

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, JULY 20, 1876.

## THE CHURCH OF SCOTLAND.

The recent consecration of the new cathedral—Church of the Holy Spirit—at Millport, in the Greater Cumbrae, at the mouth of the Frith of Clyde, has given occasion for some complaints from the Scottish Church, of the want of that full recognition to which she is justly entitled. The cathedral is designed to replace, as far as the Diocese of the Isles is concerned, that which now moulders in melancholy ruin on the wave-worn rock of Iona. The ceremony very significantly and appropriately marked that new revival of the old historical Church of Scotland, which has been heartily welcomed and thankfully recognized. And it is asked: "If Johnson could not gaze unmoved on the shattered memorials which, far in the western main, still bear mute but eloquent witness to the holy enthusiasm of St. Columba, how should a Scottish Churchman, a member of that Church which Columba founded, which after so many vicissitudes, so much tribulation, is again lifting up her crown of glory, gaze unmoved on a scene which may hereafter hallow the shores of Cumbrae to our successors as those of Iona are hallowed for us?"

The Scottish Church testifies continually to the Apostolical Order and Evangelical Truth, which are the watchwords of the English Church. Both stand by the same great principles; both hold the same creeds; both adhere to the same formularies; their liturgy is the same; their services are the same; their orders are the same. An English Churchman crossing the Tweed and entering a Scottish Church, feels himself at home; the ritual may be a little "higher," or probably a little "lower," than his own parish sanctuary; but it is identical in character, for it is the ritual of the prayer-book. In fact, the identity is so complete that it is common in many parts of Scotland, as in some parts of Ireland, to speak of the places of worship as "English Churches." Like the Church of Ireland, that of Scotland is disestablished and disendowed. But the Irish Church has a capital of six millions and a half sterling, and the average income of her clergy is about £250; while the Scottish Church has a capital of twenty thousand pounds, and the average income of the clergy is less than £200. But London holds meetings on behalf of an Irish Church Sustentation Fund, with the Archbishop of Canterbury in the chair, while any aid to a Scottish Church Sustentation Fund has never once been mooted.

The Anglican Communion is under no little obligation to the old Historic Church of Scotland. Independent of the illustrious names that Church can boast of, some of which can hardly be eclipsed—Abp. Leighton, Lamberton,

Gawain Douglas, Drummond, Sir Walter Scott, Bishop Forbes—she has still higher claims to the sympathies of Christendom. When in the year 1784, after the Declaration of Independence by the United States of America, and just one hundred years after the dis-establishment of the Scottish Church, Dr. Seabury went to England to seek consecration from the Archbishop of Canterbury and the English Bishops, who very reluctantly said it was out of their power to do so. At the suggestion of Dr. Routh, the President of Magdalen College, who was present at the interview between Dr. Seabury and the Archbishop, they recommended him to go to Scotland and seek consecration at the hands of the Scottish Bishops, "of whose succession," the president added, "there was no doubt." "Not in a cathedral," says the Primus, in his consecration sermon, "for they had none; not in a church, for the law then prohibited Episcopalians in Scotland from worshipping in a church, but in an upper chamber, then existing, in the city of Aberdeen, three Scottish Bishops met—the Bishops of Aberdeen, Moray, and Ross—and consecrated the first Bishop of what is now the great and flourishing American Church, at the very time when the severest penal statutes were in force against the church of which these three men were Bishops."

Nearly a century afterwards, the Government refused to obtain the Queen's License for the Archbishop of Canterbury to consecrate a Missionary Bishop for Madagascar. The Abp. suggests another application to the Primus and Scottish Bishops; for, he says, "that the Church of Scotland has, under somewhat similar circumstances, when like difficulties intervened, lent its aid in previous times, by the consecration of Bishop Seabury in 1784, for Connecticut; by the consecration of Bishop Luscombe in 1825, for the benefit of our countrymen residing in Paris; and quite recently, by the consecration of a Bishop for the Orange River Territory, when obstacles occurred to his consecration by myself." The result is known. A godly and learned man was presented, and, in 1870, Bishop Kestell (Cornish) was consecrated in St. Paul's Church, Edinburgh, and became a truly Apostolic Missionary Bishop.

Dis-established and disendowed as the Scottish Church is, crippled in every direction, yet she feels she may be permitted, with humility and gratitude, to use the language of St. Peter at the beautiful gate of the temple:—"Silver and gold have I none, but such as I have, give I thee."

The penal statutes against that Church have recently been repealed, after they had effectually done their work. They cut the old tree down to the ground, although they left the roots in the earth. The dew of God's grace have watered those roots; the religious awakening, begun in England, has spread there,

and renewed life is springing up. The old tree bids fair to put forth blossoms again, and bear abundant fruit; and, in her struggling efforts, the Scottish Church claims the sympathy and encouragement of every other branch of the Anglican Communion.

## DISCIPLINE OF THE CLERGY.

As the question of discipline both of clergy and laity is attracting the attention of most of the Synods of the Dominion, and is by them deferred for a future consideration, it may be well not to lose sight of the canon proposed at the Toronto Synod, premising nevertheless that the subject is one in reference to which there should be a uniformity, at least throughout the ecclesiastical province, so that it ought to be taken up by the Provincial Synod.

The Toronto Canon proposes that offences and their corresponding sentences, in the case of the clergy should be classified in this way:—

1. For crime or immorality—Suspension, withdrawal of license, deprivation, or deposition.
2. Scandalous or disorderly conduct—Admonition, suspension, *ab officio* for not more than one year nor less than three months; withdrawal of license, deprivation, or deposition.
3. For irregularities in the performance of divine offices, or for the introduction of innovation or novelties in the performance of divine worship; or for permitting unauthorized persons to officiate in the church—Same as No. 2, except deposition.
4. For schism, or separating himself from the communion of the Church—Suspension for one year, withdrawal of license, deprivation or deposition.
5. For contumacy; for disrespectful and disobedient conduct towards the Bishop—Admonition; suspension *ab officio* for not more than one year.
6. For discontinuing the exercise of the ministry without sufficient cause or leave of the Bishop; and 7. For exercising any lay profession or occupation inconsistent with the performance of the duties of his sacred calling—Admonition; suspension; withdrawal of license, or deprivation.
8. For living in the habitual disuse of Public Worship or of the Holy Communion, or for violation of the constitution or canons of the Church in Canada, or of this Diocese—Admonition; suspension *ab officio* for not more than one year; withdrawal of license; deprivation, or deposition.
9. Habitually and advisedly maintaining or affirming doctrine contrary or repugnant to the Word of God, set forth in the Formularies and Articles of Religion in the Book of Common Prayer—Admonition; inhibition from the performance of clerical functions; withdrawal of licence; deprivation, or deposition.

Such a scheme as this might, of

course, form a basis for the future legislation; but it is evidently in its present form too crude and indefinite to be adopted as it is. In view of the sensitiveness sometimes felt, the terms "innovation," "novelties," "irregularities," ought to be accurately defined. It might for instance be an innovation to build a church when there was none before, or for a clergyman to use the whole service appointed in the prayer book to be used for morning or evening prayer, when some portions of it may heretofore have been ordinarily omitted. And then all we can say is that the more of such innovations the better.

The subject demands very careful consideration, which it will most probably receive before the Synods meet again next year.

In the Toronto Synod, at the suggestion of Rural Dean Lett, the consideration of the proposed Canon was deferred till then.

#### COMMON SENSE.

As an illustration of the course to be taken when a clergyman is anxious to promote the welfare of his people, without indolently acquiescing in the ignorant prejudices of the age, the English papers inform us that at a meeting of the congregation of St. Thomas, Hemingford road, Islington, the Vicar, the Rev. George Allen, in declaring his practice of preaching in his surplice, according to the now general custom, stated that he did not see why, if ways and means could be found, they should not have a surpliced choir. He said that a good many of the congregation desired it as well as himself. He regretted the excesses of the ritualists, but the other party were not free from blame, and he deplored the excesses of both. He was a downright Church of England man, and he wanted to have good old-fashioned, Church-of-England Prayer-book teaching, and the adoption of the surplice as the only vestment used by the clergy in the church, would be a token that they did not belong to either party. A love of music had been developed in most parts of the civilized world, and after cultivating this taste for six days in the week, it always seemed to him a strange thing to ignore it on the seventh. As he had said twenty years ago, ritualism would never have arisen if men had not set themselves against the musical instincts of our nature. He had known many instances of young people being drawn away to ritualistic churches by the singing. It was not because he was a ritualist, but because he was not a ritualist and had the most determined antipathy to anything of the kind, as well as because he wished to prevent any of his congregation becoming ritualists, that he wished a surpliced choir, and if ways and means could be found, he hoped it would be established.

This, from an Islington clergyman, may to some people sound a little strange, simply because it is not the usual mode adopted to cure a supposed evil. Ordinarily it seems to be thought

the best way to correct one extreme by adopting that which is precisely opposite, and which may be just as bad, or perhaps worse. But Mr. Allen evidently thinks that such a course would express neither the true nor the common sense view of the case. The fact is there are several practices, involving, so far as we can see, no imaginable principle whatever, except as matters of decency or propriety. Some of them were omitted from pure laziness or indifference during the apathy of the last century, and the re-introduction of these things is, to those who have not been accustomed to them, the introduction of novelties. They have perhaps come to be viewed as party badges. But if they were adopted by all sections of the Church, they would cease to be distinctive in any way. They are most likely used by one section as mere matters of decency or propriety. They involve no possible theological or ecclesiastical principle; that can be expressed in the words of any known language; and in the interest of uniformity and peace, in the interest of the Church, the Islington Vicar's solution of the difficulty is as sensible as anything we know of. It would appear to be a satisfactory mode of making the best use of such means and appliances for the advancement of the Church that might possibly be made use of for other purposes.

#### CONGREGATIONAL SINGING.

We are glad to meet with any accounts which tell of an increased feeling in favor of the united voices of a whole congregation, joining in songs of adoration and praise to the great Object of all our worship—especially in quarters where it might not have been expected. The practice stands closely connected with congregational praying, with this proviso that it is immediately in advance of it. We do not believe in that theatrical exhibition of one of the fine arts which is given in singing solos, and adopting an operatic style of music in the House of God, such as we sometimes meet with. We view singing as at least an essential part of the service and worship in which the whole congregation should unite in the adoration of the Great Supreme; whether that singing be adopted in the simpler and more popular mode of chanting Psalms, or in the more conventional and more difficult style of rendering modern hymns. If it be said that high art, as well as that of a lower character, should be dedicated to Almighty God, and that no congregation can be educated so as to give the highest kind of music in its more perfect and its best artistic form, to this it may be replied that the Church has furnished an opportunity for the best trained choirs to devote the very highest class of music to the honor and glory of our Divine Master in the Anthem appointed to be sung after the Third Collect; so that all the other singing of Psalms and hymns during the service should be as much congregational as possible.

We were led to make these remarks

from a statement among the news from Ireland, as given in the *Guardian*, that on Whitsunday the large organ of the Cathedral of Waterford was made use of, after very considerable additions, at an expense of about £500. The sermon was preached by the Bishop of the Cashel Dioceses, Dr. Day, who expressed a hope that the result would "not be to promote the fine singing of the few who were to be listened to by the rest," but rather that the entire congregation might be induced to join in praise.

The essence of worship which a created being owes to its Creator is adoration. And adoration has ever been considered to be best expressed in the voice of song, the language of melody. And if common prayer, prayer offered by a whole congregation, is desirable to be cultivated, how much more is common praise! Nor may we forget that prayers are very appropriately rendered, either in the chanted Psalm, or in measured verse, which may be set to music and offered by a multitude of worshippers assembled in one place, and mingling their prayers and praises to Him "whose Temple is all space."

#### LIBERALITY.

An instance of liberality and a practical exemplification of devotedness to the cause of Christianity, such as does not occur every day, has just been announced. The Rev. John Griffith, D.D., has munificently contributed to the Society for the Propagation of the Gospel, £1,000 sterling; to the National Society for the education of the poor in the principles of the Established Church, £1,000; the incorporated Church Building Society, £1,000; the Society for Promoting Christian Knowledge, £1,000; the charity of the corporation of the Sons of the Clergy, £1,000; the Additional Curates' Society, £500; the Friend of the Clergy Corporation, £500; the Clergy Orphan Corporation, £500; St. Augustine's Missionary College, at Canterbury, £500. Dr. Griffith has besides contributed many thousand pounds to the work of restoration now in progress in Rochester Cathedral, in which, till recently, he held a canonry. Such acts of munificence should be well known—not for the sake of the donor—but to show that the Church has some vitality within, and to incite to similar acts of benevolence in proportion to the ability possessed.

#### THE EASTERN QUESTION.

Lord Derby received a lecture on the 16th inst from the Christian League, and he administered one in return. A memorial from the deputation of the League set forth that all Europe sympathizes with the oppressed Christians, while England stands alone in supporting their oppressors, thus meriting the taunts that their Christianity is profession, and their love of liberty empty boast. They begged that the English Government in the interest of peace will withhold their support, both moral and political, from

the Sultan's Government, and give the Christians of European Turkey an opportunity of carrying out their future destiny without any external interference at all. The memorial did not entirely meet the views of Lord Derby, although he sympathized with the main object the League had in view. On the same day, he received a deputation on the Eastern question of forty members of Parliament and five hundred and seventy-one others, in favor of strict neutrality, except when it may be possible to interpose friendly offices to mitigate horrors, and to hasten the close of the conflict.

We are under no apprehension that the British Government will render the slightest material aid to Turkey, unless to counteract any direct assistance Russia may give to the Christians. What we cannot understand, however, is this: There are at least two recent treaties in existence between Turkey on the one side, and the great powers of Europe on the other, in which Turkey stipulates to give the Christians equal privileges with Mahometans throughout the Empire. The articles of the treaties have been broken—the Christians have been as much oppressed, persecuted, outraged, murdered, as ever; and yet England insists that the contest arising from so barbarous a state of things shall be fought out by the oppressed Christians and the Turks alone. This, we say, is what completely puzzles many, until they recur to the fact that the integrity of the Turkish Empire is one of the first axioms in the creed of the British Statesman.

**IS OUR POSITION A COMPROMISE.**

It has often been asserted that the Anglican Communion was a compromise. Undoubtedly it did not go far enough in the way of reform to suit the Puritan party. It retained many usages, which, to that party, appeared to be tainted with Romanism. On the other hand, the Romish Church considered its changes to be a fatal departure. But a compromise is a state of things in which each extreme considers itself to have retained the essential point it desires, while parting with some things it would gladly keep. That the Anglican position was not a satisfactory one to either Puritan or Papist, is the best proof that it was no compromise. It sought for the central truth of the Church, and for truth only, without regard to expediency.

This extraordinary statement—that the Anglican position is a compromise—has been sought to be sustained by a comparison between the Articles and Liturgy of the Church. Everybody is familiar with the well-known saying, that the Articles are Calvinistic and the Litany Arminian. While it is easy to meet this by the reply that the forms of prescript worship must be considered as controlling the sense of the Articles wherever the latter are deemed susceptible of a double interpretation, and

that harmony rather than variance, must be the object of all proper reasoning. It may be seen by any honest investigation that the Liturgy itself, which is not the work of any special period, but the continuous voice of the Church in many ages, sets forth in turn the different truths which, singly, have been made the shibboleths of party. These are the truths which, taken together, make up the sum of truth; taken singly and exclusively, they are easily perverted into one-sided errors. Calvinism is based upon the doctrine of God's sovereignty. But in that iron system of pithless logic, it is so insisted on as to destroy all human freedom. On the other hand, the current Arminianism has struggled towards some evasion of this sovereignty in order to maintain the rights of the will. Each side has its favorite proof-texts; each ignores the bearing of those cited by the other.

The Bible, meanwhile, to the candid reader, presents itself asserting both truths fully, fearlessly, and independently, just as it does in the case of all other contrasted revelations. It does not hesitate to put the Saviour's humanity as distinctly as words can put it, while it as clearly asserts His divinity, strongly as it is in the power of language to express a supernatural and Divine fact.

It might suit a critic of the modern German School to pull the Prayer Book asunder, and find traces of two conflicting schools in its formation. Fortunately, the facts are plain enough, and the history of the different portions too well-known to admit any such dissection.—*Hartford Churchman.*

**"ONE IN CHRIST."**

At a recent "union meeting," this motto was put up in a conspicuous place "One in Christ." We have every confidence in the sincerity of this and similar expressions, so far as the intention of those who use them is concerned. But that does not make them any the less unreal or false in fact. "One in Christ," used under such circumstances, means that those who adopt it for their motto are intending to remain not one in their several organizations, and to make an invisible and intangible imaginary unity the excuse for not doing their duty in practical unity. The "union meeting" is not intended to remove differences, but to perpetuate them. It is to do away with the uneasy feeling that sects are bad, by an opiate of occasional association. "It is a lovely thing to see different denominations of Christians meeting together in harmony," is often said. It is not a lovely thing at all, but very unlovely. If the differences are unreal they ought to be abolished; if they are real they ought to prevent this pretence of harmony. What would be thought of an army of which the various regiments should all say that they fought under one flag; but never act together or in concert, save upon mere parade; and scatter each to separate battle-fields whenever any fighting was

to be done? "One in Christ" does not mean divided in Christ's kingdom.—*Hartford Churchman.*

**THE DUTY OF SUBMISSION.**

The Divine eye sees not as we see, He may have designs for the development of His truth totally different from our designs, and of which we at present know nothing, but which we shall see in good time. We have done our work according to the best of our knowledge and wisdom, but that may not really be the best, nor may what we should call success really be success as regarded by the mind of God. If we sincerely believe in God, and in his ordering of events for the good of His Church, while we, on our part, are doing our best according to our lights, in thorough honesty of purpose, it is surely a monstrous anomaly for any of us to lose heart, no matter what happens. It is selfishness, not genuine Christianity, which makes us dissatisfied and dispirited, if we do not witness the results which we expected as the reward of our efforts. All we have to think of, as Churchmen, is the work which, as we believe, is divinely appointed for us to do in the Church. When we have done it, or are doing it, well and good—results are not our affair, but God's. We cannot say that He has not given us enough to encourage and reward us already, and therefore to allow ourselves to be cast down when difficulties and checks arise, is surely the height of unfaithfulness.—*Church Times.*

**PLAIN LECTURES ON THE PRAYER-BOOK.**

BY DIAKONOS.

LECTURE No. VIII *Continued.*—I shall conclude this lecture by a consideration of the first word Credo, or Creed, or I believe—quoting almost entirely from a very excellent standard Church work—"Pearson on the Creed." The word, the personal confession and profession, *I believe*, is to be understood as if repeated before every article of the Creed. Nor only before every separate article, but it is understood as affixed to every part or single truth contained in each article, as, for example, in the first article. I believe in God, the Father Almighty, maker of heaven and earth. I believe in God. I believe that God to be the Father. I believe God the Father to be Almighty. I believe God the Father Almighty to be maker of heaven and earth. *I believe*—what do I mean? I believe in these doctrines because I readily give my assent to that which is credible, or worthy of credit. *What is it to be credible?* Some things may be proved scientifically, some things are self evident. These doctrines contained in the Creed are credible, because of the authority of the testimony on which they depend. *What is the testimony on which they stand?* Testimony must depend upon the authority of the testifier, and the authority of the testifier upon his knowledge and his goodness. One

testifier is God, and His knowledge and goodness are perfect. His knowledge is perfect, therefore he cannot be deceived; His goodness is perfect, therefore he cannot deceive us. Now how is this testimony from God conveyed to us? By revelation from God. How is this revelation to us? Either immediately, *i. e.* directly, or mediately, *i. e.* indirectly. God revealed Himself or made revelation directly to Adam, to Noah, to Abraham, to Moses, to Samuel, but indirectly to the Israelites. He revealed Himself directly to the Apostles, but the believers to whom the apostles preached had His truths revealed to them indirectly, *i. e.* through the apostles as God's instruments.

What was the faith of the Israelites? Each one said, "I believe" in the truths of the Levitical code, as redible upon the testimony of God delivered in the writings of Moses and the prophets. What is the Faith of Christians? Each one may say, 'I believe' in the truths of the gospel as credible upon the testimony of God delivered in the writings of the Apostles.

Now, Faith is invisible—it is in the heart. It therefore needs some outward and visible expression. Why? The answer is plain. Christ established a visible body, the Church, (*kuriou oikos*) the House of God. An outward expression of Faith was required from all heathen converts before they were baptised into the membership of the visible Church, and this outward profession naturally took the form of a creed, 'I believe.' It is very important thus to make profession of Faith for the reasons of which I will give four—1. *Truth loves the light.*—"Be ready," says St. Peter, always to give an answer to every man that asketh you a reason of the hope that is in you. (1st. Peter iii. 15). 2. *God has commanded and promised to reward it.*—"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." (St. Matt. x. 82). 3. *It adds mutual strength to Christians as a body.* 4. *The matters [of Faith] herein expressed contain so much purity of doctrine, persuade such holiness of life, describe God so infinitely glorious, so transcendently gracious, so loving in Himself, so merciful in His Son, so wonderful in all His works, that the confession of it glorifieth God.* For how can we expect to enter into that glory which is none of ours; if we deny God that glory which is His? Great, then, is the need for a profession of our Faith—in respect of God who commanded it and is pleased to be glorified in it, in respect of ourselves who shall be rewarded for it, and, in respect to our brethren who are edified and confirmed by it.

The creed is expressed in the singular, I believe, so to bring home to each individual, the necessity of a personal practical faith. This, then, is what I confess when I say "I believe." As the articles are not such as are apparent to my senses, not such as I can prove like a problem in mathematics by science, but that they are certainly contained in the Scriptures, the writings of the blessed

apostles and prophets—that those apostles and prophets were endowed with miraculous power from on high, and immediately inspired with the Holy Ghost, and consequently what they delivered was not the word of man but of God Himself. Being that God is of universal knowledge and infinite wisdom, that it is impossible he should be deceived, of that perfect holiness and transcendent rectitude, that it is not imaginable that He should intend to deceive man, and, consequently, that whatsoever He hath delivered for a truth must be necessarily and infallibly true. Therefore I readily and steadfastly assent unto them as most certain truths, and I am as fully and absolutely and more concernedly persuaded of them, than of anything else I know; and because that God who hath revealed them hath done it, not for my benefit alone, but for the advantage of others; nor for that alone, but also for the manifestation of his own glory; and, because, for those ends, God hath commanded me to profess them and hath promised an eternal reward, and because every particular person is to expect the justification of himself and the salvation of his soul upon the condition of his own faith.

Therefore, as with a certain and full persuasion I assent unto them, so with a fixed and undaunted resolution I will profess them, and with this faith in my heart and confession in my mouth, in respect of the whole body of the creed, and every article and particle in it, I sincerely, readily, resolvedly say—I BELIEVE.

(To be continued.)

#### BOOK REVIEWS.

THE CALENDAR OF TRINITY COLLEGE SCHOOL, PORT HOPE, for the year of our Lord, 1876-77. Toronto: Printed for the School. Sold by Rowsell & Hutchinson.

We are glad to find the valuable and exceedingly important Institution, the calendar of which for the present year is now published, winning its way in public favor as it abundantly deserves. During the year 1875, about ten acres of land adjoining the original school property on the west side were added, making the whole premises include over twenty acres. The range of buildings has now become extensive, and an outline is given in the Calendar. They contain a large and handsome Chapel, capable of holding more than two hundred worshippers, a large dining hall, spacious class rooms, school hall, dormitories, besides apartments for a large staff of masters, with rooms for servants. There is abundant room and every appliance for a school of near 200 boys. We are satisfied that a more valuable Institution does not exist in the Dominion. As we understand it, its object is to train up the youth of the country in the principles of our scriptural Church, according to her authorized standards, neither less nor more, as well as to provide a thorough classical and mathematical education;

and we hope soon to learn that still greater additions to the present beautiful range of buildings will be required.

THE CANADIAN MONTHLY AND NATIONAL REVIEW, July 1876. Toronto: Adam Stevenson & Company.

The present number of this periodical, which has secured for itself a position in the Dominion, begins with seventeen pages of "As long as she lived:" a novel by F. W. Robinson. It is of an unusually interesting character, as well as very peculiar. *Force and Energy*, by W. Grant Allen, B.A., gives the conclusion to which some of the latest speculations of a certain class of philosophers seem to point. This is, that there are two powers in the universe of opposite nature to one another—force and energy: force being attractive or aggregative; and energy, repulsive or disjunctive. The paper is valuable as furnishing a condensed statement of one of the most favored systems of the day, which endows material substances with powers which have usually been supposed to belong to higher substances, and which extends the range of a speculative philosophy so as to swallow up and ultimately to ignore all history. *Ballads of the Scaffold*, by George Stewart, jr., St. John, N.B., has some curious specimens of this kind of literature. *Some Jottings on free thought*, and kindred topics, from a practical point of view, by George Hague, Toronto, contains some exceedingly useful observations which we would commend to those who talk about free thought without knowing what it means, and without considering that it necessarily becomes more limited by every advance of knowledge. *Around Lake Ontario: Notes of a Holiday cruise*, by F. F. Manley, M.A., Toronto, gives a graphic account of a voyage round the lake in the "Nancy Bell." The cruise occupied six weeks, "during which time about 700 miles had been traversed, and grand old Ontario girdled in a manner as interesting as it undoubtedly was novel." *Spiritualism*: By Mr. R. Corson, succeeds. *The Life and Lessons of a Spider*: By T. T. J., Queensville, Ont., is an amusing plea for sparing the spiders. Poetry, Notes on Current Literature, with Book Reviews, and a critique on the Exhibition of the Ontario Society of Artists, complete the number. The estimate of the Artists' Exhibition differs somewhat from our own; and we believe, as a matter of fact, that a very small proportion of the pictures were simply sketches or mere transcripts from nature.

STEP BY STEP: or, the Shadow on a Canadian Home. By M. E. Muchall. A story in two parts. Toronto: Rowsell & Hutchison, 1876.

A very touching poetic rendering of a life wasted by indulgence in the intoxicating cup, marking the insidious progress of the poison as it produces its sad effects, step by step, till ruin and death are the results.

ALGOMA MISSIONARY NEWS AND SHINGWAUK JOURNAL. Sault Ste. Marie, July 1st, 1876. Single copies 2 cts. This is the first number of the new form of the paper which is to take the place of the *Algoma Quarterly*. Its object is stated to be to afford information to the friends of Algoma of the wants of the Diocese, and to be the means of acknowledging contributions. Much interest will attach itself to this little monthly journal, from the fact that it is printed at the Shingwauk Home by Indians who are studying there. The price is only 25 cents per annum for twelve copies; and every churchman in the Dominion ought to take that number. It is very creditably got up, especially considering the fact that there is not an abundant supply of type; but we hope the deficiency will very soon be made up. There surely are enough of friends to our Missionary Diocese, who will furnish what is lacking in this respect.

CALENDAR.

- July 23rd.—*Sixth Sunday after Trinity.*  
2 Sam. i; Acts xxiii. 12.  
" xii. 1-24; St. Matt. xii. 1-22.  
" xviii; St. Matt. xii. 1-22.
- " 24th. *Fast.*  
Prov. xiv. 9-28; Acts xxiv. xiv. 28-xv. 18; St. Matt. xii. 22.
- " 25th. *St. James.*  
2 Kings i. 1-16; St. Luke ix. 51-57.  
Jer. xxvi. 8-16; St. Matt. xiii. 1-24.
- " 26th. *St. Anne.*  
Prov. xv. 18; Acts xxv. xvi. 1-20; St. Matt. xiii. 24-53.
- " 27th. " xvi. 31-xvii. 18; Acts xxvi. xviii. 10; St. Matt. xiii. 53-xiv. 13.
- " 28th. " xix. 18; Acts xxvii. xx. 1-28; St. Matt. xiv. 18.
- " 29th. " xxi. 1-17; Acts xxviii. 1-17.  
" xxii. 1-17; St. Matt. xv. 1-21.

NOVA SCOTIA.

DIOCESAN SYNOD.—The thirteenth session opened at St. Luke's Cathedral at 10 a.m. on the 4th inst.

The meeting opened with a full choral service. The choristers and a large number of the clergy, with the Bishop, formed in procession, entering from the vestibule of the cathedral, passing through the middle aisle of the church to the chancel, singing the processional hymn, "Onward, Christian Soldiers."

An impressive sermon from 1st Cor. ix. 27.—"Lest having preached to others, I myself, should be a castaway"—was preached by the Rev. Theophilus Ritchie, of Kentville; after which the Holy Communion was administered, nearly all present being recipients. The Synod adjourned till the afternoon, when his Lordship briefly reviewed the various subjects partially dealt with at the last Synod, and which will come up at this for final action. An important matter is to consider the question of fixing some regular day for the election of Pastors instead of having these

events take place on Easter Monday. As Easter is a movable feast, it sometimes occurs that a religious year is only eleven months, and at others it is thirteen. Then again the present practice breaks into holy Week" by causing the canvassing just previous to the elections to be conducted during that time. The Synod would be asked to apply to the Provincial Synod of Canada to be allowed to reduce the number of its delegates from 12 clergymen and 12 laymen to 8 of each. Also to send a memorial to the same body requesting it to declare the right of the Bishop to confirm according to his own judgment, as the Bishop is Bishop of the whole church. With respect to education, His Lordship adverted to the Halifax University. The church cannot consent to commit the teaching of the higher branches of education to any institution from which religion is excluded, but if the functions of the University are confined simply to examinations and conferring degrees, no objection will be made to supporting it.

On re-assembling at 2.15 p.m. the roll of delegates—lay and clerical—was called. Rev. J. J. Ritchie gave notice of motion that in case the Mission Funds of the Synod are not otherwise appropriated, they be divided between the Society for Propagating the Gospel and the C. and C. S. S.

His Lordship Bishop Binney then addressed the Synod. He was glad to see a larger number of lay delegates from country churches than usually present. Also a large attendance from Prince Edward Island. Yarmouth is practically farther, with the existing facilities for travel, from Halifax than is P. E. Island. The Church Bill prepared by the last Synod passed the Legislature without much difficulty, thanks to the Hons. A. M. Cochran, M.L.C., and P. C. Hill, M.P.P. and M.E.C., who pushed it through. Some changes were, however, made in the bill during its passage through the Legislative Council, which His Lordship regarded as injudicious. One was that changing the time which parishioners should be allowed in which to elect a minister in the event of a vacancy from six to twelve months. The Synod will have to consider the propriety of sending an amendment on this point to the Legislature. The House of Assembly does not offer unnecessary or factious opposition to the passage of bills introduced by religious bodies. The Legislative Council often does, and should therefore be abolished, or, at least, the Church should agitate to that end. Rev. Mr. Brown was re-elected as Clerical Secretary of the Synod.

The question as to whether the names of the retired clergy should be placed on the list was decided by a resolution to the effect that they be placed on the list and called after the names of the regular clergy of the diocese.

Whether the members of the Church present from Prince Edward Island could legally take part in the business of the Synod was broached by Archdeacon Read. The discussion clearly showed that the position of P. E. Island Churchmen in the Synod was legally secured to them, and that they were bound by the action of the Synod—the clergy by their subscription of submission to the Synod, and the laity by electing representatives. The Synod is a voluntary association, but its members are bound by its decision.

The following gentlemen were elected representatives to the next session of the Provincial Synod of Canada:—Rev. Dr. Nichols, Rev. Dr. Bowman, Rev. Canon Manyard, Rev. D. White, Archdeacon Gilpin, Canon Townshend, Canon Dart, Rev. J. Abbott, Rev. J. Ambrose, Rev. G. W. Hodgson, Rev. George W. Hill, Rev. J. A. Kaulback, Mr. T. Moody, Hon. A. M.

Cochran, Mr. W. C. Silver, Mr. W. Gossip, Mr. E. P. Archbold, Col. Wood, Judge Ritchie, Hon. P. C. Hill, Mr. E. J. Hodgson, Senator, Senator Haviland, Mr. C. B. Bullock, Mr. J. T. Wylde. The substitutes have not yet been elected. Much time was occupied with the consideration of the Church Discipline Act. Many important amendments were introduced, and the Act as amended, was adopted by the Synod.

The proposed change in the constitution with reference to the Bishop's veto, was considered. An exceedingly able speech against the proposed change was made by Mr. E. J. Hodgson, of Charlottetown, whose substitute for the whole matter as follows, was almost unanimously adopted by both the clergy and laity:—"That it is inexpedient to assent to the proposed change of the constitution relative to the Bishop's withholding his assent to any measure passed by the clergy and laity, because—1. It is not clear that the House of Bishops possess the legal right to exercise the authority proposed to be delegated to them; and (2.) Even suppose such legal right to exist there is no evidence before the Synod that the House of Bishops have consented to exercise it, and for the reasons hereinbefore set forth, this matter should be postponed to another session."

The names of the substitute delegates to the Provincial Synod of Canada were Rev. A. D. Jamieson, Rev. T. B. McLean, Rev. Theophilus Ritchie, Rev. W. S. Gray, Rev. A. Brown, Rev. D. C. Moore, and Mr. A. W. Savary, Mr. N. W. White, Capt. Turzo, Mr. G. Whitman, Mr. G. Reading, and Mr. J. G. Foster.

A motion was introduced by the Bishop, relative to the death of the late lamented Bishop Field, one of the most eminent prelates of the Colonial Church. The resolution was feelingly spoken to by Rev. T. Dobie, formerly of Newfoundland, Rev. T. Manyard, and Rev. J. J. Ritchie. The resolution was unanimously adopted, and ordered to be sent to the Diocese of Newfoundland, and to the widow of the late Bishop. It was announced that Rev. Mr. Willets, late sub-Rector of Lennoxville College, a gentleman of high qualifications, had accepted the Principalship of the Collegiate School at Windsor, and would soon arrive to assume the duties of the position.

The annual meeting of the Diocesan Church Society was held at Argyle Hall at eight o'clock on the 4th inst. The Bishop occupied the chair and addressed the meeting on various matters of interest in connection with the Society, giving special prominence to the subject of the union of the Society with the Synod. His Lordship explained the several points favorable to such a consummation, and stated some of the obstacles which seemed to interfere with the proposed union, though these could not be deemed insuperable. The members of the different committees of the Society were re-elected with a change of order of seniority only, and DeWolf elected in place of A. M. Uniacke, Esq., on the Endowment Fund. The Secretary and Treasurer were also continued.

The Proceedings of the Executive Committee during the year were read and approved. Thereafter the important matter of the union of the D. C. S. with the Synod was introduced by resolution of Rev. D. C. Moore, seconded by Rev. Mr. Young, that the union be consummated. Moved in amendment by Rev. W. S. Gray, seconded by Rev. Mr. Godfrey, that the proposed union be deferred to the next session of the Synod. The subject being open for discussion, the following gentlemen addressed the meeting on the various points of interest in arguments pro and con, and a number of suggestions of a practical

character were made for the committee to consider:—Revs. D. C. Moore, W. S. Gray, J. Ambrose, G. W. Hill, J. Abbott, J. J. Ritchie, J. W. Ancient, A. Brown, Godfrey, and Messrs. Wiswell, T. Brown, R. J. Wilson and other laymen. The Bishop then submitted the amendment, which was lost by a large majority. The original motion for union was then voted upon and carried. After this all the details of the plans of the union submitted by the D. C. S. Committee, except clause five, were carried; also the additional propositions of the Executive Committee of the Synod. The benediction was pronounced and the meeting then adjourned.

**SUNDAY SCHOOL GATHERING.**—Sunday afternoon a special service for Sunday School children belonging to the Church of England, was held in St. Paul's Church at three o'clock. It was a beautiful afternoon as to weather—a clear sky and a refreshing breeze—so that all but the youngest scholars who lived at a distance were able to attend. Not less than perhaps fourteen or fifteen hundred children and teachers assembled in that spacious, quaint and venerable building, occupying the whole of the pews on the ground floor, while some six or seven hundred persons filled the large galleries. The sight was most imposing and affecting, for it was impossible to look upon that vast assemblage of young people without thinking of all the possibilities within them, of which now they are so unconscious. Doubtless, some will pass away before they reach maturity, but many of them will live to affect their country for weal or woe. Let us trust that the instruction they receive in sacred things will counterbalance the innate tendency of the human mind to evil, and that all of them will be a blessing to their country. The various schools from the different churches were accompanied by their pastors—St. Paul's, St. Luke's, the Bishop's Chapel, the Inglis School, the Girls' House of Industry, Christ Church of Dartmouth, and Trinity Church, were all largely represented. St. Paul's at Richmond, the Cogswell School House and St. John's Church at the Dutch Village were unable to be present, the distance being too great for the children to walk. Rev. J. Abbott, of St. Luke's, read the service, Rev. G. W. Hill gave the address, and the Lord Bishop, who was present, pronounced the benediction. The hymns which were admirably sung by the vast assemblage were "There is a happy land," "Brightly gleams our banner," and "Now the day is over."

Rev. Mr. Hill's address was eloquent and appropriate, and seemed to deeply impress his youthful auditors; and with singing, praise and prayer, a happy afternoon was spent.

At a meeting of the members of the Church of Kingston Parish, on the 8th inst., convened for the purpose of electing a Rector in room of the Rev. Mr. Scovil, deceased, the Rev. H. N. Wainwright, of St. David's, Charlotte Co., was chosen by a large majority from a number of rev. gentlemen who were put in nomination for that position.

**THE ALGOMA MISSION.**—The Church of England Algoma mission meeting in Argyle Hall was attended by a large number of people of both sexes, all of whom remained during the whole evening, notwithstanding the extremely hot state of the room. His Lordship, Bishop Binney, took the chair at 8 o'clock, and the meeting was opened with prayer. The Bishop then explained the object of the meeting, and stated the manner in which the mission had been organized by resolution of the Synod.

He hoped the large numbers present were attracted not only by a desire to hear the gentlemen whose names had been announced as speakers, but for the real object of the meeting. He was obliged to say that the mission was not in the condition he would like to see it. Calls were being made from destitute places even in this, our own Province, which could not be answered as they should. He exhorted the persons present to do their utmost to assist the mission in their good work. He then gave some interesting information as to the work done by the Algoma mission, and its wants, the Algoma diocese depending almost entirely on extraneous aid for support. Rev. G. W. Hodgson moved the following resolution: That the humble and heartfelt thanks of this meeting are owing to Almighty God for the past success of the D. C. Society, and that a liberal support to all the objects of the Society, both general and special, should be given by all the members of the Church in this diocese." In doing so he spoke of the good work already done by the mission.

A hymn was sung and Rev. J. P. Sheraton, of Pictou, addressed the meeting. He would call on all present to give out of the fulness of this life—not to ask themselves "how much will I give," but "how much can I give."

After singing another hymn, Rev. Geo. Hill read the following resolution: "That as the command 'Go ye into all the world,' etc., is binding upon every part of the Church of Christ, this meeting trusts that the Board of Foreign missions will soon be enabled, by the liberality of the members of our communion in this Diocese, to send the living voice of the Church into some part of the wide mission field, and thus wipe out what is now a reproach to us as compared to what is accomplished by other denominations of Christians in this Province." He referred to the time when the religious societies in England supported the churches here, and drew attention to the progress made since then. He was tired of hearing sneers from people who would say, "Let us go to Grafton and Albermarle streets and convert the people there, to begin at home before going abroad." What if the people in the old country had acted on this principal? What if, when Cornwallis sailed up the Chabueto Bay and founded this city, the people in England had said, "Let us leave these colonies alone and attend to those at home." As for home work he would say that the clergymen could not convert souls—they could only try. They could only instruct the brain, they could not control the heart. As a proof of the work done by them he drew attention to our own city, where he was sure there was not one single man, woman or child who had not heard the Word of God. He said that in walking at Bedford, and other places, he had observed camps pleasantly situated beneath shady trees, and soldiers lying at ease on the grassy ground, and he remembered having heard people sneeringly speak of the easy life of a soldier, who had nothing to do but dress himself in scarlet and gold. He then thought, would the coward heart, using such words, go out at the bugle call and bravely face death on the battle field, as did the soldier, simply because it was his duty? So it was with the clergy. Many were in camp who would be ready to turn out and do their duty when called on to do so. Another hymn was then sung, after which,

Rev. Cannon Dart, President of King's College, read the following resolution, and made some practical remarks thereon:—"Resolved, That as the Missionary Diocese of Algoma was founded by the Provincial Synod of Canada, of which we form part, and is in pressing need of assistance; it

has, therefore, a just claim upon us for sympathy and material support." The meeting shortly after closed.

#### FREDERICTON,

**THE DIOCESAN SYNOD.**—The Synod commenced its Session on the 5th. There was a large attendance of both clergy and laity.

His Lordship the Bishop informed the Synod that in the absence of the Secretary, Rev. Mr. Pearson, he had discharged the duties devolving upon that officer with a view to prevent difficulty in the choice of lay delegates, etc. His Lordship's course being unanimously endorsed by the Synod, the election of a successor to Rev. Mr. Pearson, whose resignation was read, was then proceeded with by nomination and ballot. Rev. Mr. Partridge was chosen on the first ballot. A resolution of thanks was voted to Rev. Mr. Pearson for his services as Secretary.

The following gentlemen were selected as a Board of Discipline:—O. W. Weldon, Geo. A. Schofield, G. D. Street, G. F. Grimmer, W. Carman, G. Otty, W. Wilkinson, J. DeLancey Robinson, N. Arnold, W. McKiel, R. T. Clinch, Hon. B. D. Wilmet.

Wednesday before the first Thursday in July was chosen as the day on which to hold the next annual meeting, and Fredericton was selected as the place.

The following gentlemen were named as the Committee on Foreign Missions:—Rev. Mr. Brigstocke, Rev. G. M. Armstrong, Rev. Mr. Dowling, and E. J. Wetmore and R. T. Clinch, Esq.

Choice, by election, was then made of the following gentlemen as a standing Committee, Rev. Mr. Brigstocke, Chairman, Rev. G. M. Armstrong, Rev. Canon Medley, Rev. Canon Ketchum, Chief Justice Allen, Judge Ritchie, C. W. Weldon and Wm. Carman, Esq.

The Foreign Missions Society reported collections to the extent of \$1088.86—being for the Society for Propagating the Gospel, \$525.00; for Algoma Mission \$164.29; and for the Industrial School, Algoma, \$240.90.

A resolution enlarging the Canon of Discipline for the Laity, making it more strict, provoked a long discussion. Among those favouring the enlargement were Rev. Canon Medley, Rev. Canon Jarvis, Geo. A. Schofield and Rev. Mr. Schofield. In opposition ranked Rev. Mr. Almon, Judge Ritchie, Rev. Geo. Armstrong and Rev. Mr. Brigstocke—the latter, however, opposing more on account of objections to form of amendments than otherwise. Finally the whole subject was referred to a Committee composed of Rev. Canon Medley, Rev. Canon Jarvis, Geo. A. Schofield, W. Wilkinson and R. T. Clinch.

After discussion on the Report on King's College, it was Resolved, That King's College, Windsor, in the Diocese of Nova Scotia, shall be considered, on and after the proposed legislation shall have been made, as the Theological School of the Diocese of Fredericton, until one shall be established therein, and that his Lordship do recommend the same to candidates seeking Holy Orders, and that his Lordship be respectfully requested, with the consent of the Society for the Propagation of the Gospel in Foreign Parts, to apply the scholarships placed at his disposal to assist such candidates as he may think fit, on condition that such candidates do receive Holy Orders in this Diocese and remain in the same not less than three years, it being understood that he shall, at liberty, should he see fit, to retain any of them for Theological instruction within his own Diocese under his own superintendence during the preparation for Holy Orders.

Rev. Foster Almon's resolution passed

without discussion: That whereas the Synod has recommended to the clergy the establishment, where practicable in their Parishes or Missions, of Church of England Temperance Societies, based on the principles of the Church of England Temperance Society in England, and several such Societies have been formed, the Synod do now appoint a Committee for the purpose of increasing the number of these Societies, of reporting on their work, and the best way of organizing a Diocesan Church Temperance Society, in order to concentrate the efforts of the members of the Church of England, for the promotion of habits of temperance, the reformation of the intemperate, and the removal of the causes which lead to intemperance.

Afterwards the Lord Bishop took occasion to condemn the standard which some set up for Church of England societies. He did not think their organization or continuance should be accompanied by bazaars and bonnet shops. He considered they were good in so far as they proved a help to the means of grace, but they were of no real worth when they did not do so. Mr. Cameron thought His Lordship should not have continued a patron of the society holding the views he did, stating at the same time he would discuss at another time and place the apparent reflection upon the ladies of the Fredericton society and certain points raised. The Bishop replied by saying that whenever the ladies of Fredericton considered their society was more dishonored than honored by having him as their patron, he would freely vacate the position.

With reference to vestries, Mr. W. M. Jarvis moved the following, which was passed without comment:

That a Committee be appointed to take into consideration all enactments of the Local Legislature affecting the Church of England in the Diocese; and to report upon the codification and amendment of the same at the next meeting of the Synod, (or sooner at a special meeting of the Synod to be convened by the Lord Bishop and Committee if they shall deem it required.)

A third resolution of Mr. Jarvis was passed as follows: "Whereas it has been represented to this Synod that a number of Churchmen are prepared to contribute considerable sums of money towards the foundation of an Educational Institution or Institutions in connection with the Church of England in the Diocese of Fredericton: Resolved, That a Committee be appointed to confer with the proposed contributors, in order to carry the resolution into effect." The following Committee was appointed: His Lordship, Rev. Mr. Brigstocke, Rev. G. M. Armstrong, Rev. Mr. Roberts, Rev. Canon Medley, Rev. Canon DeVeber, Rev. Mr. Dowling, Rev. Mr. Partridge, Rev. Mr. Hannington, Rev. Dr. Jarvis, Judge Ritchie, W. M. Jarvis, C. W. Weldon, R. T. Clinch, C. H. Fairweather, N. Marks, W. O. Drury, and M. Blair.

Mr. Carman requested that his resolution for the appointment of a committee to confer with a Committee from the Diocesan Church Synod relating to consolidating the Synod and Society, be allowed to stand until next annual meeting for consideration. Agreed to.

On motion of Rev. A. W. Hannington, the following was carried by almost a unanimous vote:

Resolved, That the stated attendants at Christ's Church Cathedral shall be entitled to elect annually two lay representatives in Synod, such lay representatives being made communists of at least one year's standing, and at the age of 21 years. They shall present to the Secretary of the Synod a certificate of their election, signed by the

Chairman of the meeting at which they were appointed.

600 copies of the Synod's proceedings were ordered to be printed for distribution and the use of the Society.

The thanks of the Synod were cordially tendered to His Lordship the Bishop for his able and considerate conduct in the chair.

The proceedings were closed on the 7th, by singing the Doxology, and by the benediction pronounced by the Bishop.

THE General Committee of the Diocesan Church Society took place July 4th. His Lordship Bishop Medley in the chair. There were about 100 delegates present. The Board of Home Missions reported that the amount collected for the general purposes of the Society is about \$6,500. There is a deficiency in the fund of \$2,237.29. The estimate of income and expenditure for next year is:—

Expenditure—Deficiency, say \$2,000; Salaries, \$300; Contingencies, \$300; S. P. G. Pensions, \$732; Available Funds, \$15,768.—Total, \$19,100.

Income—Subscriptions, &c., \$6,500; Interest, \$3700; Hazen Trust, \$600; DeWolf Trust, \$100; S. P. G. Grant, \$11,200; Total, \$19,100. Grants recommended as per schedule, \$21,205; Less amount estimated for Missions vacant during the year, \$3,000; Amount required under proposed schedule for present Missions, \$18,205.

The result of the balloting for the Home Mission Board, was the election of Rev. F. H. J. Brigstocke, Rev. Canon DeVeber, Rev. G. M. Armstrong, W. M. Jarvis, Geo. A. Schofield, G. Sidney Smith, S. D. Barton, Hurd Peters.

MONTREAL.

EPISCOPAL VISIT TO ELY.—On the 6th inst. the Metropolitan consecrated the new and very pretty Church and burying-ground at Boscobel, in the Township of Ely, and also held a confirmation, at which five persons received the laying on of hands. His Lordship was accompanied by the Revs. D. Lindsay, M.A., Rural Dean of Bedford; H. W. Nye, M.A., and J. W. Garland, (former incumbents of the Mission), R. D. Mills, M. A., and L. N. Tucker, B.A. The following day the Bishop confirmed six persons in All Saints' Church, in North Ely, where the candidates were addressed in a very impressive manner by the Rural Dean, and afterwards drove fifteen miles to the new mission of South Ely, to which the Rev. L. N. Tucker has been recently appointed as English and French Missionary. There being no church edifice at this place, divine service was conducted at the school house, which was well filled by a mixed "company," to many of whom the sight of an Anglican Bishop and the sound of the English Liturgy were new sensations. After the recitation of the Litany, and the singing of a hymn, his Lordship delivered a brief discourse on "God, our refuge," in his own simple, but most earnest and impressive style. Short addresses followed, by the Rev. Messrs. Nye, and R. D. Mills, and the very interesting service was brought to a close by the Episcopal benediction.

ONTARIO.

CORNWALL.—A large congregation assembled on Thursday last, the 6th inst., to witness the marriage of Miss Annie D. Jarvis, youngest daughter of His Honor Judge Jarvis, to the Rev. S. Gower Poole, Incumbent of Moulinette. The happy couple left immediately after the ceremony for their wedding tour, followed by the congratulations and best wishes of the community, and especially of the congregation of Trinity Church, of which the bride has

been a life-long member, and the bridegroom for some time the curate.

On Sunday, 9th, the Bishop of Albany, U.S., (Rt. Rev. W. C. Doane, S.T.D.) preached in Trinity (Bishop Strachan Memorial) Church, morning service, and celebrated the Holy Eucharist. A large congregation assembled to welcome the Right Reverend prelate, who, while on a tour of visitation to the northern part of his diocese, on the river St. Lawrence, kindly consented to visit Cornwall and take part in the services of our church. The bishop preached an eloquent and impressive sermon from Romans viii. 21, and at the close, alluded in feeling and appropriate terms to the two names with which the Church as a memorial is connected, viz.: Bishop Strachan and Archdeacon Patton—men whose names and memory will long live as models of energy, zeal and devotion in their sacred calling; whose lives were more glorious *memorials*, in the recollection, and whose works more worthy of imitation as models, than the glorious and lovely church erected to the memory of the bishop, and by the zeal and fidelity of the archdeacon. In the afternoon, Bishop Doane, accompanied by about thirty of the ladies and gentlemen of Cornwall, crossed the St. Lawrence to Hogansburg, in his own diocese, on the St. Regis river, and two miles from the celebrated Indian village St. Regis, where a service was held at 4 o'clock p.m. The voyage was made in a steam yacht, which was kindly placed at the disposal of the rector and churchwardens, by Henry Turner, Esq., of Cornwall, to bring the bishop to his own diocese. After the service, the whole party was kindly entertained in a beautiful grove adjoining his residence by Alfred Fulton, Esq., whose generous hospitality is always conspicuous on such occasions, and through whose liberality, in connection with his brother-in-law, Mr. Mills, the erection of the beautiful little church in Hogansburg is mainly due. The Cornwall people returned in the evening to their homes, delighted with their visit and the kindly intercourse had with their brethren of the American Church, and with the genial courtesy of the beloved bishop, who is in a word "a father in God" to his people, old and young. In this connection it is but right to mention that on Saturday, 8th, the bishop held services at Massena and Barnhart's Island, in his own diocese, where he was met by the Rev. Canon Preston, Rector of Cornwall, and Rev. A. Jarvis, Incumbent of Osnabruck, in the Diocese of Ontario, who, with the Rev. J. N. T. Goss, of Massena, took part in the services. A large company dined with the bishop at White's hotel, Massena, many of whom accompanied the bishop and clergy to the lovely island in the St. Lawrence known as "Barnhart's Island," where the bishop and those that accompanied him, with Dr. Dickinson and E. Kewin, Esq., two of the leading churchmen of Cornwall, who had driven up to meet the bishop, were entertained by the family of Mrs. Wm. Barnhart, who are well known for their hospitality and devotion to the church; after that the bishop was the guest of that warm-hearted and liberal churchman, A. J. Barnhart, Esq., of Fairview.

The church at Cornwall, known as the Bishop Strachan Memorial Church, which was opened about a year and a-half ago, is one of the finest churches in Canada, and is the admiration of all who have seen it. It is a just tribute to the memory of the good old servant of God whose name it bears, and has been erected by the liberality of friends throughout Canada, who hold in reverent estimation the zeal, piety and courage of Bishop Strachan, and by

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the self-denying of the members of the Church in Cornwall when Bishop Strachan was rector for the first nine years of his ministry, during which he educated the most eminent men of Canada. The church people of this parish are constantly making improvements to this splendid building, and have recently added much to the beauty of the interior, and erected a very fine fence in front of it. As this is by far the most beautiful and appropriate memorial which has been erected in connection with the name of Bishop Strachan, it commends itself to the liberal assistance of all the friends of that good and great bishop, who could in no better way manifest their reverent affection for his memory than by contributing to the discharge of the debt now resting upon the building. It is in contemplation also to plan the chancel window to the memory of the late Archdeacon Patton, and a design has been procured from England, and a portion of the money necessary has been contributed by friends of this lamented clergyman. It is hoped that before long many others will, by their contributions, add to the sums already subscribed, so that Cornwall may have, in addition to its historic past, the possession for many years to come of a church in every way worthy of the labours of those saints of God, who have broken the bread of life and ministered the word of God—*Strachan, Mountain, Archibald, Lindsay, and Patton*—names in connexion with the history of the Canadian Church, which are as "familiar in our mouths as household words."

#### TORONTO.

**CHURCH OPENING, ALLISTON.**—The new Church of St. Andrews in this village was opened on Sunday the 25th of June. In the morning the service commenced by the whole congregation rising on the entrance of the clergy and singing that beautiful and appropriate hymn No. 164 in "Hymns Ancient and Modern" which begins "We love the place Oh God! wherein Thine honour dwells." Morning prayer was then read by Rev. W. M. O. Clarke, the incumbent; the ante-communion service by Rev. A. H. Baldwin, of All Saints' Church, Toronto; and Rev. Dr. Hodgkin, of Woodbridge, read the lessons and preached the sermon, which latter had evidently been carefully prepared, was well delivered and was very appropriate to the occasion. In the afternoon the service consisted of the Litany, and several hymns chosen for the occasion. The first hymn was given out by the incumbent, after which Rev. Dr. Hodgkin read the Litany, which had been omitted in the morning service, then there was another hymn, after which the Rev. A. H. Baldwin preached a most earnest and touching sermon on the duty of Christian people towards one another and the Church at large. The attendance at this service was very large and the singing of the last hymn, "Nearer my God to Thee," was especially good, and was joined in, apparently, by all present. The evening service commenced as the morning service did. Evening prayer to the third collect was said by Rev. A. H. Baldwin, Dr. Hodgkin finishing the evening prayer, and the incumbent reading the lessons. Rev. W. W. Bates of Ivy preached the sermon which was a most eloquent and appropriate one. The collections amounted to over \$71, which goes to the Building Fund of the Church. The Congregation at each service more than filled the building, which, though not a very large one, is however very neat and tasteful, and will hold a great many people. It is so arranged that even a small congregation will look well in it. The responding and singing were very

good, especially as there were present people belonging to most of the prominent religious bodies in this village, who were not accustomed to the services of the Church. The church itself is a neat little frame edifice, covered on the outside with brick; on the inside the walls are plastered and blocked out in imitation of cut stone; the roof is open and is stained with oil, the brackets which support the beams are of white oak, stained, and are very handsome. The length of the building is about 54 by 26 feet. The church stands east and west, with the north side, on which is the entrance porch, facing the street. There is a large chancel at the east with a triplet window, the west window is a double one with a circle above it. The seats, prayer desk, lectern, communion table and rails, which are all very neatly made and finished, are made of pine, and stained with oil the same as the roof. The general appearance of the church, both within and without, is neat and tasteful, and appropriate to the holy use for which it is intended. Messrs. Gaviller & Thompson, of Barrie, were the architects, and Mr. Noble of Thompsonville was the contractor. There are a few things which are yet necessary to perfect the appearance, such as sodding and fencing the front of the ground, putting a bell in the pretty little bell cote which stands at the east end of the main building, getting a carpet for the chancel and painting the chancel ceiling. When these things have been done this church will stand in appearance second to none (of its size) in the Diocese of Toronto. On the following evening there were an ice cream festival and concert held in the Agricultural Hall. The hall was tastefully decorated, and the audience was a large and respectable one. The Alliston band was in attendance and played several fine musical selections during the evening, which were all thoroughly appreciated. Rev. Dr. Hodgkin gave two addresses and a reading, and though unfortunately there was a disappointment in the arrival of the lady singers from Holland Landing, yet that deservedly popular and inimitable gentleman, J. C. Morgan, Esq., of Barrie, was present, and by his versatile genius managed to keep the attention and gain the applause of the audience. Mr. Sawyers also sang during the evening, and though feeling slightly indisposed his singing was really very good. This is true especially of his song, "She wore a wreath of roses," which was beautifully rendered. The ice-cream, of which there was a bountiful supply, was dealt out by the ladies at intervals during the evening. The piano was kindly lent by Dr. Cheffey. The balloon ascent after the concert by Professor Beale was very good, and the concert altogether, in spite of the absence of three or four additional performers (whose services had been secured), was undoubtedly a success. The proceeds amounted to over sixty dollars, which go to the Building Fund of St. Andrew's Church.—*Com.*

**GRACE CHURCH, TORONTO.**—A respectable gathering of the members of the Rev. Mr. Jones's congregation assembled in Grace Church, Chestnut St., on the 10th inst., for the purpose of preparing an address thanking Hon. M. O. Cameron for his kindness in conducting the defence of Mr. Jones in the late Court of Inquiry, Dr. C. B. Hall in the chair, who urged the congregation to take the advice of their pastor and pray for their enemies. A committee was also appointed, consisting of Mrs. Tinning, Mrs. Mellott, Mrs. Black, Mrs. Hall, Mrs. Collins, Mrs. Ursher, Mrs. Hornby, and Miss Duckett, to solicit subscriptions for the purpose of presenting their pastor with a testimonial.

[The Editor of the Dominion Churchman is not responsible for opinions expressed by Correspondents.]

#### TABLE OR ALTAR.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—Judging from the Belleville papers, the people of that town seem much exercised about this question. An individual signing himself "Old School High Church," repudiates altogether the idea of an altar as the invention of the "New School High Church." Surely our friend must remember that the term is as ancient—to say the least of it—as even *his* school, however old that may be. If he has read any of the devotional works of the "Old School High Church," he must have often stumbled upon the word; not to mention phrases which are still in vogue, such as "the bridegroom leading his bride to the altar," "the vows pledged at the altar," and so forth.

However, the question raised is worthy of consideration, viz.: "No matter how often, or by how many godly men, the word has been used, still is it right? Is not that on which the Holy Communion is celebrated called in Scripture a *table*? and if so, is it not wrong, and misleading, and unscriptural to call it an *altar*?" Now, certainly all parties "high" and "low," must confess that it is called a table; but then, let us be exact, and remember it is called in Scripture "*The Lord's table*," or "*the table of the Lord*." Let us then take this proposition, which is admitted on all sides as the standing-point of our discussion, the "major premise" of our argument: the conclusion drawn therefrom by one school is, Therefore it cannot be an altar; by the other school, Therefore it is an altar. Which is right? Let us complete the syllogism in either case, as follows:

Major premise common to both sides—The structure on which we celebrate the Holy Communion is called the *Lord's table*.

Low Church minor premise—The terms table and altar are incompatible.

Low Church conclusion—Therefore said structure cannot be an altar.

High Church minor premise—The terms table and altar are synonymous.

High Church conclusion—Therefore said structure is both table and altar.

The whole controversy, therefore, turns upon the minor premise; let us then examine the question: Are the terms "Lord's table" and "Altar" incompatible, or synonymous? The following is the argument of the "Low Church" as set forth by a Belleville paper:—"Contrary to the popular notion (by the way, we did not think this notion was 'popular'), there is a marked difference between a table and an altar. . . . Their uses differ. . . .

An altar is intended for the offering of sacrifice; but a table is simply designated to hold the dishes, etc., at a meal," etc. The "Low Church" distinction between the two may then fairly be stated thus: "An altar is that whereon sacrifices are offered; a table is that off which men eat."

Our answer to this argument is: Hebrews xiii. 10, "We have an altar *whereof* they have no right to eat which serve the tabernacle;" i.e., we Christians have an altar *whereof* the Jewish priests have no right to eat. Now, whatever interpretation we put upon this text—however much we may "spiritualize" it, or explain it away—one thing certainly remains, viz., that the idea of eating off an altar was no unfamiliar one to either Jews or Christians (and we may add heathens too) of that age. There were two important things in all heathen sacrifices, and in some Jewish, first, the offering of the victim, or "hostia,"

a part thereof (called in Leviticus the "memorial") being consumed by fire; and secondly, the "feast upon the sacrifice;" i.e., the joyful or solemn eating of what (in heathen instances) had been "offered in sacrifice to idols." If we remember this we shall more clearly understand St. Paul's allusions in 1 Cor. x. 15-21. However, as we said before, that one text (Heb. xiii. 10), is sufficient to dissipate the idea that because we eat off the Lord's table therefore it cannot be an altar.

Now let us examine the "High Church" premises, viz., the terms "Table of the Lord," or "Lord's Table," and "Altar," are synonymous. In proof of this we adduce:—

(1.) Ezekiel xli. 22, "The altar of wood was three cubits high . . . and he said unto me, this is the Table that is before the Lord." See also Ezek. xlv. 15, 16.

(2.) Malachi i. 7, "Ye offer polluted bread upon mine altar, and ye say, Wherewith have we polluted thee? In that ye say the Table of the Lord is contemptible." See also vs. 11, 12.

(3.) The passage quoted above, 1 Cor. x. 15-21, where evidently the words altar (v. 18), and table (v. 21) are considered synonymous.

II.

Still, however, while we contend that every altar on which offerings are made is also a table "whereof men eat," it does not necessarily follow that every table is an altar. The question remains, Have we any warrant for asserting that any sacrificial idea whatever was intended in the institution of the "Lord's Supper?"

In giving an outline of the arguments for the affirmative, we do not expect, of course, to satisfy every one; nor, on the other hand, do we expect to add anything new to what has been advanced on the other side; our arguments will be all found elaborated in Sadler's works, "Church Doctrine Bible Truth," and "The One Offering," but we think it well to reproduce in condensed form his view of the case, in order that its opponents may see on what grounds we imagine our views to be Scriptural. 1st. The law of sacrifice was pre-Mosaic; and, therefore, the argument that the Mosaic law was abrogated does not touch our position. The institution of sacrifice was as old as the fall—almost as old as that of the Sabbath, older than the command to abstain from blood, and became as universal as tradition, as belief in a future life.

2nd. The Mosaic law only elaborated the law of sacrifice and did not institute it, and among its rites were not only bloody sacrifices but unbloody—especially the "Mincha," in our translation erroneously called a meat-offering, (I hope our new revisers will see to that), which is described in Lev. ii. 1-11. This was an offering of fine flour made into unleavened "cakes," or "wafers," (v. 4), and which was called the "most holy" of the offerings (vs. 3, 10).

3rd. This "Mincha," it was prophesied, should (unlike the bloody sacrifices) always be offered everywhere, in the New Dispensation, Malachi i. 11, where the word translated "offering" is "Mincha." This prophecy, therefore, has been literally fulfilled.

4th. The prophets, speaking of the New Dispensation and of the kingdom of Christ, use sacrificial terms to describe it (Isa. xix. 19-21; lvi. 6, 7; lx. 7; lxvi. 21; Jer. xxxiii. 15-22; Malachi iii. 3, 4, etc.)

5th. The "Lord's Supper" was instituted, not during a "common meal," but during the celebration of the Passover, which itself was a "sacrifice" (Ex. ii. 27; Deut. xvi. 2-6).

6th. Our Lord, in instituting it, uses

sacrificial terms and no other. Compare the language of Moses (Heb. ix. 19, 20), "This is the blood of the testament which God hath enjoined on you," with Christ's words, "This is my blood of the new testament." Again, "Do this in remembrance of me," was eminently sacrificial. Our Lord does not say, "Eat this in remembrance of me," or, "Drink this in remembrance of me;" but do (*poieite*) a word constantly used in the Septuagint (Ex. x. 25; xxx. 36-41, etc., etc.), and in the classics (see Liddell & Scott, sub. v. *poiein iera*) in connection with sacrifices. So also the word *anamnosis*. In fact the sentence would convey better the idea of the original if translated, "Offer this for a memorial of me."

7th. St. Paul uses sacrificial language in connection with the Eucharist, as shown before in 1 Cor. x. 15-21. He speaks of the "Lord's Table" (which would be understood by Greeks and Jews as equivalent to altar), in contrast with the "Tables of Devils" (v. 21), on which the Gentiles "sacrificed" (v. 20), and with the "altars" off which the Jews "eat of the sacrifices" (v. 8).

8th. The Epistle to the Hebrews tells us "We (Christians) have an altar."

9th. The Apocalypse describes even the worship of heaven in sacrificial terms, where surely we should, least of all, expect any signs of a worship by sacrifice.

Now, all this may not be enough to convince our "Low Church," or "Old School High Church" brethren; but surely it may be enough to convince them that we, however "brainless" as some aver, however wanting in "the truth" as others say, have at least some little show of reason and Scripture to warrant us in alluding to the Lord's Table as an altar.

As to the question of its construction—that is a very secondary affair, and purely a matter of taste. If it were constructed of four legs, or three, or eight, it would still be an altar on which we offer to God; and if it were of stone, or marble, or brick, and ever so solid, it would still be the Lord's table, whereof He invites us to "eat of the sacrifice"—of what we have offered and consecrated to Him.

"Let us not, therefore, judge one another any more, but judge this rather than no man put a stumbling block or an occasion to fall in his brother's way."

G. J. Low.

A PLEA FOR GARDEN RIVER.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

There is a desolate look about the place ever since the fire (1873),—the site of the old institution all covered with ashes still, and broken pieces of glass and iron and other rubbish with a few potatoes growing over it. Frost's (the present Catechist) house is some little way back, and there is plenty of room for a new mission house to be built on the old site. The hops which formerly climbed up the verandah have a few sticks now to support them, but the straight line in which they are growing, with a space in the centre for the door, looks very meaningless, and suggests the want of a cheery missionary dwelling. About \$1,000 would build a nice house, and \$800 per annum would support a missionary. One individual working with a will, prayerfully, depending on God for a blessing, could accomplish all this. With Frost working with him, a travelling missionary making this his head-quarters, might do an immense amount of good travelling over distant ground. It should be remembered that this is an old mission station. For twenty-five years past the people have been taught the truths of Christianity, and have had a resident clergyman. The fire, coming sud-

denly as it did, and the removal of the Institution to another site, was a great blow to these people, and nothing yet has been done for them to make up for it. Our Bishop recently received a pitiable letter from them complaining that they were "as sheep without a shepherd," that the "fire of religion" was dying out among them, and asked for a clergyman to be sent to them; but the Bishop has no man and no means. When this Diocese was first set apart these people rejoiced that they were to have a Bishop to themselves, and thought that the church to which they have always been so loyal was going to make great strides in advance. But what has really been the result? Instead of going forward we are retrograding. The Methodists have come into Garden River and have built a handsome parsonage for their minister. They tell our people that they have been fed long enough on wild hay, and now they shall have clover. But our people are too loyal to the old church; amid all their disappointments and trials they still cleave to her, and not a single individual has gone over to the Methodists. Whatever congregation they have comes from the American side. This is the simple testimony of their former testimony of their former missionary.

Yours faithfully,

E. F. WILSON.

IRELAND.

The Bishop of Kilmore during the latter part of June presided at the annual conference in Dublin of a religious society of Primitive Church Methodists, resembling no other body out of Ireland. This little society consists of church people, who carry out the system of Methodism as Wesley himself made it, and as he desired it should ever remain—"a useful auxiliary to the parochial work of the church." It is considered not a little singular that in England there should be few followers of Wesley, who follow him closely enough to dislike the attitude of nonconformity, and to maintain allegiance to the church which their founder loved. These Irish Primitive Methodists are very justly considered as possessing a singular merit, and their honorable position as the only society of genuine and consistent Wesleyans should be recognized and made known—Guardian.

OBITUARY.

Caroline Ridgeway Chance was the eldest daughter of Rev. James Chance, now Missionary to the Indians of the Six Nations, but who first came out from England in the year 1853 as Missionary to the Ojibways on the Northern shores of Lakes Huron and Superior. As a central place he established a Mission at Garden River, where this daughter was born in the year 1855, in a poor Indian Wabkahegun with a bark roof, and without any one to bid her welcome except her mother, and it was doubtful whether either would live, but God spared both, and the child grew up to be a true missionary in heart and life. For many years her intercourse outside the family circle was confined to the Indian children in whom she early took a deep interest; she could converse freely with the Indians, and by her amiable disposition, winning manners, and tender heart, she became a universal favorite.

Her education was conducted for many years at home, later she attended a school in Guelph, and after her father was appointed to the Mission he now has, she was sent to the Hellmuth Ladies' College, and enjoyed the advantages of that excellent Institution. She was fond of literature, and dearly loved her Bible which was her

chief consolation in illness. She was also very fond of sacred music, had a low sweet voice, and officiated as organist in the Church. She and her sister Annie were accustomed to visit the sick children and minister to their wants. The good things provided for her during her illness were never more enjoyed than when she shared them with the sick Indians, and she would send some specimens of her work in the shape of necklaces, &c., made during her illness. She was a most, loving, gentle, amiable, guileless, unselfish, young Christian. In life and in death she exemplified the principles of the gospel of Christ. During a painful and lingering illness she was most patient, and was thoughtful for others, and never manifested any fear of death, for she had that perfect confidence in her Saviour which casteth out fear—in fact, she enjoyed being spoken to of death and her home beyond the skies. On the last evening of her life on earth she was perfectly calm and composed, made a final disposition of her few possessions, and her last hours were spent in listening to passages of scripture, prayers, and singing her favorite hymns, and in exhorting those who came to pay their last visit, to love and serve the Saviour and to meet her in heaven.

Peaceful and happy was the death of the missionary's daughter, and the dear young servant of the Lord Jesus Christ. May our last end be like hers. She expressed a wish previous to her death to be buried at Garden River by the side of her sainted sisters Alice and Edith, but afterwards preferred to be buried near the entrance to the vestry of the Church Kan-yungeh, and on Sunday morning after Divine Service, her mortal remains were committed to their last earthly resting place in the spot which she had chosen. The whole immense congregation mourned her departure. The Pall-bearers were Drs. Dea, Harris, and Bomberry, and Messrs. Hunters, Styres, and Martins. The corpse was met at the Church gate by the Rev. Canon Nelles, Rev. R. J. Roberts, B.A., and the Rev. A. Anthony. The sentences were read by the Rev. Canon Nelles; the Morning Service by Rev. A. Anthony. Rev. R. J. Roberts read the Lessons, and afterwards preached an appropriate Sermon. The Rev. Canon Nelles read the part of the Service appointed to be read at the grave, and committed her body to the tomb "in sure and certain hope of the resurrection to eternal life."

#### NEBULE.

This is the day of soft things. The public mind has become too refined (?) to be able any longer to bear with what is harsh, and rugged, and strong. The cry is for dilution, for toning down, for diffuseness. We must have all things done up in emphemisms. You need not go far to see it. It is to be found in every quarter. Woe unto man who calls things by their right names!

But in this article we have reference to those new-fashion religionists who have become possessed of a mania for soft things. They want, above all, to have theology accommodated to the advanced thought of the age. The hard, rough points must be toned down. You must not preach hell-fire, you ministers; you must not preach total depravity; you must not dwell too much on the vicarious atonement of Christ; and above all things let the word *Devil* never be heard in your sermons. We want to keep the popular favor, you understand; we do not desire to see the people frightened away. Let us have none of your coarse preaching about lying, and stealing, and back-biting. Give us nebulous, dreamy religion; beautiful, but vague.

These popular demands are largely complied with. Our religion is nebulous; our theology has a vagueness and intangibility about it which renders it almost unknowable. Let some honest man, who fears none but God, get up in the pulpit, and preach a sermon like John the Baptist, or Jesus Christ; let him say, "O generation of vipers!" let him cry aloud, "O scribes and pharisees, hypocrites!" and what kind of treatment would he receive? He would be treated like a madman. He would be invited "down and out," as they say. He would be treated like his Master: would be ridiculed, and denounced as behind the age.

It would be a pity to speak of the nebulous preaching and nebulous theology, without saying something about nebulous honesty and nebulous virtue. The wise old heads that thought over these things knew it all the time, but we, young fools of this advanced period, are just learning, to our sorrow, that a man's principles are the mainspring of all his actions, and that if they are nebulous we may look for nothing better in the life. The nebulous theology of a certain quarter is the legitimate parent of much of the nebulous virtue with which we have all become so plainly familiar. Men are found who would not, for the world, say *Hell*, or *Devil*, in the hearing of a cultivated audience, who yet scruple not to undermine female virtue. They are too refined to preach harsh truths, but not too virtuous to commit adultery. The nebulous religion of our day brings forth free love, spiritualism, Unitarianism, Universalism, and time would fail me to tell the names of all the family of *isms* which have sprung from this prolific mother.

Surely it is evident to any man that a revolution is needed in our affairs, both public and social. We want men of firm, well defined principle, like Washington, Luther, yes, or Calvin and John Knox; men of bold characters, whose lives shall give no uncertain sound. There is just one way to get them. We must have good principles, and we shall not lack good men. We must have well-defined doctrines, which must be preached; doctrines which cannot be misunderstood, and then we shall have characters which cannot be mistaken.

*Principles are the better part of man; they are the frame-work of character; and you can build nothing solid upon nebule.*

#### THE TEMPLE AT JERUSALEM.

It is probably no exaggeration to say that more has been written regarding the Temple at Jerusalem than in respect to any other building in the known world, and unfortunately, it may be added, more that is wild and utterly untenable. This last peculiarity arises from several causes. First, because all the early restorers were entirely ignorant of the ground on which the Temple stood, and of the local circumstances that governed its construction; it was not, indeed, till the spot was surveyed by the late Mr. Catherwood, in 1833, and his plan published on a sufficient scale in 1862, that restorers had such a map of the ground as would enable them to adjust their measurements to the locality with anything like certainty. Though the plan was wonderfully perfect considering the circumstances under which it was made, it has since been superseded by that made under the direction of Captain (now Major) Wilson, R.E., in 1864-5, which leaves nothing to be desired in this respect. It can be depended upon almost to inches, and has been engraved on a scale sufficiently large for all topographical, if not quite for all architectural purposes. A second cause of the wildness of the restorations hitherto

attempted, is that the Temple at Jerusalem was quite unique. Not only had the Jews only this one temple, but, so far as we know, it was entirely of their own invention, and utterly unlike the temples of any of the nations around them. It certainly, of the Egyptians or Greeks. It may have had affinities with those of the Babylonians or Assyrians; but notwithstanding all that has been done of late years, we know so very little of what the temples of Mesopotamia were, that these hardly help us, even at this day, and the assumption that this might be so was of no use whatever to earlier restorers. Having thus no analogies to guide them, and as it is literally and absolutely true that not one stone remains on another of the temple, properly so called, it is not to be wondered at that early restorers failed to realize the truth, and indulged in fancies which were utterly untenable. In nine cases out of ten their object was to produce a building which would be worthy Solomon in all his glory, rather than a sober reproduction of the very moderate building described in the Bible.—*Contemporary Review.*

#### EARLY IMPRESSIONS.

A few years since, a gentleman from England brought a letter of introduction to a gentleman in America. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought the letter of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them; or, if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But, oh, how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed to his Maker. This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home, that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from its commencement to its close. But God made this the instrument of leading him from the dreamy wild of infidelity to the peace and joy of piety. His parents had long before gone to their rest; but the prayers they had offered for and with their son had left an influence which could not die.

Jehovah, Jesus our Shepherd, careth for his feeble as well as for his strong ones, with all the sympathies of our nature and all the power of deity.

NEVER begin with obedience—you will never attain it! Begin with faith, and upon faith found this—"He that loveth me, keepeth my commandments."

THE BRIDGE BETWEEN.

CHAPTER X.—IN THE FIRE-LIGHT.

Dorothy was sitting over the study fire alone that evening. She was beginning to realize how, when we are very young, we walk hand in hand along one path with many others round us, but as we grow older the path begins to branch out here and there, until at last we all, or most of us, journey separate ways. Tom had gone to business that morning for the first time in his life. He was nearly seventeen, and "it was time that he did something," his father had said to George Blakesley. The Woodwards made very few friends, but with the few they generally were very intimate, and they consulted Mr. Blakesley now on all their private affairs, and he had been instrumental in getting the sturdy Tom a junior clerkship in an insurance broker's. It was not much, he said, and at first he would get no salary at all, but it would lead to better things perhaps. Sally had evinced some crude talent for drawing, and had gone to the School of Art in Street. Caroline Barker, close by, went, and that was how Sally came to be a student; and Caroline, who was older by some eight years, took charge of the little girl to and fro. Will had not come home from school yet, though it was nearly four o'clock, and getting dark, for the December days were very short. Mrs. Woodward had gone to read her book in her husband's room at the office. It was "making-up day" for the paper, and they disliked being apart even on necessary occasions, so Dolly—how the old childish name sticks to her—was alone waiting for her brothers and sisters, and longing to know how Tom had got on during his first day at work. She expected Mr. Blakesley presently too. She was almost angry when she remembered how completely he was established on intimate relations with her people; it was such treachery to Adrian Fuller, in her estimation, and she, at any rate, had never let the interloper usurp his place, though she could not but own that he was very good and clever, and it had been kind of him to find a post for Tom.

Six months more, she was thinking, as the fire flickered and sent a pleasant glow round the cosy room, and Mr. Fuller would be home. How our imaginations turn and alter the current of our lives! and on how slight a foundation will they build up realities that form the histories of our lives! The quaint child had developed strangely since the morning Venus had been buried—how much she hardly knew herself. She only did know that Adrian Fuller's parting words haunted her strangely and sweetly, that his letter was hidden away, yet taken out secretly, and read again and again, and that she lived and waited simply to see the day that brought him home. It only wanted six months more to the time, she thought; when the leaves began to bud, and the swallows came to herald the summer, there would be only a little time longer to wait ere he came.

Then the door opened, and George Blakesley entered.

"I wanted to hear how Tom got on today," he said, "so I have come, and hope you'll give me some tea presently." He gave up his dinner many a day without a murmur, to come and see her, little though she appreciated the sacrifice.

"They are all out," she answered. She did not want to be interrupted in her reverie, but he came and sat down opposite to her, ready to talk or to be silent, as she pleased. He always fidgeted her, somehow, and she could not sit and think while he was there watching her. She looked

up almost angrily, though he did not know it.

"Well!" he said, as if in answer to some strange wonder expressed in her face.

"I was thinking that it is such a pity that we live *always*," she said; "if we could wake and be conscious on the happy days, and sleep through all the weary ones."

"Are you weary already?" he asked.

"No, not weary exactly, only time drags so. One can't feel an interest in everything."

"There is nothing so dangerous as the beginning of that idea," he answered. "It grows on us if we encourage it, till at last we care for nothing."

"The days are so long," she pleaded.

"Why don't you occupy yourself with work?"

"Work!" and she opened her sleepy brown eyes. "Why should I? and what is there I can do?"

"Why should you? Because work, be it what it may, is a noble occupation, and no men, and very few women, have a right to live without taking their share of it."

"But some are rich, and have no occasion."

"There is always occasion to work, but it does not always mean money-getting," he said; "nor does it mean that those who are rich should work for nothing, and so take the bread out of the mouths of those who have their living to get. There is plenty to do, to make life better for others, and those who do not want money can surely give some of their leisure and intellect for this purpose."

He stopped a minute, for the girl was looking up at him half afraid, half surprised. She hated work. And oh, how dreadful the world would be if George Blakesley governed it! He would make it full of galley-slaves.

"I think the conception of Mazzini's," he went on, "that we should regard the world as a great workshop, in which we have all to make something good and beautiful, is a very grand one, and our Master is not hard to please."

"But how can I, a woman, work?" she asked, and stopped at the sound of her own voice, and in surprise at her own words. She had never been called a woman before, even by herself.

"You can make those you know happy, and be useful to them, and you can gain knowledge, child, and help others through its means."

Then there was a long long silence, and George Blakesley looked into the fire again, and Dorothy sat watching his face by its flickering light, and thinking of the past summer days of indolence and lazy happiness into which these words of his seemed to have put a sting, yet there was something grateful in this idea of work, in theory at any rate.

"I should so like to make something good and beautiful," she said, wistfully, turning her face away from him, and looking on into the twilight, as if far away behind its shadows there was a new life awaiting for her.

"So you can," he answered, and he went over to the sofa on which she was sitting, and sat down by her; "so you can, my child," he said, gravely; "if you will, you can make my life more than beautiful for me."

"Your life!" she said, with her startled eyes wide open in surprise. "What has that to do with my work?"

"It has everything to do with mine," he answered, gently. "Don't you understand me, Dorothy," and he looked up at the low broad forehead, and into the grave

innocent eyes, and felt even then how capable she was of development into all that was great and noble in woman, or of utter shipwreck, if her character were formed by careless hands. "Don't you understand me, dear? I love you, and want you to marry me, my darling, and then we will work on together;" but she rose from her seat, and stood facing him.

"Oh no, no, no!" she said, shrinking away from the hand he stretched out as if to hold her.

Then suddenly there flashed upon her the meaning of it all—of what her day-dreams in the past had been, and for what she was waiting in the future, and sinking down on the sofa, she put her hands over her face, and burst into tears.

"Dorothy," he said, in a strange pained voice, "what is the matter, dear? Is the idea so dreadful to you, or is it only new and abrupt? Don't you think you will learn to love me a little better? You are all the world to me, my child."

"Oh, no, no, it is quite impossible!" she said, and then for a moment she thought of what her life might be with that clever matter-of-fact man, with all his notions of work, and want of sympathy with dreams and lazy happiness, and thought too of a letter hidden away in a dress. "Oh no!" she shuddered; "never, never!"

(To be continued.)

THE GOOD HUSBAND.

"Nothing," said a sweet, smiling, joyful woman, "adds so much to my happiness, as a kind word, a kind look, or a kind act from my husband. Oh, how charming, after a hard day's toil at the wash-tub, or in cooking over a hot fire for the harvest hands, or in the discharge of any other domestic duty, or after a sleepless night with a sick babe, is a kind word, a sweet kiss or a smile even, from the husband and father!"

Husbands, if you see in your wives defects, or things you wish were not so, try kindness, and see if that don't do them more good than all the unkind words and cross looks you ever gave them. "I often think," continued this happy wife, "I have the best husband in the world. He is good and kind to me in sickness and health, in joy and sorrow. We are happier than when we were married nearly twenty years ago. He never scolds me, nor brings a long catalogue of complaints against me; but comes in from his daily labour in good humor, with a smile on his lips and a sweet kiss for me and says, 'Now, Susie, dear, you have done enough to-day; put up your work.' Then he seizes little Nancy with a shower of kisses, and we sit down side by side, and chat in the cool evening breeze."

What woman in the world wouldn't make such a husband a good wife.

It is a glorious thing to see a spark in the midst of that ocean, and all the power of that ocean unable to extinguish it.

"Let us love one another out of a pure heart fervently," bearing and forbearing, dealing tenderly with one another.

PASTORS who wish to reach the masses should begin with their own people—heads of families with their own children.

PRAY that you may find time for prayer; for rest assured, that if you restrain prayer, you will never be restrained from sin.

In proportion as you have the love of Christ shed abroad in your heart, in that proportion shall ye have the heart of a weaned child.

To return to God is to come to him as a promising God, as a forgiving God, as a paternal God—as our God and Father in Jesus Christ.

## LOVE AND LABOR.

We die not all; for our deeds remain  
To crown with honor, or mar with stain;  
Through endless sequence of years to come  
Our Lives shall speak, when our lips are dumb.

What though we perish, unknown to fame,  
Our tomb forgotten, and lost our name,  
Since naught is wasted in heaven or earth,  
And nothing dies to which God gives birth.

Thou life be joyless, and death be cold,  
And pleasures pall as the world grows old,  
Yet God has granted our hearts relief,  
For Love and Labor can conquer grief.

Love sheds a light on the gloomy way,  
And Labor hurries the weary day;  
Though death be fearful, and life be hard,  
Yet Love and Labor shall win reward.

If Love can dry up a single tear,  
If lifelong Labor avail to clear  
A single web from before the true,  
Then Love and Labor have won their due.

What though we mourn, we can comfort pain;  
What if we die, so the truth be plain:  
A little spark from a high desire  
Shall kindle others, and grow a fire.

We are not worthy to work the whole  
We have no strength which may save a soul;  
Enough for us if our life begin  
Successful struggle with grief and sin.

Labor is mortal, and fades away,  
But Love shall triumph in perfect day;  
Labor may wither beneath the sod,  
But Love lives ever, for Love is God.

—Chambers' Journal.

## WHY SHOULD TEA BE SCENTED.

The remark is frequently made by those who, accustomed habitually to drink an infusion of China tea, commence the use of the Indian variety, that the latter, if stronger than the former, lacks its charming and grateful fragrance. Aware, as the Indian planters must surely be, that their tea labours under this deficiency, it is somewhat surprising that apparently no steps have hitherto been adopted to remedy the defect.

Chinese writers and tea manipulators unanimously consider that the natural fragrance of the mountain-grown leaf is superior to any fictitious scent which art can communicate; nevertheless, we find that some of the costliest sorts in use among themselves are artificially flavoured, although never coloured. Examples of this are to be seen in the finest specimens of Ohu-lan, or pearl flower, sometimes called cowslip-hyson; and Loongtsing, or hyson-pekoe, used by the wealthy Chinese as presents among each other, both of whom owe their delicious aroma to the flowers of the *Chlorinthus inconspicuus*. Before answering the question which forms the question of this article, we shall glance at the two systems adopted by the Chinese for scenting tea.

After the final roasting, a portion of the green tea to be scented is taken hot from the pan and poured into a hyson chest to the depth of about two inches, over which a handful or so of the freshly-plucked flowers of the *Chlorinthus inconspicuus* is strewn. Another layer of tea is added, succeeded by one of flowers, and so on until the box is full, which is then placed aside in a warm corner and left undisturbed for the space of twenty-four hours. At the end of that time the contents are turned out, thoroughly incorporated together, and fired for about two hours, or until the flowers are become crisp and brittle. Their functions being now ended, they are sifted out, and the tea thus scented becomes as it were the leaven, and is used in the proportion of one part in twenty to impart its fragrance to the stock.

The method of scenting black tea differs

from the foregoing, and it in turn varies slightly in the various producing districts, especially as regards the flowers used. Usually the choice lies between the *Chlorinthus inconspicuus*, *Gardenia florida*, *Olea fragrans*, and *Jasminum sambax*. One or other, or a mixture of these blossoms, is placed in a sieve under that containing the tea to be scented, and the whole set over a slow charcoal fire for two hours, when the aroma is generally found to have been imparted. The chief modifications occur in cases where the Chu-lan flavour is wanted in a cup of souchong or caper, or where fragrance is required for a special quality of tea for native consumption, which is subjected to very little heat. In the former the previously dried flowers, reduced to powder, are freely sprinkled over the tea whilst in the roasting pans; and in the latter the heated aromatic flowers in little crape bags are kept in contact with it during the whole process of manipulation. It may also be interesting to note that, with one exception, whatever flowers are chosen they are plucked whilst in full bloom, the exception being the *Jasminum sambax*, named by the Chinese Moh-li-wah, which is used in the bud, as experience has taught that its fragrance when in that early stage is greatly increased by heat.

At this point the reader will very naturally ask, "Why should all this trouble be taken and tea be scented at all if its natural aroma, as already stated, is superior to any which we can impart?"

The reply will be as short as it is to be hoped it will be convincing. Long attention to the subject has proved that tea possessing the most delicate natural aroma is the produce not only of the more northerly districts, but is grown at a considerable altitude. Thus the Moyne district, in the province of Hwang-chow, which yields most of the fine green tea of commerce, lies in north latitude 29°56', east longitude 118°15', at a height of nearly 900 feet above the sea level, with a temperature ranging between 24 deg. Fahr. in January to 74 deg. in August; and the climate of Woo-e-shan, in the province of Fo-Kien, where the finest black tea is made, is likewise very temperate, and the shrub is successfully cultivated at the height of 1000 feet. It so happens, however, that the gardens which yield this naturally flavoured tea, like the celebrated Johannisberg and Steinberger vineyards, are comparatively limited in extent, but their produce having acquired a name, the farmers in the valley naturally became desirous of emulating their success, which they ultimately accomplished to such purpose that the valley tea, on account of its greater strength, is now more in favour among the masses than the other. In short, the rhyming apology put into the mouth of a cattle-lifter of the olden times by one of our poets might, with a slight change, be applicable here:—

The mountain sheep were sweeter,  
But the valley sheep were fatter,  
And so we deemed it meet  
To carry off the latter.

There is, however, another most important end to be gained by artificially scenting tea which may possess little or no aroma of its own. It has been found that newly prepared tea is particularly susceptible of odoriferous influences from without, and is almost as unappeasable a monopoliser of adjacent smells, whether evil or pleasant, as charcoal is of organic foulness, caustic lime of chlorine gas, or raw silk of water; therefore, in order to counteract the contaminating endosmose of objectionable gases, it is garrisoned, so to speak, with an all-pervading perfume. As further precautionary measures, it is

well known that China tea is most carefully packed in lead surrounded with soft absorbent paper, protected outside by means of papered and varnished hard wood packages. That such care is far from unnecessary may be inferred from the fact that the coolies who carry tea from the farms to the shipping ports sometimes occupy several weeks on the journey, and they may often be seen dropping their burdens in the fields or on the roads, and squatting or sprawling at full length over them when the mid-day sun has demanded a halt for wearied frames glistening with perspiration. Under such circumstances it will readily be understood that unless the contents were thoroughly protected by exomose, or the evolution of perfume from within, the tea would inevitably acquire an earthy taint from the ground on which the packages rest; a repulsive flavour from the strong cookery of the villages where the coolies refresh themselves; and register a sickening memento of the unclean skins of the bearers. Indian tea, not being usually transported any considerable distance by coolie labour, runs less risk of contamination from that source; yet it is constantly threatened by a still more formidable foe, unknown to shipments of the article from China. In anticipation of the season there, a fleet of the finest steamers and sailing ships are always waiting to load; and as they get full cargoes of tea without the necessity of embarking other produce, contamination to this delicate produce, except from stress of weather or leakage, can scarcely occur. But tea being only one—and at present a comparatively insignificant one—among the numerous products of our Indian Empire, is of necessity associated on the voyage home with miscellaneous products, such as hides, horns, gums, hemp, jute, linseed, and other strong-smelling animal and vegetable substances, which ferment during the passage and often decay. The fetid gas arising therefrom permeates the ship's hold, and the earliest and chief sufferer is tea, which greedily seizes and retains the objectionable taint. Thus, Indian tea suffers deterioration, like human beings, from evil companionship; and not being fortified by a powerful perfume like its Chinese rival, falls an easy victim to foul vapours, which the other, armed with its rich perfume and similarly situated, might successfully defy. It must surely be evident from the foregoing that the scenting of tea is due to a wholesome degree of commercial prudence and forethought for its future condition on the part of the Chinese, quite as much as their desire by this means artificially to enhance its value. Seeing, therefore, that Indian tea is exposed to even greater risks of contamination during transit, extra precautions for its safe keeping becomes necessary, and among them the bestowal of a refreshing fragrance might perhaps be desirable.—*English Exchange*.

Is not that wisdom that leaves nothing for a dying hour?

THERE are many who know their own wisdom, but there are but few who know their own folly.

THE wise are they who distinguish clearly between the law court and the equity court.

ALL our evils are to be traced up to two things—high views of ourselves and low views of Jesus.

CHRIST never took away an outward blessing but he gave a spiritual one instead of it.—*Romaine*.

HOLY personal conformity to the will of God is that without which neither you nor I can be saved.