rev. Mr. Houston. On motion the Secretary was directed to procure a skeleton map of the diocese, and have the different parishes marked thereon. A resolution was passed directing the Archdeacons to prepare for the information of the Board a statistical report showing in detail the resources of the various parishes in the diocese, the number of church people in each mission as nearly as they can be ascertained, and such other information as may be necessary or useful in preparing a new classification of the missions. The Board adjourned at 1.30 p.m.

NIAGARA.

ORDINATION.—The Lord Bishop of Niagara will (D. V.) hold an ordination on Sept. 24th (the 15th Sunday after Trinity) in Christ's Church Cathedral, Hamilton. The examinations will take place in the Cathedral school house, commencing at 10 a.m., on the preceding Thursday. Candidates are requested to give notice to the undersigned without delay, and to come

provided with the usual testimonials. ALEX. DIXON B.A., Examining Chaplain. Rosehurst, Guelph, Aug. 16th, 1876.

THE second annual Harvest Home Festival, in connection with the Church of St. Luke's, Wellington Square, came off most successfully. Numbers of people attended from Hamilton and elsewhere, and by 4 o'clock there was a vast crowd on the grounds of the Brant House, which for the day was placed at the disposal of St. Luke's congregation. The band made the happy scene more lively by the beautiful airs which from time to time wafted on the breeze. The man walking across the rope was also another attraction. I must not forget to say that the day began with a solemn thanksgiving service in the church, which was entirely filled. The church was most tastefully decorated, and especially the Chancel arch, with the words "The earth is the Lord's and the fullness thereof," done in straw, most beautifully, and altogether the ladies deserve all the praise for the very effective way in which they decorated the little church. The Rev. gentlemen took part in the service, Rev. Mr. Francis read the prayers till end of Psalms, Rev. Canon Houston read 1st and 2nd lessons, and prayers up to the third collect. The Rev. Canon Worrell read the remaining prayers, and the Rev. P. L. Spencer gave out the hymns and led the choir, who sang well the appropriate hymns. The Rev. Rural Dean Osler, M.A., preached a feeling and effective discourse from the 22nd Chap. of Deut. verses 10 and part of 11. We noticed several other of the clergy upon the grounds and in the church, viz., Rev. Dr. Green, Rev. W. Belt, Rev. Mr. Whitcomb, and others of whom I could not find out the names. The Rev. P. L. Spencer must be congratulated on the very successful termination of this, the second annual festival of his church. We heard a good sum was raised but know not the exact amount.

ONE WHO WAS THERE.

[FROM AN OCCASIONAL CORRESPONDENT.]

DEAR MR. EDITOR,—Your correspondent had the pleasure yesterday of going into three churches on the mountain above Hamilton, viz.: In Barton and Glandford, to see how the services were conducted in comparison with the city churches. I must first of all mention that the Rev. G. A. Bull, M.A., is Rector of these Parishes and Rural Dean, and from what I have seen, I would say, may the day be far distant when Barton and Glandford shall see his face no more. The first church I visited was St. Paul's. It is made of brick, and outside looks well, with the exception of a pigeon hole box which covers the bell. If some other more shapely article could be got, it would be a great improvement. Inside it is good, except that it requires cleaning all over, the altar is satisfactory, with a Greek cross on it, and the east window is fair; the painting in some places requiring a little renewal, the furniture of the Chancel is well made, and effectively placed, the Reading Desk being well worthy of some of our city churches to copy, the Lectern and pulpit are also well executed. The morning service was taken by a lay reader, Mr. Radcliffe, Mr. Bull having to celebrate at St. George's. The text of the sermon was St. Matthew xvii. 21. "This kind goeth not out but by prayer and fasting." Notes were alone used in the delivery. The church was very well filled, and Mr. Foot, who very kindly played, made the organ sound well. Your correspondent visited St. Peter's, Barton, in the afternoon. This church is a very handsome one, everything both outside and inside being extremely chaste. It needs, however, the Archdeacon's eye to note that it also requires clean-

ing, which it so sadly needs. The east window here is very neat, the centre light showing a beautiful red cross, the Altar, Reading Desk, and Lectern are extremely well made and properly arranged, and also the seats for the Bishop and clergy look very ecclesiastical. I must not forget the font, which is of marble, being very handsome, and placed in its proper position, at the door of the church, Baptism giving us our first entrance into the church of God. The organ looks well, but it sounds nearly worn out; in fact a good cottage organ would be a great deal better; Mr. Foot again played. The service began with a hymn "All people that on earth do dwell," which was sung very well. The service was read by Mr. Radcliffe, the Rev. Mr. Bull reading the lessons, baptizing an infant, and preaching an excellent sermon about the harvest. At even I went to St. George's, which is a frame church, and inside is extremely pretty, and I may add extremely clean. I was very much pleased with it. Over a very nice altar was the text, "The Word was made flesh;" and over the door at the west end was "Holy, Holy, Holy, Lord God Almighty," and the text over the main arch looks very well. I must congratulate Mr. Bull on the nice appearance of this church, both in itself and the furniture, which often is so hideously ugly, but here, all seems to harmonize, and when the little church is filled, which it was on Sunday evening, it gives to the eye of a stranger (if I may so use the words), a most healthy appearance. The service began, with a hymn, which was sung by a strong choir very nicely. Miss Bull is the organist here, and very well indeed does she fulfil the duties of her office. Mr. Radcliffe said the prayers, Mr. Bull read the lessons, and preached such a sermon that does one great good to hear. The subject was "The Harvest," which was handled in such a way, that the people could not fail taking home something to think about, and to act on during the week. The last hymn was "Hark! Hark! my soul," which all joined in with great enthusiasm, and thus ended one of the best services I have attended for some time; and ever wishing this church all success, I am Mr. Editor, yours truly,

OCCASIONAL CORRESPONDENT.

THE Bishop of Niagara having appointed the following missionary meetings in his Diocese, and the following clergymen to attend them, as deputations, requests the attention of the Churchmen of the Diocese thereto:—

- Oakville, Monday, Oct. 2nd, 7 p.m.
Palermo, Tuesday, Oct. 3rd, 7 p.m.
Omaha, Wednesday, Oct. 4th, 7 p.m.
Thornby, Thursday, Oct. 5th, at 7 p.m.
Milton, Friday, Oct. 6th, 7 p.m.
Deputation—Ven. Archdeacon, Rev. W. S. Spiers.
Dundas, Monday, Oct. 2nd, 7 p.m.
Flamboro, Tuesday, Oct. 3rd, 7 p.m.
Sheffield, Wednesday, Oct. 4th, 3 p.m.
Rockton, " " " "
Copetown, Thursday, Oct. 5th, 3 p.m.
Ancaster, Thursday, Oct. 5th, 7 p.m.
St. Peter's, Barton, Friday, Oct. 6th, 7 p.m.
Deputation—Rev. Dr. Reed, Rev. C. E. Whitcombe.
St. George's, St. Catherines, Monday, Oct. 2nd, 7 p.m.
Merritton, Tuesday, Oct. 3rd, 7 p.m.
Thorold, Wednesday, Oct. 4th, 7 p.m.
Port Robinson, Thursday, 5th, 7 p.m.
Fort Hill, Friday, Oct. 6th, 3 p.m.
Welland, " " " "
Deputation—Rev. C. E. Thomson and Rev. S. Houston.
Port Colborne, Monday, Oct. 2nd, 7 p.m.
Marshville, Tuesday, Oct. 3rd, 7 p.m.
Dunnville, Wednesday, Oct. 4th, 7 p.m.
Cayuga, Thursday, Oct. 5th, 7 p.m.
York, Friday, Oct. 6th, 7 p.m.
Deputation—Rev. E. J. Fessenden and Rev. W. Percy Smith.
Niagara, Monday, Oct. 23rd, 7 p.m.
Queenston, Tuesday, Oct. 24th, 7 p.m.
Virgil, Wednesday, Oct. 25th, 3 p.m.
Grantham, Wednesday, Oct. 25th, 7 p.m.

- Port Dalhousie, Thursday, Oct. 26th, 7 p.m.
Jordan, Friday, Oct. 27th, 3 p.m.
Christ Ch., St. Catherines, Friday, Oct. 27th, 7 p.m.
Deputation—Rev. J. B. Worrell, Rev. Wm. Belt.
Lowville, Monday, Oct. 23rd, 7 p.m.
Nassagawa, Tuesday, Oct. 24th, 2 p.m.
Carlisle, Tuesday, Oct. 24th, 7 p.m.
Plain's Church, Wednesday, Oct. 25th, 3 p.m.
Waterdown, Wednesday, Oct. 25th, 7 p.m.
Wellington Square, Thursday, Oct. 26th, 7 p.m.
Nelson, Friday, Oct. 27th, 7 p.m.
Deputation—Rev. W. J. McKenzie, Rev. H. L. Yewens.
Drummondville, Monday, Oct. 30th, 7 p.m.
Stamford, Tuesday, Oct. 31st, 7 p.m.
Clifton, Wednesday, Nov. 1st, 7 p.m.
Chippawa, Thursday, Nov. 2nd, 7 p.m.
Bertie, Friday, Nov. 3rd, 2 p.m.
Fort Erie, " " " "
Deputation—Rev. Geo. A. Bull, Rev. T. T. Roberts.
Caledonia, Monday, Oct. 30th, 7 p.m.
Hagersville, Tuesday, Oct. 31st, 7 p.m.
Nanticoke, Wednesday, Nov. 1st, 7 p.m.
Cheapside, Thursday, Nov. 2nd, 7 p.m.
Jarvis, Friday, Nov. 3rd, 7 p.m.
Deputation—Ven. Archdeacon and Rev. T. Gribble.
Glandford, Monday, Oct. 30th, 7 p.m.
St. George's, Barton, Tuesday, Oct. 31st, 7 p.m.
Woodburn, Wednesday, Nov. 1st, 7 p.m.
Tappletown, Thursday, Nov. 2nd, 2 p.m.
Stoney Creek, " " " "
Grimsby, Friday, Nov. 3rd, 7 p.m.
Deputation—Rev. J. Bell Worrell and Rev. H. L. Yewens.
Georgetown, Monday, Oct. 30th, 7 p.m.
Stewarttown, Tuesday, Oct. 31st, 3 p.m.
Norval, " " " "
Acton, Wednesday, Nov. 1st, 7 p.m.
Ascension, Eramosa, Thursday, Nov. 2nd, 3 p.m.
Rockwood, Thursday, Nov. 2nd, 7 p.m.
Deputation—Revs. F. L. Osler and S. Houston.

As the mission fund of the Diocese is very low, and unless larger sums are contributed to that fund this year, than were contributed last year, the Mission Board will be compelled either to reduce the number of missions or to reduce the grants to the Missions, neither of which can be done without serious injury to the cause, the Bishop earnestly requests his brethren of the clergy, to use every exertion possible, to secure a good attendance at the above meetings. In order thereto he would suggest that they should avail themselves of every opportunity, in their daily intercourse with their people, to bring this important subject before them; and specially would he recommend them to have sermons preached in their churches on the subject of Missions the Sunday before the meetings are to be held; either by themselves or by clerical neighbours, with whom they could exchange for that purpose. The Bishop also requests the churchwardens to see that the churches are duly prepared for the meetings, the clergy to invite their clerical neighbours to attend the meeting, to assist the deputations if need be, and he would request the clergy and churchwardens to make such arrangements for conveying the deputations from place to place, as will save the mission fund as far as possible. By order, J. J. MASON, Sec.-Treas. Hamilton, Aug. 31, 1876.

THE sixth annual Harvest Festival, in connection with Christ Church, West Flamboro', came off on Thursday, 31st August, and was a thorough success. Your present correspondent must in some small way relate all that went on. First of all there was service at the church at 1.30 p.m., and I must first call attention to the altar, which was covered with the most beautiful fruit of all sorts, placed with great taste so as to give a good effect, and also, there were three beautiful vases of flowers, which gave a very nice look to the Holy Table, and the scent of which filled the whole sanctuary. In the middle panel of the window was the sacred monogram I.H.S., in blue, which presented a fine appearance. The Altar rails were twined with cedar and oats, very prettily, and also two vases of flowers stood on the side of

each rail, the panels of the pulpit were filled in with pretty devices in cedar, oats and berries, and on the step of the pulpit was a vase filled with lovely ferns and flowers. The Reading Desk was decorated very much like the Pulpit, and looked lovely. Round the church were the following texts, which were very appropriate to the occasion: "The earth is the Lord's and the fulness thereof," "The Harvest truly is plenteous, but the labourers are few," "Praise ye the Lord, give thanks unto the Lord," "All good gifts around us are sent from Heaven above," "Then thank the Lord, oh, thank the Lord for all His love;" over the Chancel arch was, "Bless the Lord all ye his works." At the west end was a beautiful red Greek cross and crown. The whole church was festooned all around, which did great credit to all concerned in this holy work, namely, sanctifying the efforts of their hands and labours to the honour of God and His house of prayer, and I think it is only right to give honor to whom honor is due, and the Rev. Rural Dean Osler, M.A., Rector of the church, has to thank especially for this work of love, the Miss Kievels and other ladies, for their unflagging zeal in decorating the pretty little church of Flamboro' in such a remarkably appropriate and tasty way. I must not forget the Font, which had a lovely lily in it floating, and the stone pedestal on which it stood was most admirably arrayed with flowers, ferns, etc. The font itself is from 800 to 900 years old, and is from some old church which was built in Cornwall, England, and the Taw on which it stands is an old heathen relic, and thus the one which was made for the worship of idols, is at last made to serve in the temple, not of Diana of the Ephesians, but in the temple of the one true God, and this old heathen relic supports the old British font which has had the sacramental water of baptism, who knows how often in it. The Rev. Mr. Osler, when on a trip to England, brought it out and placed it in this church on his return to Canada. The service began at 1.30 p.m., the Rev. the Rector reading the prayers and lessons, and the Rev. W. S. Spiers, of Christ Church Cathedral, Hamilton, preached a most impressive sermon from Psalm xcii. verse 1, "It is a good thing to give thanks unto the Lord." The words which fell from the Rev. gentleman, kept the wrapt attention of the congregation, and with the benediction from the Rector, this nice service ended. The singing appeared hearty, and the hymns well chosen, and both the organist, who is Mr. Richard Humphreys, and choir, seem to feel the rich worded hymns they were singing. I think a better organ of more tone and force would greatly improve the songs of praise offered in this church. After service all repaired to a large grove where all sorts of games were going on. I must not forget the lunch, which was an extremely nice one, and all seemed satisfied, and while our inward man was being refreshed, the strains of a band of music wafted on the air, which greatly added to the enjoyment of the affair, and although there were not so many at the festival this year as last, owing no doubt to the extreme heat and dust, yet all who did go seemed very much pleased, and will no doubt return home with a happy mind, after commemorating this noble festival to thank God for all good gifts around us, and to remind the people that God's word has come true, when he said, "Seed time and harvest, and summer and winter shall not cease. Very truly yours, R. S. R.

TORONTO.

The Lord Bishop of Toronto will hold (D. V.) his Annual Ordination in St. John's

Church, Peterboro', on Sunday, October 15.

The examination of candidates for both Priest's and Deacon's Orders, will take place in St. Peter's School-house, Cobourg, beginning on Wednesday, Oct. 11, at 9.30 a. m.

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

WALTER STENNETT, M.A.,
Examining Chaplain.

Cobourg, July 26, 1876.

REV. MR. MUSSEN, late rector of Christ Church, Clifton, Diocese of Niagara, has been appointed rector of Lakefield parish by the Bishop of Toronto.

On the 24th ult., while the Sunday School Pic-nic was going on in Medd's Grove, Millbrook, and the Rev. Mr. Allen and all his family were absent except Miss McClellan and the servant girl, the parsonage took fire. Fortunately the damage only amounted to \$50. Mr. Allen feels gratified to a kind providence that the result was no worse, and also expresses his thankfulness to the public for their promptness in extinguishing the fire, and their endeavor to save his property.

MARKHAM.—A Garden Party was held at the residence of John Reesor, Esq., on Wednesday, August 30th, by the ladies of Grace Church. Among the amusements were croquet, swings, and music by the Markham Brass Band, and some of the visitors on the piano and organ. Socially it was a great success. The grounds were beautifully illuminated with Chinese lanterns in the evening.

Mrs. H. Speight, organist of Grace Church for many years, and Mr. John Anthony, leader of the choir, were presented with a token of the appreciation in which their services are held by the congregation, in the shape of a beautiful cake basket, and a handsome silver mounted cane, respectively. So bountifully had the ladies provided, that provisions enough for a social remained over, which was held at R. Armstrong's, Esq., on Friday evening, September 1st, and was well attended.

The proceeds of the two entertainments, after deducting all expenses, was sixty-eight dollars (\$68), which will be devoted towards the purchase of a new organ.

ST. PHILLIP'S, TORONTO.—A very successful and enjoyable *fete* took place last evening at the residence of Mr. Philip Brown, on Bathurst street. Just a year ago His Lordship, the Bishop of Toronto, set apart a new parish, which was named St. Phillip's, a site for a church having been procured at the south-west corner of Spadina avenue and St. Patrick street. Although established so short a time, a large congregation has been already formed and a very beautiful chapel school-house has been built, in which service is held for the present. As may be expected at the outset, large liabilities have been incurred, there being a debt of \$5,000 on the land and the building, which it is hoped will be liquidated by the efforts of the congregation before another anniversary is reached. It may be mentioned that there is no endowment to the new parish, every expense having to be met from the weekly offertories, and donations from any of our wealthy citizens will, we are sure, be acceptable and be gratefully accepted. As a means of assisting to raise funds for this object of freeing the church from debt, Mr. Brown very kindly placed his beautiful grounds at the service of the congregation, and it is needless to say that every preparation had been made to welcome his

friends and visitors. The extensive grounds were most brilliantly illuminated, under the superintendence of Mr. H. Piper, and the Chinese lanterns, with their brilliant and variegated colors, hanging to the trees, made the place like a veritable fairy land, and the effect was heightened and added to by the brilliant toilettes of the ladies. Tents were erected in all directions, and the refreshment marquee and flower tent were, of course, centres of attraction during the evening. The following ladies presided over the dainties, edible and floral, and through their exertions quite a respectable amount was obtained:—Mrs. Gzowski, jr., Mrs. Griffith, Mrs. G. Evans, Mrs. Jones, the Misses Windealt, Mrs. Moxon, Miss Noble, Mrs. Aird, Miss Roberts, the Misses Stovin, the Misses Lamprey, Miss Haughton, the Misses Griffith, Mrs. and the Misses Denison, Mrs. E. Browne, Miss Freshfield. The band of the Field Battery played some very choice pieces, and during the evening several glees were sung with charming effect. Between three and four hundred were present, including His Worship, Mayor Morrison, Col. Denison and other prominent citizens, and no doubt considerable benefit will result. The Rev. Mr. Moxon was most active in promoting the comfort and enjoyment of his parishioners, and the 7th Sept., 1876, will long be looked upon as a red letter day by the congregation of St. Phillips'.

HURON.

REV. J. R. JONES, Incumbent of the Mission of Mooretown and Cornuna, has received an appointment to the Incumbency of St. George's, Belleville, in the Diocese of Ontario, and has resigned his connection with Huron. Mr. Jones received his collegiate education in Huron College, and was ordained by the Bishop of Helmuth.

ST. JAMES', WESMINSTER.—The vestry of St. James' have held a special meeting, relative to the proposed building of the new church. Such a church as they require will cost \$8,000, the greater part of which must be raised outside of the congregation. They have however made a beginning. The subscription now amounts to \$2,600.

CARTWRIGHT.—In this parish a new church, St. John's, has been built and opened for Divine worship. At the opening services the Rector, Rev. J. Creighton, was assisted by Rev. Mr. Allen, Rural Dean, and by Rev. W. Logan of Lucas. The congregations at morning and evening services were very large. The church is designed to accommodate 250 people, and cost the congregation \$4,000.

THE DEANERIES OF NORTH AND SOUTH MIDDLESEX.—A union meeting of these Deaneries was held at Muncey, Indian Reserve. Present: Rural Deans Smith and Logan, Revs. E. E. Newman, N. P. Chase, E. Davis, W. H. Tilley, and Rev. S. W. Torquay, England. In the afternoon they went to Zion Church, Oneida, and partook of a feast that their Indian friends had provided for them in a bower erected by them close to the church. This was followed by singing in the church by the Indian choir, and addresses from several of the clergy.

THE Lord Bishop of the Diocese has returned from his visit to England. There awaits him work, such as none but a Bishop can do. He has to pay Episcopal visits to several parishes, as there have been classes prepared for confirmation. The new church in Petersville is to be opened for divine service as soon as he can make it convenient to attend. He arrived on the 6th inst.

accompanied by Mr. Helmuth and son, who had gone with him to England. Miss Innes, daughter of Rev. Canon Innes, of St. Paul's, and Rev. Canon Hincks, of Ingersoll, who had also been on a visit to the home country, accompanied him on his return by the *Polynesian*.

HURON AND SASKATCHEWAN.—The Lord Bishop of Saskatchewan, in a letter of August 17th, gives a list of contributions toward the mission work in his Diocese, received during his last visit to this city, the scene of his early ministerial labours. The total receipts amounted to \$502.59. Of this \$341 were private contributions. The collections in the city churches were as follows: St. Paul's, \$115; Chapter House, \$26.59; Cronyn Memorial Church, \$30. It is pleasant to have to record such instances of Christian liberality for a Bishop in the far North-west, where is such need of means to carry on this Home missionary work of the Diocese, and now especially when the financial depression is so severely felt by all classes.

(FROM OUR OWN CORRESPONDENT.)

THE ELEVENTH SUNDAY AFTER TRINITY, AT ST. PAUL'S, LONDON, ONT.—Nothing new in doctrine, in prayer or thanksgiving! The same doctrines taught from day to day in this New World! nothing of modern discovery or invention, imported by this preacher from the Old World! The one book, one church, one belief!—of this we had another demonstration. Last Sunday in our *St. Paul's* a clergyman from the church in England, officiated at morning service, and preached from the text in St. Paul's Epistle to the Ephesians, "Giving thanks always, for all things unto God, and the Father in the name of our Lord Jesus Christ."

Giving thanks always, said the preacher, for all things, for trials and affliction, as for prosperity, and manifest blessings. How well are the words of the Apostle manifested in his life. At all times, in the darkest hours of his eventful life we may picture to ourselves, his countenance illuminated by the spirit of thanksgiving. The hope that sustained him is the hope for all, and by all there is due a more general debt of gratitude—a debt not to be paid by mere words, by the offering of the lips—but to be shown in all things, to Him who declares his almighty power chiefly in showing mercy and pity. The object of our gratitude is God, our Father, our Creator. We are to thank him for our creation, our preservation, and all the blessings of this life; but above all for our own redemption, and the hope he hath given us in our Lord and Saviour; for the creation of all things good, this world in all its beauty as it was at its creation, when he saw that all were good, ere sin marred its beauty—to thank Him who sustains all things by his power—in whom we live, and move, and have our being—above all, for the redemption of the world by our Lord Jesus Christ, from sin and everlasting misery, and gave unto us the full assurance of hope in exchange for fear and misery. God became to us a very present Saviour—Immanuel—God dwelling with man. Through Christ and Christ alone, we have access to God the Father. Through Him may we be said to be raised to God, Him who saith of himself, I am the way and the truth and the life. God so loved us that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. He is ever with His people. We have the witness within ourselves of the truths of the religion of the Bible. Ours is a religion of facts, it is a power against scepticism that all the wiles of scientists cannot overthrow. The death of martyrs,

are a testimony that cannot be gainsayed. Even within our own days we have witnesses to the power of faith.

In this manner did the preacher, from the old church in that old Christian land, speak of Christian faith and thanksgiving; and while speaking "from the abundance of the heart," on the old familiar theme, held enchained every mind in the large congregation. He then adduced the testimony of martyrs of olden and modern times, graphically depicting the martyrdom of Christian converts in Madagascar, and also the less known testimony of suffering and dying believers in Christian lands, exemplifying it by his own experience among the most wretched in old London.

SASKATCHEWAN.

THE *London Free Press* publishes a letter from the Bishop of Saskatchewan, acknowledging contributions collected in London last June. Bishop McLean, in his letter, which is dated St. Andrew's, Manitoba, August 17, says:—A portion of the money will be devoted to the work of training native helpers. I have not at present the means, either of procuring buildings for a training school or college, or for providing permanent incomes for tutors, but the best temporary arrangements that may be in my power will be made to carry on this important work on a small scale in the meantime. There is a great work yet to do among the heathen Indian of the Saskatchewan, and it cannot be done without the aid of trained native agency. The European or Canadian missionary requires the assistance of one who knows not only the language, but also the habits of thought of the people. To provide him with such a helper we must have the means of training some of the most promising of the natives themselves. It is with this end in view that I wish to see a "Training School for Native Helpers" established in my diocese without delay. The most suitable locality will be at Battleford, the new town at Battle River, on the north branch of the Saskatchewan, which is to be the headquarters of the Government of the North-west Territories. The course of training at the school would be so arranged as to prepare native candidates to act as school-masters, interpreters, catechists, and, eventually, in the most suitable cases, as ordained missionaries. In the course of the next few months I hope I may be able to arrange for a suitable site for the training school at Battleford. It will then be necessary to make an appeal to the members of our Church in the Dominion, and, if need be, eventually to the Church in England, for means to erect the buildings, and to provide a moderate endowment for the support of tutors. From the kind sympathy already shown for the necessities of my vast diocese, and especially from the liberal and hearty response made by so many of the leading citizens of Toronto, I am induced to hope that this institution, so urgently required in the interests of the Indians of Saskatchewan, may be established by Canadian funds. Your own able and esteemed bishop showed how thoroughly alive he is to the missionary responsibilities of the Canadian Church in reference to the Indians of the North-west, by the earnest appeal he made to his clergy last June to aid in furthering the mission work of my diocese. Our furniture is packed up, and will be sent off by carts on Saturday for Prince Albert Settlement. We ourselves start on Tuesday next by covered wagon for the prairie journey of 600 miles. My address for the present will be Prince Albert Settlement, Fort Carlton, North-west Territories.

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

The Editor of the DOMINION CHURCHMAN.

SIR,—Permit me to say that in publishing those excellent papers on the Collect and Scriptures, for each Sunday, you are depriving us poor country parsons of one most important means of producing sermons. Many of us are old-fashioned enough to believe that we can best build up our people in Christian faith and duty, by following the indications the Church gives of her method of instruction, by the selection of the Lessons, Collect, Epistle and Gospel. Last Sunday I was chagrined to find, on taking up your paper after evening service, that you had anticipated my evening sermon, and taught your readers in my parish just what I had been teaching them. There was some pleasure in the fact that the teaching in paper and sermon was identical; it made me feel like the old Indian who said that in the course of a long life he had always observed that the wise men agreed with him—but at the same time, there was an obvious inconvenience about it. Yours truly,
E. W. B.

THE CATHEDRAL, HAMILTON, ONTARIO.

Editor of the DOMINION CHURCHMAN.

SIR,—A copy of your excellent paper, dated August 31st, has been sent to me by some friend. In it I observe an article from a correspondent alluding to this church, and the mode of conducting services. I thank your correspondent for the flattering mention of myself, but there are two points in reference to the cathedral which I wish to amend. The Bishop's throne is made of chestnut, not "oak;" so also, is the Dean's stall. The offerings are received, not in a "brass alms dish," but in one of "burnished gold." Anything made of brass would seem to me to be out of place in a cathedral, especially the vessel in which the free will offerings of the people are received, to be placed upon the Holy Table. I think the donor of the alms basin would not consider it any compliment to have his gift designated as "brass."

Apologizing for troubling you with this communication, I remain, yours very respectfully,
W. S. SPEIRS,
Asst. Minister.

Sept. 2nd, 1876.

TABLE OR ALTAR.

SIR,—Permit me to reply to a second communication under the above heading in your issue of 24th August. When an illogical argument is publicly put forth, it is any one's right, I might almost say duty, in the interest of truth, to show it up, and I protest against being called very uncourteous and unjust, for doing so. Your correspondent congratulates himself that only a technical answer has been given to his argument. Any one else would know that whatever is built up on the foundation of a fallacious syllogism, is like an edifice erected upon shifting sand. I am surprised that any intelligent person would quote such a hackneyed newspaper phrase as the following, in support of the propriety of using the word altar as applicable to anything in our churches:—"The bridegroom leading his bride to the altar." There is a lapsus here, for it was formerly written "hymeneal altar," and is nothing more than an old heathen expression "still in vogue," and now used figuratively.

On looking back at the original statement we find the following:—"Low church minor premiss—the terms table and altar are incompatible. High Church minor premiss,—The terms table and altar are syn-

onymous." These propositions being thus contrasted, who would suppose that two words were accidentally omitted from either or both? It was evidently not omitted in the first, for he quotes from the Belleville paper "there is a marked difference between a table and an altar." If, then, the words "the Lord's" should have appeared in the High Church premiss, the two propositions are not properly compared or contrasted, and there is no parallel, no point, no force in the argument. But to take up the new reasoning—"Every structure on which sacrifices are celebrated is both altar and Lord's table. The Eucharist is a sacrifice; therefore the structure on which the Eucharist is celebrated, is both altar and Lord's table." The word "celebrated" is here misapplied—sacrifices are not celebrated, they are offered. If the first of these propositions is true, then the structures on which sacrifices were offered to Jupiter and other heathen gods, were both altars and Lord's tables. I suppose, then, this premiss will be admitted to be incorrect. I could proceed to show the other to be untenable likewise, but when one is disproved the conclusion fails. But I need not have gone so far as to disprove either, for the argument in its present shape contains no middle term, which is the subject of a universal, or the predicate of a negative, consequently, by the rules of logic, no conclusion can be deduced from the premises. When your correspondent succeeds in getting his syllogism into proper logical form, I will undertake again to show it to be untenable and inconclusive, for I contend that he cannot make one with the conclusion above quoted, which shall be both logically formed and tenable.

M. S.

ACKNOWLEDGMENT.

The following has been sent to us for insertion:—

NEWCASTLE, Sept. 8, 1876.

DEAR SIR,—In the DOMINION CHURCHMAN I notice an appeal from Mr. Crompton, the curate in charge of St. Mary's Lake Mission, Algoma, for the sum of fifty dollars, which he desires, to complete the church there, and as I think all donations should go through the church when there is any committee formed for the purpose, and as the Society of which you are the head was formed for the purpose of being the channel through which money might be sent to those missions, I take the liberty of enclosing to you fifty dollars for him, trusting that it will be forwarded at once, on the principle *bis dat qui dat cito*.

I am, dear sir, yours truly,
NED FARNCOMB.

The Rev. S. GIVINS, Toronto.

IRELAND.

THE *Mail* states that the last public duty performed by the lamented Dr. Butcher, late Bishop of Meath, was the consecration of a new military cemetery; and that it was observed by several that the Bishop, who was bare-headed, appeared to suffer much from the rays of the sun on an exceedingly hot day.

THE Cathedral of Tuam has been for years past in process of re-building, the work being much impeded by the want of the very modest sums required. Another printed appeal—and it is to be hoped the final one—has now been put forward by Dean Seymour, headed by an engraving of the picturesque new cathedral, in which he states that only £500 is now required to complete the really interesting work. There ought to be no difficulty in raising so small a sum, and there would be none but for the comparative scarcity of affluent Protestants

in the west of Ireland, and for the number of calls upon their liberality in these days of disestablishment and of ecclesiastical self-help. The Churchmen of the county of Clare and its vicinity are forcibly requested to build a new church at Lisdoonvarna—the Irish Buxton—where the existing edifice is of the scantiest dimensions, and where new hotels are rising up each year as the place grows in repute with the medical faculty. It is certainly unreasonable that a spa, which attracts more than a thousand visitors at any one time of summer, should only exhibit a church of the dimensions of an ordinary drawing-room. The July number of the *Irish Ecclesiastical Gazette* contains notes of improvements, made or in contemplation, in several churches. In the diocese of Armagh, the high pews are being swept away from the church of Keady, and a variety of improvements effected in wood, stone, and marble. At Clogher, it is intended during the summer to place a new and complete peal of bells in the tower of the cathedral. Large additions have been made at the Church of St. Philip, Belfast; and at Holywood, new parochial schools are to be immediately built at a cost of £1,300. In the diocese of Dublin, the items of this kind relate chiefly to organs. In two of the churches new organs are in the course of erection; and in Christ Church the fine organ, which was taken to pieces before the re-construction, is to be carefully re-erected in a suitable position. It was always regarded as one of the best instruments in Ireland.

UNITED STATES.

DURING the present discussion of the Indian question, the following account of the ordination of two Indian natives will be read with unusual interest. On Wednesday, the 19th of July, Bishop Whipple arrived at White Earth Indian Reservation, on his annual summer visitation. He was accompanied by the Rev. Dr. Knickerbocker, Dean of the Northern Convocation, the Rev. F. R. Millspaugh, of Brainerd, and the Rev. S. D. Hinnan, missionary of the Dakotas. Proceeding immediately to the church, an overflowing congregation of Indians and mixed bloods was found assembled, and, after the usual service, thirty-five persons received the rite of confirmation. Some of these were white men who have married into the Chippewa nation, some were mixed bloods, but the great majority were full-blooded Indians. Two more were confirmed next day, making thirty-seven in all at this visitation. Immediately after the service the congregation assembled under the grove of oaks in front of the church, and there, with the Bishop and clergy, partook of the annual parish feast which the Bishop gives them. This over, the Bishop and clergy proceeded to the examination of two of the Indian candidates for Holy Orders, Samuel Madison and Fred Smith, whose Indian names are respectively, Nabiquan, The Ship; and Ka-da-wa-bi-de, He who has a want in his teeth. The Bishop invited the principal chiefs of the Indians to be present, that they might be satisfied as to the proficiency of these young men in their studies, and as to their fitness for ordination. The United States Indian Agent and the lady in charge of the hospital were also present. The examination was conducted in the Chippewa language, although both the young men understood English, in order to give the chiefs present an opportunity to understand what was said. The questions were asked principally by the Bishop, but the Rev. Dr. Knickerbocker, and the Rev. Messrs. Hinman and Millspaugh also took part.

The young men were examined in the

Old Testament, in the principal events recorded from the beginning of Genesis to the captivity, and afterward in the New Testament, both as to doctrine and historical facts, and finally, in the Prayer Book. They answered well, so as to excite the admiration of the Bishop and visiting clergy. One of the clergy said the answers were as good as one would hear in Seabury Hall, whereupon another, the Rev. Dr. Knickerbocker, laughingly suggested to move Seabury Hall up to Little Earth. We mention these facts to encourage the friends of the Indians, by letting them see that it is no small advance in knowledge of the Christian religion which these Indian young men are capable of making. When they began their studies a little over two years ago, they could barely read a little in English, and some of them not at all in Chippewa; they were almost totally ignorant of the Scriptures, and of any other useful knowledge, yet they passed an examination which the Bishop called wonderful. Particularly in the interpretation of Scripture, and in seizing its hidden spiritual meaning, these Indian young men excel. After having listened for years to the exposition of Scripture of young men trained in Yale and Harvard and other colleges of the country—young men supplied, too, with commentaries and helps of every kind, and with trained, disciplined minds, accustomed to study from their earliest years; contrasting their expositions with those of these Indian young men, which we have heard from them during the two years, young men some of whom three years ago did not even know their letters, and without helps of any kind—we have no hesitation in saying that the latter are far superior.

On the next day, July 20th, the Bishop ordained these two young men to the Diaconate, the Rev. J. J. Enmegabowh presenting them, and the Bishop himself delivering the address. He reminded them of the great honor conferred upon them, in that they were the second and third Ojibways who had ever been admitted to that dignity within the United States, their presenter having been the first. The Indian congregation watched with breathless interest the investiture of two of their own number with this dignity. Afterward nearly a hundred partook of the Holy Communion.

One of the young men, Fred Smith, becomes assistant to the Rev. J. J. Enmegabowh, and the other takes charge of two new settlements of Indians on Wild Rice river, twenty miles from White Earth.

As sin darkens the mind and hardens the heart, it should be hated cordially and forsaken utterly.—Rom. iv. 9.

It is said that on Saturday Grace church building, Elm street, Toronto, was sold by the trustees to the Reformed Episcopal Church, the latter to pay off all mortgages and repay the sums subscribed by the original contributors.—*Mail*.

A MARRIED man falling into misfortune is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and retrieved by domestic endearments, and his self-respect kept alive by finding that, although all abroad be darkness and humiliation, yet there is a little world of love at home over which he is a monarch.—*Jeremy Taylor*.

THERE is much in the expression of the poet: "Guard well your thoughts: your thoughts are heard in heaven." Our musings and meditations, all our fitting emotions and thoughts, of which men know nothing—these are fully understood in the world above. How careful should we be to think only that which is good, and of which we will be willing to give an account.

THE BRIDGE BETWEEN.

CHAPTER XXVI.—AN EVENTFUL EVENING.

It was indeed a happy day for the Woodwards on which they returned to the dear old house at Hampstead. The old sweet smile (which she had bestowed on Netta) came back to Mrs. Woodward's kind face, and Mr. Woodward recovered his health in the familiar study and in sight of the wild overgrown garden. Fortune smiled on them too, and Mr. Woodward was offered the editorship of a magazine, which he was only too glad to accept, and so things balanced themselves again, and the burden no longer fell upon Dorothy.

"I don't know what we should have done without you, my child," he said to her as they sat in the study one evening—the study which looked almost the same as in former days, for they found to their surprise that George Blakesley had bought in most of the things which had been in it, and had replaced them as a pleasant surprise on their return. "You have saved us all from ruin," he went on. "There would have been nothing but starvation or the workhouse for us if you had not kept the family together. I did not think there was so much in you, Dorothy."

And this was her reward, the knowledge that she had begun to live not only for herself but for others, that if she went from among those around her they would miss, not merely a face and form they loved because by kinship she belonged to them, but that they would miss also the work her hands had found to do and the thoughts her heart conceived. She had learnt to make herself necessary to the comfort and happiness of those within her reach, and in this satisfaction to find her own. They were very happy days, those of the first six months, spent in the old house. The garden had been untouched, and the sycamore-tree came into leaf, and all looked the same as in years past—

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

thought Dorothy as she wandered down the moss-grown pathway with Adrian Fuller, "just as of old."

"It is like the days of our youth returned," he said.

"Oh no," she answered. "It is changed altogether, and we most of all."

"No," he said, "not changed, only we are a little tired. You have worked too hard, and I have never felt satisfied with life."

"You never will," she said, simply.

"Yes I shall some day," he answered, looking down at the frank fearless face and the drooping contradictory eyes, "I shall be some day, when I have secured enough to buy ease, (I don't mean luxury), and can live quietly by the sea and dream away my life, and no longer have to work. Would you like that, Dorothy?" He was so certain she loved him still, as she had done in days gone by (and as he had learnt to love her in those that followed), that he did not think it necessary to trouble himself about any other possibility.

"No," she said, almost with a shudder. "I should be miserable, you cannot really mean it! you would not waste all your life and all your talents and let your energies lie dormant. Life was given us for something higher than that."

"For what was it given to us, you little Methodist?" he asked.

"To work and to help others, so that we in turn may be helped, and so that we may make the world, if only in the persons of the one or two around us, better than we found it; and for you, Adrian," for her reverence had vanished with her love for him, and she called him by his Christian name now, "you have talent, and can not

only help others with it, but can leave your work to delight them long after you are forgotten, or only your name is remembered. It is not one's self one wants remembered, only to know that one's works are. It is not many who can hope for this, but you can. Such as I can only try to make the passing time here and there a little pleasanter for others, but even this is no mean thing."

"What an odd child you are, Dorothy; but I don't care a jot for these things. I don't want fame, only to be lazy and enjoy myself, and dream away my life. Come in the house and play over some of your snatches to me," and they moved down the dim pathway.

"But you must care for these things," she said, "or you have no business to take up that place in the world which a better worker and a nobler nature might occupy; you bar up the way for him, and this is a crime. And day-dreams are things which we should only value as we try to fulfil them. We may have other dreams as well, and we want rest and quiet and all that, I know, but there can be no real rest unless we first tire ourselves with honest work; and I cannot think there will be any place hereafter in the Master's house for those who have not tried to do Him honor in the world." He let her hand slide from his arm. He was getting afraid of the girl—a quaint grave child still in look and years, who talked so strangely.

"Come into the house," he said, and drew her gently through the dark passage. Mr. and Mrs. Woodward were in the study. Tom was out, and Will and Sally had gone to look at men and women, so that the latter might carry them home in her memory, and draw new pictures. They went through the house and into the sitting-room, furnished with George Blakesley's "spider-legs and crockery," yet still bearing a vague likeness to former days in that it contained the old piano and the glass into which Dolly and the Beauty had looked one morning long ago. "Come and play," he said, and she, glad of the rest, sat down to the keys. He went to the other end of the room, and sat leaning back on an old uncomfortable sofa, while she sent old snatches of music, strange and sweet—like herself, Adrian Fuller thought—through the fast-darkening room.

"I wish you would sing," he said. Dorothy had taken to singing to herself lately, but at best it was a poor little voice, though always sweet and in time.

"I can't," she said.

"Yes you can," he contradicted, "and I like your queer little voice; so sing."

She gave a nervous laugh, that ended almost in a shudder. It was so like one of the lordly speeches he used to make long ago, when she and Tom and Will were all children, and Sally could only just toddle, and he was then their great friend and playfellow. It seemed like an echo from a dead summer. She waited a minute, and then began, and sang song after song, till she thought he must be tired or asleep, for he made no sign, not that she had been thinking of him, for her thoughts had been far away, and the tears were stealing slowly down her cheeks.

"What sad songs they are," he said.

"I like sad songs," she answered drearily.

"What was that one you were singing last night? I liked that," he said. She waited a moment or two and then began:—

"I made another garden, yes,
For my new love,
I left the dead rose where it lay
And set the new above.
Why did the summer not begin?
Why did my heart not haste?
My old love came and walked therein
And made my garden waste."

The symphony died away, but no second verse came or could come that night; the sounds from the piano ceased altogether, and the girl sat silently before it, hidden by the friendly darkness. He got up, and crossed the room quickly, and knelt beside her so as to be level with the face, which, he could dimly see, was buried in the two slender hands and bent forward over the keyboard.

"I understand you, you foolish child," he said, he said, soothingly. She looked up flushed and afraid; he could not surely dream of repeating the mistake of long ago, she thought. "But we understand each other now, and you know I love you at last," he said, gravely and earnestly, in calm assured tones such as Netta Woodward with all her fascination had never listened to from him. She looked at him blankly, hardly realising what he meant, and he, mistaking her, went on. "It is all right now, and we belong to each other, do we not, Dorothy? and if you only will promise not to preach any more sermons," he put in almost laughing, for he had no idea of any answer but one from her, "we shall lead such a happy life together and"—but she managed to find her voice at last, and spoke, with the tears still on her cheeks, and a voice that was firm enough, though its tone was sweet and gentle.

"You are mistaken, Adrian; you are altogether mistaken; and must never speak to me like this any more, for I should like us always to be friends."

"What do you mean, child?" he asked, aghast at her manner rather than her words, not that he thought it really meant anything but the only one he considered possible. "You know you belong to me, and you shall, you little goose."

"Oh no, no!" she answered. "It is all gone by, it is indeed. Friends, yes, but that is all, Adrian; never anything more."

"And why not?"

"We should never be happy, we think so differently. We used to be alike once perhaps, but it is all changed now, and if we lived our lives together we should still be far apart."

"But why is this?" he asked, his face looking grave and anxious. She could see it in the dark. It was such a handsome face, with large pleading eyes, that made her tremble and turn away, but only because a remembrance of old feelings came keenly back, and, for a moment, she "saw her soul in last year's glass," and wavered. "You cared for me once;" and feeling her wince, he added, "long ago when we all played in the garden together."

"Few things have a second summer, and then it is generally only a reflection of the first," she answered.

"It was Netta, I suppose. She spoilt everything," she said.

"No," Dorothy answered quickly, indignant that he should try to make a woman bear the blame. "You spoilt her life, she said so! If you had really cared for her as you pretended, she might have been different, but you were only fascinated, or if you loved her the feeling was not strong enough to move you from your love of ease."

"I say, are you going to finish your song, Doll?" said a voice that startled them to their feet. "We have been listening to your performance and want to know what you left off for? Are you two spooning in the dark, or what?" It was Tom's voice, of course. Dorothy rushed to the window, and opened it.

"Spooning," she began, indignantly, "we were talking"—the words died away on her lips. Tom was leaning against the outer wall of the house, and by his side was George Blakesley.

"How did you know I was here?" Adrian Fuller asked.

"Guessed it," answered the tormentor, concisely, "just as we guessed you were spooning."

"We were not spooning," she said, excitedly, almost crying with rage.

"Very well, Dolly dear," he said, teasingly, "then she wasn't spooning."

"We were listening while you sang, Miss Woodward, and as you did not finish the last song, we got impatient," George Blakesley said. His voice and his manner were the same as ever, but he called her Miss Woodward, and she heard it, oh so plainly! "I know the song you were singing—the words I mean."

"I did not expect to see you again," she said, trying to change the conversation, and wondering also what had brought him.

"I know. I have said good-bye to all my friends, and I sail the day after tomorrow;" he was really going, then, and the faint hope roused in her heart by his coming died out. Then a silence fell on the group—on the two looking out and the two looking in at the window, and presently, almost mechanically, she began watching a carriage in the distance, which was advancing along the road, the lamps looking like two fiery eyes in the distance. Dorothy's heart was standing still, and her hands were trembling with suppressed emotion, and she saw and knew and heard nothing till Tom exclaimed, almost with a shout, "Why, it's stopping here!" and the carriage drew up, and by the fitful light of the lamps she saw, amidst a cloud of wraps, the face of Netta the Beauty.

While Tom rushed forward, and Adrian Fuller went slowly round to the door, and Dorothy, in her surprise did not move, George Blakesley turned to her.

"I understand it all perfectly now," he said. "I thought it was so before I heard the song and you brake down to-night. I knew what it meant, though Tom never guessed. I am very glad, for I guess the end, and know he loves you."

"Oh, Mr. Blakesley!" she began, the tears coming to her eyes.

"I shall often think of you, and I am very glad," he said, in his unchanged manner, and then he pressed her two hands, hanging listlessly over the window-sill, and moved off.

"Oh stay, do stay! oh do come in!" she entreated.

"No," he said, "I have said good-bye long ago, and I sail the day after tomorrow;" and evidently anxious to escape from the advent of the Beauty, he went, and she had no power to keep him, only to feel something that was like a sudden feeling of despair.

CHAPTER XXXVII.—"THE SAME, YET NOT THE SAME."

They stood round her—the same group and in the same room, just as they had done long ago, when she appeared before them in her ball-dress. There was a silence for a minute, in which each thought and knew that the others thought, of that evening. Then Sally, who had entered unnoticed during the conversation, looked up at Will and whispered, "She isn't the same now, Will." No one heard the remark but Dorothy, and the old refrain came ringing through her head again:—

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

For the Beauty had changed, and the bloom would never come to her face again. She looked tired and careworn, and thin and faded, and on her cheeks there was a flush, and in her eyes a brightness, that made those who clustered round her look and wonder, and feel a sadness choke the tones in which they would have welcomed her

home, and the salt tears slowly blinded Mrs. Woodward's eyes, till she could not even see her daughter's faded face. Her spirits were unchanged, however.

"How you all stare at me!" she laughed; "I know I don't look well; that is why we have come to England. Sir George has thrown up his appointment to bring me; and, tiresome enough, no sooner did we arrive than we were met by a messenger to say his mother was very ill"—she stopped to give a wheezing little cough—"and he has gone off to Lancaster. I could not endure another journey, so I have come for a few days, till his return, to see you all."

"My dear, you are very ill!" Mrs. Woodward almost sobbed.

"Oh no," she laughed, locking up with a thin tired face, that made Adrian Fuller, leaning against the mantelpiece, turn away, it was so different from the old beautiful one, "only the climate has tried me. I am so glad to see you in the old house again; only this ugly furniture makes me think of Dorothy's valiant George Blakesley. How is he, Dorothy?" she asked, in the old teasing manner, that almost made the old angry feeling rise in Dorothy's heart. To speak so of George Blakesley! He whom she loved with all her heart and soul, and felt she should never see again!

"He is going to America," she answered; "you will never see him again!"

"And have you put up a tombstone over Venus' grave?" she asked. "And here is the old piano; do you remember the musical parties, Dorothy?" She sat down before the instrument, and then wearily turned away. "I am so tired," she said, pleadingly, "and would give all the world for some sleep; I never get any rest now," she added, in an inexpressibly sad tone. So they went to make ready some refreshment for her, and a room in which she could sleep, while Mr. Woodward asked her questions about India and his eldest son, and a hundred things to which she would have answered impatiently enough in former days, but now there was a tenderness in her manner, added to the old dash and bravado, that seemed the strangest thing about her. She turned to the piano again, evidently because she was so utterly weary, and did not want to talk; and presently Adrian Fuller came to her to say good-night. He was going. She did not take her fingers off the notes, but she looked up and asked, "What have you done since I have been away? Have you anything to show for all this time?"

"No, nothing," he answered.

"I thought not," she said, bending over the keys.

"I had nothing to induce me, no one to help me or encourage me forward."

"You never will have," she answered; "if the love of your art and the wish to achieve something will not help you. But you love your ease better than all else; I knew that long ago. You will dream through your life, and die, and be forgotten, as I shall soon," she added, with a sigh; "and you will leave nothing by which to be remembered."

"Lady Finch!" he said, almost angrily.

"Yes;" and she looked up at him with the weary blue eyes. "You know I am right," she went on. "You never loved anything so much as your own ease—you never will. Are you engaged to Dorothy?" she asked, suddenly.

"No," he answered.

"I am glad of that; don't be angry, Adrian;" and she put a hand on his, and stroked it gently. "I am a little bitter, I know; but I am very ill, and I have often thought how much there is sometimes within the reach of us all to do and to be, and yet we do not care even to stretch a hand forward. We love ourselves so well; not merely you and I, but all of us."

"I thought you left this sort of thing to Dorothy—she is always preaching." He stopped, and there was a silence for a minute or two, and Will and Sally crept out of the room. They soon tired of the Beauty, and Sally had a new picture to draw, and wanted Will to look on while she did it. Mr. Woodward sat for a minute watching his daughter, and the man who had been his friend once, and of whom he had hoped such good things to come. He had been disappointed in Fuller, he thought. He was one of those young men who flash in their youth, and promise a great deal, but who actually do no good work afterwards, either because the flash exhausts them, or because, having shown that they possess a certain amount of power, they are content to dawdle on through the rest of their days. "He seems to like talking to Netta or Dorothy better than anything else," Mr. Woodward said to himself; "and we never have long talks now as we used to have. He has quite gone over to the women."

And then he went to see what his wife was doing, and found that she was busy, and did not require either his help or his company, so, forgetting his newly-arrived daughter, he betook himself to the study, and seated himself before his papers, and proceeded to arrange them.

"It is scarcely fair of me to speak thus of your sister, Lady Finch," Adrian Fuller said, when the pause came to an end.

There was a sudden change in his manner and tone that almost made her start; but she gave no sign of her surprise, only let her fingers stray on indolently over the wiry uncertain keys of the old piano.

"Why?" she asked.

He looked awkwardly down upon her, on the poor faded yet still beautiful face, and the blue eyes that were so dim and weary, or else flashed in a hard and almost painful manner. He thought of the summer, with the history of which she was so closely entwined, and of the evening on which he first saw her, and of all her beauty and fascination, and of how his heart had thrilled once at the sound of her voice or the sight of her face, and of all her little coquettish ways, and her sweet voice, and the quaint old songs she used to sing in the twilight. And then he thought of Dorothy. It seemed like turning to the memory of some quaint picture, or listening to music that gave one vague yearnings and longings towards better things that were far away or far beyond one; then he answered the Beauty, gravely and calmly: "Because I think she is far better than any of us. I have learnt to think this since you have been away."

"Well, what then?" she asked, coldly.

The memory of all the protestations he had made in former days to the woman before him flashed back, and he had not courage to avow the truth and the state of his feelings now, as he had for the moment intended.

"Nothing," he said; and another awkward silence came. And then Mrs. Woodward came back, and he said good-night, and went; and Netta was left once more with her family.

(Continued on fifth page.)

THE grace of God can enable the lame and the halt, the maimed and the blind, to go through the land and possess it.

GOD gives food to every bird, but he does not bring it to the nest; in like manner He gives us our daily bread, but by means of our daily work.

ONLY one arm is all-powerful, one heart ever-loving, one ear ever open, only one eye never closed; and there are inner depths in our soul where only one voice can be heard.—Mrs. Charles.