

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, NOV. 9, 1876.

TWENTY-SECOND SUNDAY AFTER TRINITY.

After the conquest of Babylon by the Median and Persian powers united, we find the prophet Daniel again raised to the highest offices in the new dominion. His lofty position, and his extensive engagements however, did not in the least diminish his patriotism, or his attachment to the land of his fathers and the temple of his God. There must have been a great deal of state and majesty connected with the presidency of the kingdom of the Chaldeans in those days; and the chief president must have had a large amount of responsibility resting upon him, and a great many matters requiring his close attention; especially when we find him surrounded with so many enemies and rivals who coveted the distinction to which he had been raised, and who succeeded so far as to have him cast into a den of lions. And yet his love for his native land led him to study the prophecies which had then been delivered, respecting the captivity, and to watch the progress of events, as they were daily passing before him, in order to discover if possible any indications of the return of his people to the land of Judah. Great changes had taken place since the captivity; whole empires had crumbled into dust, and had been supplanted by new powers, hitherto almost unknown, and vainly imagined to be too barbarous ever to make head against the governments of Assyria and Babylon, with their well fortified cities and large standing armies. The return of the captives so far as human foresight could determine was one of the most improbable events that could come to pass. And yet Daniel trusts in the God that had predicted deliverance to His people. He had received too many tokens of Divine providential care ever to doubt that God would fail in the fulfilment of His promises to a whole people, and that people the descendants of Abraham, Isaac and Jacob.

There are many remarkable circumstances connected with the prayer of the prophet Daniel, when he understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. We can only glance at one or two. In the first place the distinction

some modern prophets make between prophetic years and ordinary years, is seen to be fallacious. In fact there is no scriptural authority for the practice of some interpreters, in putting a prophetic day for a natural year. This prophecy is unmistakably opposed to a theory so absurd. A comparison of Jer. xxv. 11-12, with Dan. ix. 1-2, plainly shows that when years are intended they are spoken of as such. Interpreters attempt to justify their principle from a reference to Ez. iv. 6; but an attentive consideration of that passage will show that when a day is mentioned, we are not justified in understanding a year, but merely that in this instance Ezekiel was appointed to lie on his side a certain number of days for a sign to the house of Israel, to represent the same number of the years of the iniquity of Israel and Judah. Another circumstance to be noticed as an example for ourselves, is the fact of the prophet praying for the accomplishment of what God had specially promised; such prayer being an expression of faith in God's truthfulness; just as the petition in the Lord's prayer, "Thy kingdom come," is an expression of faith, as well as a recognition of the conditional nature of the promises. We must also notice the result of the prayer, as regards Daniel himself; for he was rewarded with the most definite prophecy which had ever issued from the fountain head of all foreknowledge, in reference to the coming of the Messiah, and his being cut off, though not for Himself. And here also, we have a confirmation of our remarks above, in reference to the prophetic year, although to the reader of the authorized version, the contrary would rather seem to be the case. The word translated "weeks," denotes hebdomads, whether of days or years, periods of seven; as the version of Theodotion has it, "Seventy hebdomads are decreed" (apportioned).

We may remark upon the strangeness of the arrangements in our new Lectionary, which requires us to begin the first lesson for Evensong at the ninth verse of the chapter. It is indeed one of the most magnificent passages in the whole Bible—perhaps the most magnificent of all; and beginning at the ninth verse, its sublimity bursts upon us in all its lofty grandeur, with a suddenness which makes it perfectly overwhelming; and yet the passage contains allusions so distinct, to the former part of the chapter, that the whole ought to be read as a Lesson. The new Lectionary is in many ways a decided improvement upon the former one, but its omissions are very often unaccountable, and very considerably detract from the merit of the arrangement.

The particular teaching of the church for this Sunday, has direct reference to the practice of good works, as the devout service which the church, the household of Christ, renders to her Head.

The COLLECT brings this before us in an exceedingly forcible manner, as the godliness to which the Christian household should aspire, we being no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, which embraces priests and people, learned and unlearned, old and young. And the Almighty Father guides and governs His household by Jesus Christ, the members of it being His servants, and His children by adoption and grace.

To afford the fullest scope for the practice of works of piety and benevolence, we are taught to ask that the church may be free from all adverse influences; for, although adversity is oftentimes useful in converting some wrong tendency, or in shading some tender grace; yet a prosperous state of the church outwardly enables her to practice many works, and to expand her borders in a way that could scarcely be accomplished under less favourable circumstances.

THE EPISTLE carries out the same principle, and refers particularly to the production of those points of godliness which are prayed for in the Collect:—"Being confident of this very thing that He who had begun a good work in you will perform it unto the day of Jesus Christ." And the continuation of the Apostles' prayer is in full agreement therewith:—"That your love may abound yet more and more, in knowledge and in all judgment; that ye may be sincere, and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." The idea of the church as a household is fully recognized in the expression of gratitude to which St. Paul gives utterance for the Philippians' fellowship in the Gospel, and the anxiety he manifests for their spiritual progress.

THE GOSPEL teaches us how to manifest our love in our dealings with our fellow members of the household of the church, and urges the duty of Christian forgiveness, by showing that a brother's trespasses should be forgiven, not seven times only, but seventy times seven; four hundred and ninety times. There were those in the early church who limited the number of times to seventy and seven; but that is not our Lord's meaning. In the illustration of the duty, we have here one of the most famous of our Blessed Lord's Parables. It is one of the most impressive, and one of the most pathetic of all the discourses to which the Saviour of man gave utterance while on earth.

The servant who took his fellow servant by the throat, saying, "Pay me that thou owest," is an example of the class of men who demand the uttermost as an act of justice, forgetting entirely that man cannot be said to be just if he is not humane. A constant sense of forgiveness received from God is essential to a proper state of mind for the

guilty to cultivate: none but the altogether righteous may press his utmost rights; while that august Being who is the only one that can claim to be absolutely and perfectly so, is at the same time the Being who has shown Himself the most ready to forgive.

The Hebrew Talent being equal to three hundred shekels, the proportion of the two debts spoken of in the parable would be as one to a million two hundred and fifty thousand.

The fact that the unmerciful servant is visited with punishment after his forgiveness, raises the question, whether sins when pardoned return on the sinner, who afterwards commits other sin. And in considering this, we must remember that "all forgiveness short of the crowning act of forgiveness and mercy, which will find place on the day of judgment, and will be followed by a total impossibility of sinning any more, is conditional,—in the very nature of things so conditional, that the condition must in every case be assumed, whether stated or no; that condition being that the forgiven man abide in faith and obedience, in that state of grace into which he has been brought; which he whom the unmerciful servant here represents, had not done, but on the contrary, evidently and plainly showed by his conduct, that he had forgotten that he was purged from his old sins." And we must bear in mind too, that we cannot contemplate remission of sins apart from a vital union and actual communion with Christ. Our Baptismal service brings out most prominently the great principle, that we are members of a righteous Person, and are justified in Him. "But if through sin, we cut ourselves off from communion with Him, we fall back into a state of nature, which is of itself a state of condemnation and death, a state upon which therefore the wrath of God is abiding."

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This is the most glorious society of the whole non-Roman part of Christendom; the first and only Bible Society of the Church. Its main object is to disseminate the Scriptures of Truth; and if it has not published the Bible in as many languages as the British and Foreign Bible Society, the causes for this are two-fold. One is because, in addition to the circulation of the Divine Word, the objects of the Society embrace several other very important operations of the Church; and the other reason is because a number of the members of the Church, instead of supporting her own institutions, prefer to lend their energies and their means to those who have separated from her, and who spend their lives in seeking to do her harm.

The Society for promoting Christian Knowledge was the first voluntary society projected on any large scale in connection with the Church. It originated exactly at the time when the official action of the Church in convocation was, for a time, laid aside, in the latter

part of the reign of William the Third. It is not only a Bible Society—it is also a Prayer-book Society, a Tract Society, a Missionary Society, a Colonial Bishopric Society, an Education Society, a Church and School Building Society; and the grandest of all its triumphs is that it has, for a hundred and fifty years and more, most successfully prosecuted all these objects without degenerating, in any respect, into a party institution. There is therefore no excuse whatever for any Churchman declining to support it, and patronizing, instead of it, another institution, whose agents are more or less hostile to the church of which he is a member, and the interests of which every law of morality binds him to further.

This society obtains, however, only about £20,000 stg. a year from subscriptions and benefactions, besides collections from about 620 churches in England. It lives mainly on its endowments, its legacies, and its commercial profits. From the report recently published, we gather that its transactions, as a bookselling and publishing firm, reached, last year, the very large sum of £94,005 stg.; and resulted in a profit of about £7,000 stg., available for the general work of the Society. Its income from all sources last year reached the sum of £51,655, which is £10,000 more than the previous year, chiefly in consequence of some large legacies which have fallen in during the year.

The Society, by its timely aid, has augmented the teaching staff of the Church by 538 masters and mistresses. The value of books given away, and the expense of supplying others under cost price, has amounted to no less a sum than £17,420 stg. The Society has also aided considerably the other great Church institution, the Society for the propagation of the Gospel in Foreign Parts, in many of its important missionary works. It has made grants of money for building churches and schools, of books for schools and colleges, aiding the education of a native clergy, by establishing tutorships in theology, and assisting in meeting the expenses of native students.

During the past year, the Society has set apart no less a sum than £15,000 stg., for the new Indian Bishoprics, half of which is to go at once to the sees of Lahore and Rangoon. It has also, under the sanction of Christianity, boldly entered the fields of history and of physical and social science, in the endeavor to supplant the unwholesome light literature of the day by that which is pure, sound, and Christian; and, in the attempt, it has produced a number of excellent books.

The complaint we have lately met with, that this great Institution of our Church—this valuable Bible, Prayer-book, and Tract Society, does not send out so many translations of the Scriptures as a rival institution has done, is a disgrace, not to the Society, but to the Church, and especially to that part of it whence the complaint has emanated. If they would show the same zeal in supporting the institutions to which

they belong, as they do in uniting with those who aim at pulling down the Church about their ears, the cause of complaint would soon cease to exist.

MR. HUXLEY AND EVOLUTION.

If we may be allowed to form an opinion upon the subject from the statements we find in the United States' Journals, we should imagine that Mr. Huxley made but few converts during his late visit there. He is very well known to be the ablest expounder of the Darwinian Theory; and Theory it is unquestionably—a Theory not formed in accordance with Lord Bacon's principle of induction, because the facts required to establish it in its most essential peculiarities are not forthcoming. That is to say there are facts enough to show that there is an evolution in nature; but if we are to construct a system in accordance with the principle Mr. Huxley claims, viz., that his belief is confined to the evidence which comes before him, then we shall be obliged to discard the conclusion to which he arrives; and we shall feel that evolution has its limits, and that we have no right to believe in any other kind of it than that we actually meet with. We see for instance new kinds of cabbages and potatoes evolved out of old ones, and mammals spring from embryos, but brilliant as are the rhetorical abilities of Mr. Huxley, he has no right to call upon us to believe that walnuts can be evolved out of green peas, or human beings out of apes—nothing of the kind having presented itself to our experience, been testified to by others, or found traceable in the remains of the past. And we maintain that Mr. Huxley trades largely upon the homage he expects to be paid to his researches into the wonders of nature, and the beauty of style in which he can clothe his account of them, when he supposes that any large number of the thinking part of mankind will be led blindfold to acquiesce in any vagaries, however wild, to which he may choose to give himself up.

Among others, Dr. W. M. Taylor of New York, in a letter to the *Tribune*, has ably exposed the faults of Mr. Huxley's theory. He says he has nothing to say against the Professor as a discoverer of facts, or an exponent of facts, or as a discoverer of comparative anatomy, nor has he any prejudice against evolution so far as it can be fully and fairly established. He complains first, of the incompleteness of Mr. Huxley's enumeration of the hypotheses regarding the order of nature, as consisting of three only—the eternity of things as they are; the Miltonic theory; and the theory of evolution, which finds in a gelatinous mass, the common foundation of all life. Now there are at least two hypotheses not enumerated here. One referred to by Dr. Taylor, that of those prepared to accept evolution so far as it can be proved, and with the proviso that it is an explanation of the mode in which a presiding intelligence has brought things as they are into existence. The other—to which on a hasty glance at the lec-

tures, we believed the Professor alluded when he spoke of the marvellous flexibility of the Hebrew language, but which on a more careful perusal we find he has entirely omitted—viz., the innumerable changes and periods contended for by geologists, being at least possibly admitted in the first three verses of Genesis. Of course, the whole force of the Professor's argument is neutralized when in bringing forward his circumstantial evidence in support of his theory, he fails to show that no other hypothesis can account for the circumstances.

The philosophy of the professor is also found to be defective, especially when he says, that to allege the universe to have been created, is virtually to declare that there was a time "when the relations of cause and effect were not fixed and definite"—"as if," says Dr. Taylor, "there could be any more definite relation as cause and effect, than that between the creator and the creature." But one of the most extraordinary statements ever made since the days of Hume, by any man claiming to know anything about science, is the following from Professor Huxley:—"Every candid thinker will admit that there may be a world in which two and two do not make four, and in which two straight lines do not inclose a space." Had such a statement been made by an ignorant peasant, it might have suggested the quotation:—"Odi profanum vulgus." As it is, it may be classed with Hume's argument to prove the falsehood of the axioms in geometry; unless it be, as Dr. Taylor supposes, that the Professor intends to assert the absolute impossibility of creation "in the most offensive way," and "with the most cynical of sneers." He introduces it in this way:—"Though we are quite clear about the constancy of nature at the present time . . . it by no means follows necessarily that we are justified in expanding the generalization into the past, and in denying absolutely that there may have been a time when events did not follow a fixed order, when the relations of cause and effect were not fixed and definite, and when external agencies did not intervene in the general order of nature. Cautious men will admit that such a change in the order of nature may have been possible, just as every candid thinker will admit that there may be a world where two and two do not make four, etc."

Mr. Huxley's admission that the forms of species are persistent, and that there is little or nothing in the geologic records that sustains his position; and his assumption that there are defects in the records, and that in these gaps will be found the missing links in the process of evolution—these are amply sufficient to overturn nearly the whole of his hypothesis. All that is needed for this purpose is to quote the Professor's own words. He says:—"We have an awkward habit; no, I won't call it that, for it is a valuable habit—of reasoning, so that we believe nothing unless there is evidence for it; and we have a way of looking upon belief which is not based on evidence, not only as il-

logical, but immoral." Let the Professor only apply this principle to his own theory, and the illusion vanishes at once.

Another of Mr. Huxley's statements is so extraordinary that as Dr. Taylor remarks, "he can only stand by and admire the marvellous effrontery with which it is made." He affirms that evolution stands upon the same basis as the Copernican theory of the motions of the heavenly bodies! If so, we have a perfect right to ask the Professor to give us specimens of one species passing into another at the present day, just as we have hourly, daily, and yearly evidence of the truth of the Copernican theory, and in accordance with which mathematical calculations are made as to further occurrences.

For several reasons, Professor Huxley's lectures are worthy of an attentive perusal. The style is his own, and as beautiful as ever. The lectures will form a famous exercise in the science of logic; for they contain as many fallacies as can well be congregated within the same space. In an unusual degree, they furnish their own antidote; so that he who thoroughly digests the whole of them, will hardly go astray. And perhaps more than all, they show the mistake of an exclusive attention to physical science, when the "humanities" are neglected, and a sound mathematical training is almost entirely ignored. It is a remarkable fact, and one which must be recognized in the "science" of the future, that recent mathematical calculations incontestably prove that the earth is not so old as the evolution theory would require it to be.

BIBLE CLASSES.

We call attention to a paper on this subject, kindly forwarded to us by the Lord Bishop of Niagara, and which we insert on another page. It is a subject which cannot be too much considered, as it is of the first importance that a religious training should be given to our young people when they have grown up to an age at which they usually leave the Sunday School. The instructions imparted in these classes, while it by no means neglects that contained in the Catechism, should embrace a wider range of theological teaching than can be given to the ordinary Sunday scholar; and should include notices of history, civil as well as ecclesiastical, which is referred to in Holy Scripture, or which might be brought to illustrate its principles, or show the fulfilment of its prophecies. In fact all history as well as all the sciences are either referred to, or may be adduced in illustration of that comprehensive Book we call the Bible. The Book of Common Prayer, its origin and history, will also furnish an abundance of subjects, both useful and interesting, for these classes. We shall be glad to receive and publish contributions on the subject, of a somewhat similar character to those kindly furnished on the subject of Parochial Missions by our esteemed correspondent the Rev. H. L. Yewens. Where

there are no Young Men's Associations in connection with the church, and no Parochial Guilds, the Bible Class ought to be carefully attended to.

THE CAUSES AND INFLUENCE OF UNBELIEF.

It is difficult to imagine a more important subject for a Church Congress to discuss than this; and, therefore, we can well understand the great interest it excited at the recent gathering in Plymouth. Some able papers were prepared upon it, and an interesting discussion took place in reference to them. There can be no greater evidence of the extent of unbelief among those to whom Divine Revelation is brought than the immense multitude of schisms, heresies, sects and denominations that have sprung up in connection with Christianity. For what is the cause of heresy but unbelief in the truth of God, as that truth has been revealed by Him, taught by those whom He has sent to teach it, and held by the Church from the beginning? Whence arises schism, positive and actual division in the Church, which is the body of Christ, but from want of faith in the authorities He Himself has constituted and sent forth expressly to govern and to guide that body? And what is the reason that every ridiculous freak of the imagination in the present day is dignified with the name of "science," provided only that it appears to militate against some Scripture statement—but from the extensive prevalence of the unbelief, which busies itself in ever seeking out new modes of "departing from the living God."

The first paper on this subject was read at the Congress by the Dean of Manchester. He thought the causes of unbelief were chiefly four. Among the foremost, he would put the poverty of spiritual life in many who hold the truth. He thought men who profess to receive truths so glorious and sublime as God incarnate dying for the salvation of men, that the Divine Son is ever present with His church to maintain the union between Himself and His faithful members, and that God the Holy Ghost dwells in every Christian—if they really believe these things, must show some indication thereof in their lives; for their doctrines, if true, must be of overwhelming importance and have a visible and marked influence. But when those who profess to accept these things as from God are found not to differ perceptibly in their lives from the Heathen, the inference is that all infidels are not included in the number who question our religion; and the influence of such inconsistent professors of Christianity must be fearfully bad upon such as are glad, rather than otherwise, if they can find an excuse for disregarding what in their hearts they dislike.

The second cause he finds in the diversities of religious belief and of teaching. The various differences and the gross exaggeration of minute points of divergence, as though the sum and substance of all that is important to man,

would be contained in these things no doubt do create a large amount of indifference in those who do not care to give themselves the trouble to think very deeply on the subject. This unbelief, the Dean remarks, is contemptuous rather than directly hostile; and as he states, it comes in aid of the impression caused by the discrepancy between the doctrines we profess and the lives we lead. In fact, he might have classed them both together, as their effect is pretty much the same, and leads to the impression among others that there is no such thing as real religion, and perhaps no abstract truth in the world.

We must defer till next week a continuation of the subject.

"ONE LIFE ONLY."

In our last issue we gave the first instalment of our new tale, with the above title. We gave no notice of it, as we were quite sure it would speak for itself to every one who would read one or two paragraphs. For those who have not found time for the purpose or who have not given themselves so much trouble, we beg to assure them that they will find an ample recompense for the time and attention its perusal will require. The first chapter is sufficiently attractive to excite a very considerable amount of interest, and we have much pleasure in being able to state that the interest abundantly increases as the story progresses.

PERSONAL.

The address of the Rev. A. G. L. Trew, Rector of Christ Church, Yorkville, will be, during the winter months, Panoche, Fresno Co., California.

PROPHECY AND HISTORY.

Concerning Tyre Ezekiel thus prophesied: "I will make thee like the top of a rock: thou shalt be a place to spread nets upon: thou shalt be built no more: thou shalt be a terror, and never shalt be any more." Ezek. xxvi. 14: xxvii. 36: xxviii. 19. When this prophecy was uttered, nothing was more unlikely, in all human appearance, than its fulfilment. Tyre was then a city of the greatest beauty and commercial grandeur. As far back as the time of Joshua it was "a strong city." By Isaiah it is mentioned as "of ancient days," "the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth." If long withstood the reign of Alexander the Great, and was only at last taken by him through means of treachery. Tyre now is as the prophet said it should be, "a place to spread nets upon," a hovel for fishermen. Vitranga in his "Commentary" *in loco* says "In Tyre itself the traveller looks for Tyre and finds it not." And it is thus described by Maundrell, "In a journey from Aleppo to Jerusalem at Easter A.D. 1697:" "The City of Tyre, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come

to it, you find no similitude of that glory for which it was so renowned in ancient times. On the north side it has an old Turkish ungarrisoned castle: besides which you see nothing here, but a mere babel of broken walls, pillars, vaults, etc., there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing: who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, that it should be as the top of a rock, a place for fishers to dry their nets upon." Page 48.

To show how God often makes the wrath of man to praise him, Volney, a learned traveller and historian, but a determined enemy of Christianity, in describing the present condition of some of those places concerning which prophecies had been uttered of old, without knowing or intending, employs the very words of the prophets in his description of them. The prophets said how they should be, and Volney, in the same language says how they are. L.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 15 continued.

After the Creed the Minister, turning to the people, says "The Lord be with you," and the people make answer "And with thy spirit."

Whence do we obtain this beautiful form of mutual Christian salutation? Is it, think you, a fine idea of some ardent reformer?

It is found, as usual, in the very Word of God, in the Book of Ruth, ii. 4. "And behold Boaz came from Bethlehem and said unto the reapers, the Lord be with you; and they answered, the Lord bless thee."

If there is any value in age, this is indeed a beautiful custom, having the sanction of three thousand years in God's Book.

St. Paul uses it—shall not we? "The Lord Jesus Christ be with your spirit," says he to Timothy. "The grace of our Lord Jesus Christ be with your spirit" is the salutation of the apostle to the Christians in Galatia. *Let us pray.* Yes, not "now I shall pray," but let us pray—for that we came to church. You are not expected to speak to Almighty God by proxy—but let us pray. In the words of St. Paul's advice to the Philippians, iv. 6. "In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." *Lord have mercy upon us: Christ have mercy upon us: Lord have mercy upon us.* Is this vain repetition? Well, I hear David repeating "have mercy upon me, O God, have mercy upon me." Moreover, it is a separate invocation to each person of the adorable Trinity. "Our Father which art in Heaven," etc. People, and of our own church too, sometimes make objection to the second offering of this beautiful

petition. Without dwelling on the fact that I can hardly see how that which the Lord Jesus gave us, saying "when ye pray say," can be uselessly repeated, let us look a little deeper, and observe the difference of position here to that where the same prayer has already been offered. It is no accidental or ill-considered repetition. In the former position it was used as a fitting introduction to the church's service of prayer and praise. Here it is employed as a petition to God to look upon the requests of His people for the present day, and to grant these, our specific prayers, for the sake of Him in whose words we ask. *O Lord shew Thy mercy upon us, and grant us Thy salvation*—the words again of David in Psalm lxxxv. 7: "Show us Thy mercy, O Lord, and grant us Thy salvation;" and the promise stands, "To him that ordereth his conversation aright, I will shew the salvation of God." *O, Lord save the Queen.* Concerning the first king made within the covenanted church, it is said "And all the people shouted and said God save the King" (1. Sam. x. 24). St. Paul tells us "Exhort, therefore, that, first of all supplications, prayers be made for all men, for kings, and for all that are in authority. And mercifully hear us when we call upon Thee. "Save Lord and hear us, O King of Heaven, when we call upon Thee" (Psalm xx. 9). *Endue Thy ministers with righteousness.* "Let Thy priests be clothed with righteousness" (Psalm cxxxii. 9). *O Lord save Thy people, and bless Thine inheritance.* Hear David again in Psalm xxviii. 9: "Save Thy people and bless Thine inheritance; feed them also and lift them up for ever. *Give peace in our time, O Lord.* "Give us help from trouble" (Psalm cviii. 12). "The Lord will bless His people with peace" (Psalm xxix. 11). *Because there is none other that fighteth for us, but only Thou, O God.* "Vain is the help of man" says the Psalmist, lx. 11: "with him (Assyria) is an arm of flesh, but with us (Israel) is the Lord our God, to help us and to fight our battles" (2 Chron. xxxii. 8). *O God make clean our hearts within us.* "Create in me a clean heart O God, and renew a right spirit within me" (Psalm li. 10). "Blessed are the pure in heart, for they shall see God" (St. Matt. v. 8). *And take not Thy Holy Spirit from us.* The Lord said "My spirit shall not always strive with man" (Gen. vi. 3). "Now if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9).

BOOK REVIEWS.

A MAN TRAP, AND THE FATAL INHERITANCE. Two Temperance tales, by Mrs. H. Skelton, Toronto: J. B. Magurn, King Street East.

The question of Temperance Reform is considerably agitating the public mind, especially in some sections of the country; so that every aspect of the case will be of general interest. The view taken of the matter by the authoress is worthy of attention. We specially commend her suggestion for the establishment of coffee houses of a different class from those already adopted. If there were some particularly adapted for the humbler class—not mere boarding houses

es, but places where a cup of tea, coffee, or cocoa could be had at any hour of the day—much good might be done in preventing a resort to intoxicating drinks.

CALENDAR.

- Nov., 12th.—22nd Sunday after Trinity.
Dan. vi; Heb. vi.
" vii. 9; St. John iii. 1-22.
" xii; St. John iii. 1-22.
- " 13th.—Britius.
Ecclus. xxxv; Heb. vii.
" xxxvii. 8-19; St. John iii. 22.
- " 14th.— " xxxix. 1-18; Heb. viii.
" xxxix. 18; St. John iv. 1-31.
- " 15th.—Macchutius.
Ecclus. xli. 1-14; Heb. ix.
" xlii. 15; St. John vi. 31.
- " 16th.— " xliv. 1-16; Heb. x. 1-19.
" i. 1-25; St. John v. 1-24.
- " 17th.—Hugh, Bp.
Ecclus. li. 10; Heb. x. 19.
Baruch iv. 1-21; St. John v. 24.
- " 18th.— " iv. 36 & v; Heb. xi. 1-17.
Isa. i. 1-21; St. John vi. 2-22.

NOVA SCOTIA.

D. C. S.—The Executive Committee met on Friday last. The important subject of renewal of grants to Missions was taken up and referred to the Quebec Scheme Committee to consider and report upon at the next meeting in November. It will be remembered that all those grants, having been made for three years, expire with the present year. A few Missions have made application for a renewal of the grant. It is to be presumed that those who have not done so are prepared to support their Missionary without the aid of the D. C. S.?

AMHERST.—On St. Luke's Day, the chapter of this Deanery met at River John. The first service was held on the previous evening, when an able sermon was preached by the Rev. C. Bowman, D.D., Rector of Albion Mines, upon, "What think ye of Christ." The clergy present were the Rural Dean, (Rev. Canon Townshend), Revs. D. C. Moore, (Pagwash), C. Bowman, D.D., J. A. Kaulback, (Truro), J. P. Sheraton, (Pictou), J. L. Downing, (River John), and R. J. Uniacke, Jr., (Stewiacke). The Deanery sermon was preached by Mr. Moore, who dwelt upon the "Unity of the Body of Christ." The congregations at all the services were remarkably good, and the number of communicants large. The church was most full in the evening, when Mr. Shearton dwelt eloquently upon the love of Christ and the joy in Heaven over repentant sinners. The Rural Dean concluding with a loving and explanatory address, fully answering "What mean ye by this service," to the people of River John, who had never before had the advantage of such a gathering.

LUNenburg.—A meeting of this Deanery took place at New Ross on the 4th inst. Divine Service was held in the new church. The sermon was preached by the Rev. J. O. Ruggles, Rector of St. Margaret's Bay, from the second chapter of the Acts, on the early Christians continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. The preacher for an hour and a half engaged the fixed attention of his congregation,

while he called upon them to seek the old paths and walk therein. The Rev. H. Stamer was celebrant, assisted by the Rev. W. E. Gelling.

The business of the Deanery was conducted in the Rectory during the afternoon; subjects of deep interest were considered, and the absence of many members of the Chapter much deplored. During the evening, after divine worship, a missionary meeting was held in the church. The Rector of Hubbard's Cove gave an earnest address on the duty of each Churchman having his name recorded in the D. C. S. Report, and told us how a good old fisherman in the County of Guysboro demanded of a sailor, who was paying him a visit, to what church he belonged? The ready answer was, "To the Church of England." I am glad to hear that," said the fisherman, "then your name will be in the last Report;" but on search being made, no such name was found there, and thus the Guysboro fisherman put the Lunenburg sailor to shame; but his name has since then been faithfully recorded by paying annually a small sum to our Society. After a short address by the Secretary, the Rev. W. Groser, called upon the people of New Ross to finish the good work so well commenced, of building a House of Prayer.

FREDERICTON.

SAINT JOHN—TRINITY CHURCH.—A very hearty service was held on the evening of St. Luke's Day, Oct. 18th, at 8 o'clock, in connection with the Church of England Institute. The Lord Bishop and most of the clergy of the city were present. The first part of the prayers was read by Rev. G. Schofield, the first lesson by Rev. Canon Scovil, the second lesson by Rev. R. Mather, and the remaining portion of the prayers by the Rector. The sermon was preached by the Lord Bishop, who took for his text Philippians ii. 3. His Lordship unfolded and enforced in a clear and practical manner the exhortation contained in that passage, applying it very forcibly against all strife and division among the members of our Church, against the use of party names, and against doing anything in a spirit of vain glory. At the close he addressed the young men especially, urging them to become better acquainted with the principles and practices of the early church, that they might know how to appreciate their privileges as members of the Church of England.

MONTREAL.

(FROM OUR CORRESPONDENT.)

MANSONVILLE.—A very successful and pleasant Harvest Home Festival was held here on the 24th inst.

MONTREAL.—On Sunday, 22nd, the Royal Fusiliers paraded the streets, and then marched to church, headed by their band.

IRON HILL.—The Church property has been very neatly fenced. Rev. S. Belcher, rector of Grace Church, Montreal, has been here on a visit, attending missionary meetings.

SOUTH STICKELY.—A new organ was placed in St. Matthew's Church, on the 28th inst. A commodious horse shed in connection with this church was completed a few days ago.

BROME CORNERS.—The Rev. E. Archibald of Mille Isles has lately been put in charge of this new mission by the Bishop. It formerly belonged to the rectory of Knowlton. The little brick church at Brome Corners is a chaste and tasty structure.

ture. It was erected by Rev. R. Leadsay, who is now Rector of St. Thomas' Church, Montreal.

ST. JUDE'S CHURCH was filled with an eager congregation on the evening of the 22nd, to hear Rev. J. W. Bonham preach on the special Evangelical services being held in the church. Mr. Bonham took for his text Psalm li. 10, from which he gave a very eloquent discourse. A large number of the people remained after the service, whom Mr. Bonham addressed, urging them to earnestness in the good work just begun. The mission services are to be continued every evening during the week.

MONTREAL.—ST. LUKE'S CHURCH. The basement was crowded on the evening of the 1st inst. with the members of the Temperance Association and others. The meeting opened with singing the well-known hymn, "Saviour, like a Shepherd lead us," in which those present joined most heartily. Mr. F. Corner then addressed the meeting, and was followed by Mr. H. L. Patman of St. George's Church. Captain Dutton also gave an address which was well received; the Messrs Young and Miss Spooner gave duets, recitations, &c. The chairman gave notice that the Rev. J. Carmichael would address the next meeting on Friday, Nov. 10th.

ONTARIO.

KINGSTON.—On Thursday evening, the 26th ult., the organ recital or opening display of music, etc., went off very well; and the Cathedral interior is much improved, both in colouring, and seats, the old pews being done away with, and open pews taking their place. The church is now heated from a furnace, instead of stoves, as heretofore.

ST. ALBAN'S.—The adjourned meeting of the Guild, men's branch, met in the basement of the church last evening, to receive the report of the Committee appointed to draft a constitution and rules. Canon Jones took the chair, and opened the proceedings with prayer. Present: Rev. T. D. Phillips, Jas. Irvine, G. E. Preston, Henry Bott, W. H. Egleson, T. A. D. Bliss, E. Bucke, William Bliss Wolstan, N. Small, H. Beaumont Small, W. A. D. Smith, Thomas Beeson, R. Victor Sinclair, C. V. Forster Bliss, H. C. Hay, and W. Painter. Mr. Bliss was requested to act as secretary. The Chairman then read draft of constitution as approved by the Committee. It was then taken up, discussed, and finally adopted with one or two amendments.

The objects of the organization are stated as follows:—I. To unite young churchmen in love of their church, and for each other, by means of one organization entitled the Men's Guild of St. Alban the Martyr. II. To utilize to the best advantage, whatsoever time, talents, or attainment each one may have at his disposal, to promote God's glory and the well-being of the church under the direction of the clergy of St. Alban's. III. To encourage the study of God's inspired Word, the Liturgy and Principles of the Church of England, and to foster a taste for the various branches of science and general literature.

Provision is made for four classes of members, first, those who are habitual communicants, who shall be called *ordinary members*; second, those who habitually attend the services of the Church of England, who will be called *associate members*; third, men of age and good repute in the church, who signify their desire to forward the interest of the Guild, and who shall be elected by a unanimous vote of the

subscribing members to an honorary membership without the privilege of voting—these shall be called *patrons*; fourth, ordinary members who have served the Guild well and faithfully for three consecutive years, and recommended as such by the Council—these shall be called *fellows*. The officers are a warden and vice-wardens, and master and three deputy-masters, three secretaries and a treasurer who shall constitute the *Council of the Guild*. The warden will always be the Rector of St. Albans, and the assistant clergy vice-wardens. Any other clergyman of the city and neighborhood, being in priests' orders, may be elected vice-warden. The master shall always be a layman chosen from the ordinary members or fellows, and he is to preside at all meetings. Each section of theology, science and literature shall be presided over by a deputy-master chosen from the fellows or from the ordinary members. There shall be a secretary for each section, the secretary of the theological section taking precedence, and performing the duties of secretary to the Guild generally. There shall be one treasurer.

The Bishop and Archdeacon were invited to become visitors. The motto of the Guild is to be:—"Love the Brotherhood, Fear God." Mr. H. Beaumont Small was appointed Master for the ensuing year; Mr. C. V. Forster Bliss, Secretary; Mr. Geo. E. Preston, Treasurer; Rev. T. D. Phillips, Vice-Warden; Messrs. Langton, Meredith, Grant, Powell, and Himsforth, Patrons; and the Warden and Secretary to form a committee to decide upon a badge for the Guild. It was also arranged that the Guild should inaugurate its proceedings with a *conversazione*, open to all persons friendly to the organization.

NIAGARA.

ORDINATION.—The Lord Bishop of Niagara will hold a general ordination in the Cathedral at Hamilton on the 2nd Sunday in Advent. The candidates will attend at the School house adjoining, on the Thursday preceding at 10 a.m.

A. DIXON, B.A., *Examining Chaplain*.
Rosehurst, Guelph, Nov. 2nd, 1876.

TORONTO.

TORONTO.—**ST. GEORGE'S CHURCH.** This church, which has been closed for some time back for extensive alterations and changes inside, was temporarily opened on Sunday the 29th ult., in the afternoon, for a military service, the regiment of the Queen's Own Rifles, under the command of Lieut.-Col. Otter, having turned out in good force for a church Parade.

As the improvements were almost completed the church was made quite comfortable, and was crowded to its utmost capacity by the volunteers and others. Evening prayer was read by Rev. C. H. Mockridge, M.A., and an appropriate sermon from the words "A good soldier of Jesus Christ," was preached by the Rector Rev. J. D. Cayley, M.A. The hymns were very appropriate and were sung in a hearty manner.

COOKSTOWN.—The members of the congregation of St. John's Church, Cookstown, met at the Parsonage on the 31st ult., All Hallow E'en, and presented the new Incumbent, Mr. Baker, with a handsome tea service, a set of glass ware and other useful articles, and also brought him a large and liberal supply of household necessaries. The Presentation was made by the Postmaster, H. Coleman, Esq., and a suitable reply by Mr. Baker, who thanked his friends and parishioners, for their kind and generous expression of esteem for him and

Mrs. Baker. After the supper which was very abundant, games and other amusements were entered into, and all spent a very pleasant evening. It is gratifying to see our clergy properly appreciated by their people for their very important services; and the members of congregations uniting in shewing them that respect and esteem that is due to them for their high and holy ministrations in Christ's Church. We congratulate Mr. Baker for his success in his new parish, and heartily wish him "God Speed."

COBourg.—**THANKSGIVING DAY.**—The services in St. Peter's Church on Thursday morning were of the most cheering and hearty character. The number of worshippers, although not so large as it ought to be on such an occasion, was considerably in advance of last year; at least three hundred were present. There is reason to believe that the duty of religiously observing Thanksgiving day is gradually becoming more and more recognized by congregations generally. A most impressive and appropriate sermon (from Levit. ch. xxvi. vs. 3-4) was preached by the Bishop, who is on his way to the Conference of the Bishops of the Canadian Church in Montreal. The music was particularly good, Sir J. Goss's fine anthem: "Fear not, O land," was excellently sung by the choir, which, under the able management of Mr. Doward, has attained remarkable precision. It is not saying too much, to assert that there are very few churches in the Dominion possessing a finer organ, or a better trained choir. The offertory amounted to over \$80.

WHITBY.—On Wednesday, Nov. 1st, the Lord Bishop of Toronto, visited the town for the purpose of Consecrating the Church of All Saint's. Amongst those present we noticed the Revs. J. D. Cayley, J. Fletcher, Canon Brent, R. B. Bell, H. B. Owen, Dr. Rolph. His Lordship gave a most appropriate sermon. At half past one o'clock, the Bishop and Clergy met the members of the congregation at a luncheon, kindly prepared by the ladies. At the evening service the sermon was preached by the Rev. J. D. Cayley, (Rector of St. George's, Toronto.)

Thursday being Thanksgiving Day, there was a morning service, and a collection in aid of the Mission Fund. In the evening the Annual Festival was held in the Town Hall, and was a great success, over three hundred people being present. The tables were well supplied with refreshments. Mrs. Titus and Miss Freeman of Toronto, Miss Alice Black of Oshawa, and Messrs Knapp and Harding of Whitby, kindly contributed some excellent songs, duets on the piano and cornet by Mr. and Miss Wolfenden, and on the concertina and piano by Mr. Tomlin and Miss Wolfenden, gained much applause. The Odd Fellow's Band being also in attendance, there was plenty of good music. The proceeds of both days were given in aid of a Parsonage, which is much needed.

WEST SIMCOE RURAL DEANERY.—On the evening of the 17th inst., a party of the clergy of the above Rural Deanery, in accordance with a notice from its Secretary, Rev. W. W. Bates, of Ivy, met at the Rectory, Collingwood. They there partook of a most excellent dinner, to which they had been specially invited by its gracious and hospitable host and hostess, the Rev. Dr. and Mrs. Lett. At 7.30 p.m. there was a service in All Saint's Church; which was well attended by the members of the congregation, who joined most heartily with the clergy, both in the responses and singing. The Rev. Rural Dean, Dr. Lett, and Rev. Messrs Forster, Kirkley and Clark,

took part in the services, the Rev. J. G. Baker, Incumbent of Cookstown, preached the sermon, which was a most admirable one, from Galatians iii. 27-28. On the following morning at 8.30, there was a celebration of the Holy Communion, the Rev. Rural Dean being the celebrant, assisted by the Rev. W. R. Foster, Incumbent of Stayner. All the clergy and some of the congregation were present at this service, and partook of the Sacrament. There was a business meeting at the Rectory, at 10 a.m., at which were present the Rev. Dr. Lett, Rural Dean, in the chair, Rev. Messrs Forster, Baker, Kirkley and Clark. Letters were read from several of the clergy of the Deanery who were not there, regretting their inability to be present. After some discussion as to alterations, etc., which might be made as to the missionary meetings, arranged at the last meeting of the chapter, the office for the visitation of the sick was taken up and a most interesting discussion ensued, during which much practical instruction was gained, the principal part of it obtained from the Rural Dean. The meeting did not adjourn until 2 p.m., when the clergy having again partaken of the bountiful hospitality of the Rectory, departed to their respective parishes much pleased and edified with their meeting.—W. M. C. CLARK, *Acting Sec.*

OMENEK.—On Sunday, the 22nd, special services were held in Christ Church in connection with the Mission work of the Diocese of Toronto. The Rev. Dr. Smith-ett, Lindsay, Rural Dean of Haliburton, preached morning and evening—"It is more blessed to give than to receive" being the text of the latter. The truth of the great writer that the quality of giving is twice blessed was forcibly and happily illustrated. Our fathers and forefathers gave and we enjoy their Christian legacy. It is by giving that the Fold of Christ is gathered—by giving ourselves, our sons, our energy, our substance and our sympathies—and the giver has never gone unrewarded. The Diocese of Toronto—the most populous in Canada—lies between the Trent River on the east, and Halton, Wellington, Grey and Bruce on the west, with Muskoka and the Ottawa Valley on the north, and is made up of eight counties. This was his field—he was not going to speak of Africa or China—he would begin at home. This field was occupied by about one hundred and twenty clergymen—forty-four or he might perhaps say fifty of whom were missionaries. Allowing a township or one hundred square miles to each clergyman it would be easily seen that not one-half of the actually surveyed and settled townships yet enjoyed the ministrations of the Church of England whose principles he believed to be an element in the spread of our civilization, of the most humanizing, elevating, and conserving nature and tendency. It was the extension of those principles that he was advocating, and was it too much to ask this section which had been so highly favored in the past to assist in sending the Gospel in turn to other places? Like the State the Church is an aggregate body of responsibilities; and these responsibilities imply rights, the most unquestioned being the right to fall back upon its members for its support and furtherance under the all-wise direction of her Great Founder and Head. Money is the sinew of war. The laborer is worthy of his hire. The Board of Missions is responsible for good faith to the forty-four or fifty missionaries, including Algoma, at present in the white and ready field. It requires means. The amount wanted this year is \$10,000—about \$200 for each missionary. The assessment or quota required

of Emily is \$110. The Board is \$7,000 in debt, \$3,000 of which is due by the new Diocese of Niagara, leaving \$4,000 as the actual indebtedness. Towards this liability Emily was asked to contribute \$110, and every confidence was entertained that the noble sentiments of generosity and love pervading the souls of the one hundred and fifty families included by the Church of England in Emily would readily respond to the Macedonian call. Large audiences attended the services.

HURON.

(FROM OUR OWN CORRESPONDENT.)

NEW HAMBURGH.—Rev. Edward Softly, lately of Gorrie, and previously of Walkerton, has entered on his charge of the mission of New Hamburg, Waterloo Co. The mission has three churches, to wit: St. George's, New Hamburg; Christ's Church, Haysville; and St. James', Huron Road.

DORCHESTER.—The Rev. F. W. Raikes has resigned the mission of West Nissouri, comprising the churches of Dorchester Station, Belmont, and Harrietsville. On last Tuesday, the 31st inst., a large company of his friends met on the eve of his departure to bid him farewell. They presented him with a valuable gold chain, with a valedictory address.

THANKSGIVING DAY.—The day appointed by the Governor-General for public thanksgiving, was observed by the closing of all the public offices and the stores generally. Thanksgiving services were held in the Chapter House, at 11 o'clock a.m., the Rev. W. Tilly preacher of the morning service; and in the Memorial Church in the afternoon, when the sermon was preached by Rev. W. F. Campbell.

LONDON.—TWENTIETH SUNDAY AFTER TRINITY.—The Right Rev. the Bishop of Huron preached at St. Paul's at morning and evening services, and at St. George's, Petersville, in the afternoon, taking the place of the Rector, Rev. Canon Innes, who is still confined to the house from the effects of his fall. At morning service the Rev. H. W. Halpin, Professor of Huron College, read the service, and the Bishop preached a very impressive sermon to a large congregation. At St. George's the service was read by Rev. W. F. Campbell. His Lordship, with grateful joy, spoke of the great progress of the church in the city and suburbs, and referred especially to the handsome new church in which they were now met to worship. This building erected for the worship of God and dedicated to His service was, he said, an enduring testimony of the piety and holy zeal of those who had contributed labour and money towards this purpose. The Sunday School, whose teachers and scholars he saw separating as he arrived, proved to him the good work being done in that place. The church, he said, is the parent of the Sunday School. With her it originated, from her it has its authority and organization. His Lordship then preached an excellent practical sermon, taking as his text the first verse of the first chapter of the Epistle to the Hebrews.

LUCAN.—From the northern parts of the Diocese we have most cheering news of the progress of the church work. In the "clearings" the missionaries are approving themselves faithful soldiers of the cross. In Kincardine and other northern parishes, the opening of new missions, and the enlarging of churches but lately deemed unnecessarily large, tell of the success attending the labours of the Ministry. And all this earnestness of the labourers is

needed. As the population of the counties increases, and the wilderness of ages gives place to infant hamlets and towns, they who bear the commission of the King must, in all, proclaim the glad tidings. We note with great pleasure that the Rev. F. Ryan, Rector of Exeter, has occupied another stronghold in that parish. Hensall has been laid out for a village, and is assuming the appearance of one. It is one of those places growing to be centres of industry along our new Railway, the L. N. & B. R., and Mr. Ryan, within whose parochial ministrations it is, has bestirred himself in good time, and will proceed immediately with the erection of a church. He has secured sufficient funds for the purpose, so, if the weather hold at all favourable, there will be no cause of delay. He has now two churches in his care—Christ's Church, Exeter, and St. Patrick's, Biddulph; and, thus much we may say, his heart is in the work.

RETURN OF REV. JOHN GEMLEY.—Last Monday evening Rev. J. Gemley, assistant minister of St. Paul's, London, arrived home, after an absence of some months. Mrs. Gemley, on account of whose ill health he had taken her to England, has returned with him, her health completely restored.

C. E. Y. M. A.—A conversazione was given on last Monday evening, by the Church of England Young Men's Association, their first public meeting of the season. Bishop Cronyn Hall was well filled, the friends of the association mustering strong for the opening of the season's campaign. The music and readings were greatly enjoyed, and a rich repast in the committee room bore testimony of the kind hospitality of their fair friends.

Mrs. Raymond has been organist of St. Paul's, London, for thirteen years, and during that time her labours for the church were indefatigable, and not only in the choir, but wherever her services would do good. Her connection with the church as organist having ended last Sunday, Mr. F. W. Peters, on behalf of the members of the choir, of which he is the senior member, presented her a farewell address expressing their regret at "losing her valuable services as their organist as well as leader." They say "on all occasions and at all times she has shown that interest in the choir with that true Christian feeling which has caused the choir of St. Paul's to attend to their practice as a sense of duty rather than labour."

Correspondence.

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

SUNDAY SCHOOL LIBRARY.

EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—I have been long anxious to find some work, suited to a Sunday School Library, in which the position and claims of the Church were put forth in an easy pleasant way. I have just met such a book, "Barley Wood; or Building on the Rock," by Mrs. J. M. Parker—David Dana, Jr., New York." The words of the preface are fully carried out. "Barley Wood aims rather to present and defend the essential points of our faith, in contrast with those of the sects, than to attack, with sectarian bitterness, creeds dissenting from our own. I may have drawn unfavourable comparisons—true ones all will admit—but it is solely from a desire to strengthen the love of the children of the Church for her systems, usages and privileges."

I hesitate not to say that it is the best book of the kind, with which I have met, and I strongly recommend it for the perusal of our young—yes, and of our old.—S. L.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—Allow me to commend to your notice, and to ask you to insert in your periodical, the following paper, prepared for a Sunday-school conference in Philadelphia, which I had the privilege of attending, on the evening of Tuesday, the 17th inst. Mr. W. Welsh, by whom it was prepared, stands at the head of the greatest church work I know of anywhere. He, his excellent wife and his devoted daughter, and their associates, have under Sunday-instruction, in Sunday-school Bible classes, some 1700 persons, connected with St. Mark's Church, Frankford, near Philadelphia.

The Bible classes, consisting of from seventy five to a hundred each, are composed of a class for young lads too old for the Sunday-school, a second for men of maturer years, a third for old men, some of them seventy years of age! There are also similar classes for females of the same ages. This blessed work has been going on some fifteen years, and has been the instrument of turning thousands from sin unto holiness, and of building them up in our most holy faith. On Sunday, the 15th, I accompanied Mr. Welsh through the church, and rooms connected with it; and greatly rejoiced to witness such a sight as then cheered my eyes.

I mention this fact in order that your readers may know that Mr. Welsh writes about what he understands.

Yours, truly,
T. B. NIAGARA.

THE SURPLUS COMMUTATION FUND.

SIR,—Can you, or any of your correspondents—or perhaps some member of the committee would—inform me why, for so long a period, nearly two years, there has been no distribution of the Surplus Fund? I was under the impression that there was no surplus, and therefore I did not write to the *Dominion Churchman* on the subject; but by the printed report just received I find that, seven months ago, there was an excess of income over expenditure of \$2,500; this amount has since accumulated, two sums of \$486.67 have since fallen in; yet no distributions have been made, no new names have been added to the fortunate ones whose names figure in the report with \$400.00 attached. There must be now sufficient surplus to place eight or ten clergymen on the list; but I have been told that we must wait till the division of the Fund with Niagara Diocese takes place. When, may I ask, will this be? Some say that the division cannot be effected without litigation; so that the distribution would be deferred till "the Greek Kalends." But what has this to do with the matter? The commissioners in their report (see page 154, last Diocesan Gazette) seem to make it dubious whether a division will ever take place; and I have heard a rumour that, in this view, they are sustained by high legal authority. The committee then, in my mind, should proceed to distribute the Surplus Fund to those entitled under the By-law, whether they belong to Toronto or Niagara Diocese. There is no reason on earth why the eight or ten clergymen, entitled to a share of the Fund, should be deprived of what is now, in virtue of that By-law, their positive right. If it be urged, in excuse of the present accumulation of the surplus, that the Court of Equity might possibly order a division of the capital Fund, it may be replied that the decision of that Court could not be retrospective, and therefore such an expectation should not interfere with the distribution of the present surplus.

Yours,
P. T.

ENGLAND.

A WESLEYAN, one of the three "aggrieved" ones who signed the requisition against Mr. Tooth, has expressed his sorrow for having done so, and is now being prepared by that clergyman for confirmation.

THE Bishop of Winchester proposed to hold a meeting at Farnham Castle, on the 7th and 8th of November, to develop plans for the future organization of diocesan conferences, and to consult on matters affecting the welfare of the Church. His Lordship invites two clerical and two lay representatives from each rural deanery in the diocese. The clerical representatives to be the Rural Dean and another clergyman elected by the Chapter. The two laymen to be elected by the churchwardens.

IRELAND.

OCTOBER 16, 1876.—The Synods of the Dublin Dioceses (Dublin, Kildare, and Glandelagh), are convened for the week beginning October 24th. More than ordinary attention will be fixed on these meetings, as the triennial elections to the General Synod will then take place. There will be, as announced some weeks since, no visitation of his clergy on the part of the Archbishop of Dublin this year. The Synod of the Diocese of Meath, where a Bishop will be elected, is fixed for the 18th of October, and the place of meeting will be the new Synod Hall, near Christ Church, Dublin, which is found to be more convenient for such purposes than any locality within the Diocese of Meath.

AUSTRALIA.

SYDNEY CHURCH SOCIETY.—The Monthly Meeting was held on Monday, the 4th September. The Lord Bishop in the chair; nineteen other members being present. Prayer was read by the Acting Clerical Secretary, and the minutes of the last meeting confirmed and signed. The Finance report stated £306 18s. 10d. having been received, the amount recommended for payment was for £243 18s. 9d. There was a supplementary one last month for £72 8s. 10d. In consequence of the state of the funds, the Finance Committee did not venture to take the responsibility of recommending that any of the applications standing over should be granted, but expressed an opinion, that if the General Committee made any grant, aid towards the stipend of a Minister at Emu Plains, as in former years, should not be overlooked. In accordance with this opinion a grant at the rate of £100 per annum, towards the stipend of the minister at Emu Plains, dating from the 28th May, was then proposed and passed.

The following grants were also made—£20 towards the repairs of the parsonage at Emu. £50 in aid of the erection of the parsonage at Wallerawang. £100 for the new Church in East Street, to be paid on completion of the contract for the erection of the building. £25 towards the erection of the Church at Menangle to be paid when completed. £25 towards repairs of Parsonage at Dapto, to supplement a like amount to be raised by the Parish on condition that the Churchwardens insure and keep insured the building.

The Acting Clerical Secretary reported that the Rev. J. D. Langely, C. F. Garnsey, and himself had attended a meeting on behalf of the Church Society, at All Saints', Parramatta, that much interest seemed to be taken in the work of the Society, and that favourable results might be anticipated. He also stated that intimation had been received from several parishes that steps would be taken to carry out the object

mentioned in the circulars issued by the Bishop. A new application by the Rev. W. Wood, of Pitt Town, for a grant towards repairing the damage by white ants to the Parsonage was referred in the usual way to be reported on.—*Australian Churchman.*

ADULT BIBLE CLASSES.

BY MR. WM. WELSH.

The great importance to the church, of Bible classes for youth and adults of both sexes, is now being fully demonstrated in many parishes:

1. By binding to the church the children of the Sunday School as they approach maturity.

2. By drawing Christ-ward and church-ward, very many of the large body of men and women, who too often from the neglect of influential and intelligent Christians, become weaned from public worship, grow indifferent to religion, and frequently are immoral or skeptical.

3. By promoting the systematic study of the Bible, by providing the specific practical instruction and thorough oversight absolutely needed by large classes of our people, and by cultivating among the members of the Bible class self-help, mutual assistance, and social intercourse.

First. In many churches, before the formation of Bible classes, comprising adults and those approaching maturity, so large a proportion of the youth in the mission department of Sunday Schools, passed, as they approached maturity, beyond the influence of the church and Christianity, that the results of Sunday Schools, were disheartening to most ministers and teachers. In the same parishes, after the formation of Bible classes, for the instruction of the older youth and adults of both sexes, in religion and in the usages of the church, so many of them have become intelligent and stable Christians, that the adult Bible classes is in these parishes now viewed as one of the most important agencies of the church. The boys belonging to the mission department of the Sunday School seldom have effective religious influence in their homes, therefore they too often ape the vices of manhood, becoming profane, and absenting themselves from the Sunday School and church. When such lads see large bodies from their own condition of life banded together in Bible classes, they can the more easily realize that it is manly to be an avowed Christian, and be induced to imitate the example of good men, and to continue under church influences. Sunday School teachers and superintendents have the greatest difficulty in transferring the larger boys from class to class, and in retaining them in the school when the class is filled up with smaller boys; but the transfer to a Bible class taught in a separate room, is comparatively easy, as it seems to the lad at that sensitive period of his life, like an approach to manhood.

The need of adult Bible classes to give effectiveness to the mission department of the Sunday School, has in some parishes been realized for many years, but it is increasingly important now, for the apprentice system has virtually ceased, and children, by earning wages, are becoming more and more independent of parental control, and of the authority exercised in the Sunday School.

Second. The success of Bible class teachers in seeking out and incorporating into the church, large bodies of men and women, who rarely or never attended any place of public worship, has been greater than its most sanguine friends anticipated. It has revealed the fact that there is less opposition on the part of these people to

religion than to the inappropriate mode in which it had been presented or forced upon them. The diseased in body are separately examined and treated in our hospitals, and special nourishment provided; and now through the agency of adult Bible classes, those who are spiritually enfeebled or diseased are just as intelligently considered, nourished and tended. Several of these Bible Classes comprise from one hundred to one hundred and fifty men, whilst others include an equal number of women. Many of the hitherto neglected have become stable members of the church, and are actively engaged in missionary work by assisting their teachers in seeking out others and bringing them to their Bible class and to church.

Third. The systematic study of the Bible can be better promoted in the Bible class, than in any other way that has yet been devised. In it those who are to be teachers and visitors can become thoroughly grounded in God's Word, and learn how to instruct others. The teacher must, of course, be not only a zealous Christian, but a thorough student of the Bible, that each member of the class may be interested and instructed at every meeting.

The diversity in age, sex, and condition at public worship is so great, that practical instruction suited to the ascertained wants of the various classes of worshippers is impossible, but it can be supplied by the teacher who has, or should have intimate knowledge of the character and surroundings of each member of the class. Constant oversight by a minister or Christian teacher is absolutely necessary to counteract the effect of the surroundings of those whose lot is labor, and to afford them sympathy and encouragement when discouraged by yielding to temptations. A judicious and experienced teacher, personally and by the help of the more stable members of the class can supply this need.

The mutual help thus afforded is of infinite value, and skilful teachers lessen the power of temptation to the unstable and the emotional, by promoting social intercourse as an element of moral power.

Most of the thoroughly successful teachers of these invaluable mission classes are cultivated women, who almost invariably commenced with diffidence and deep distrust, to instruct a few, and then allowed the class to grow slowly and healthfully without resorting to any exciting stimulus, or to the still more poisonous pecuniary inducements that have driven so many of the independent working people from the Bible class and the church. These teachers are incessant in seeking out the neglectors of their souls, removing prejudices, drawing them to the class through loving-kindness evinced by acts as well as words, praying for them, and also with them individually, when suitable occasions occur, or can be made, and following them up until they have become stable Christians.

THE APOSTOLIC CHURCH, WHICH IS IT?

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

LETTER VIII.

MY DEAR SIR,—We now come to the examination of your "second principle," which you state to be that "in the Apostolic Church the offices of Bishop and Presbyter were identical." Now, sir, had you expressed this a little differently, there would not be the slightest necessity for me to say a word on the subject. Had you even expressed it as Mosheim does, "*Præfecti ecclesie dicebantur vel Presbyteri*," etc. The rulers of the church were called either Presbyters or Bishops, for it is evident that

both terms were used promiscuously in the New Testament, to designate the same class of persons: Hist. Eccles. Sec. I, pars. II and VIII; or had you even taken the words of the infidel, but painstaking Gibbon, I would not have objected in the slightest, for they state in correct language, the well-known fact that the order in the Christian Ministry, now known as Priests or Presbyters, is referred to in the New Testament, under both terms of Bishop and Presbyter, i.e., the two names are applied indiscriminately to the one Order. We must remember, however, that two offices cannot be identical, otherwise they would not be two but one office, e.g., two men cannot be identical even though they may possess the same names, form, features, and clothing; yet any one man is identically the same man, though he may have a dozen aliases, and be continually changing his attire.

This, however, I fully accept as true; that in the Apostolic church the terms Bishop and Presbyter, or Elder, were applied interchangeably to the one Order, which is now known as Priests or Presbyters. Another point, however, you have totally failed to recognize, in this connection, viz., that there was another Order superior to, and distinct from the Presbyter—Bishop, if I may term him, called *Apostle*. On page 20, you acknowledge both the distinction and superiority of the Apostolic order, and in Letter IV, I have shown its permanency, that it was intended to continue "always, even to the end of the world." In them we find the highest, most supreme order, while in Presbyter-Bishops we find the second order. The first order is now known by the title BISHOP, the second by the term Priest or Presbyter. But you will reply "I have proven that, in the Apostolic church, the offices of Bishop and Presbyter are identical," (page 28.) My dear sir, you have proven nothing of the kind, you have simply been expending your time in showing what never yet was denied, that I know of, viz., that Presbyters in the New Testament are called Bishops and Presbyters interchangeably, and you then proceed to assume that (p. 31) the Bishops of London belong to the same Order as those called Bishops in the New Testament, and so arrive at the sage conclusion that he is nothing more than a Presbyter—in other words an usurper.

But let us examine the scriptural statements in reference to this order of Presbyter-Bishops. That they were distinct from and inferior to the Apostles, it is unnecessary to prove, as you have already acknowledged it. That they were an order in the Christian Ministry, is also needless to prove. That the order was intended to be permanent, is implied in the words of St. Paul to St. Timothy (1 Tim. iii. 1.) "If any man desire the office of a Bishop, (i.e., a Presbyter) he desireth a good work." It is implied also in the fact that they are associated with that Order of the Christian Ministry—the Apostles—which have their permanency assured by the express words of our Divine Master Himself, in ecclesiastical acts and decisions, as e.g., the decree of the council of Jerusalem on the question of the circumcision of the Gentile believers. "The Apostle and Elders (i.e., Presbyters) and brethren greeting," etc., (Acts xv. 23.) And here I would ask you to particularly remember that neither the Presbyters nor Deacons have the permanency of their orders so clearly and fully assured in the plain words of Scripture as have the Apostles. That these Presbyters or Elders were ministers of the word and sacraments is plainly shewn from the qualifications required of those who desired that good work. Thus he must "be apt to teach," (1 Tim. iii. 2,) and one who "ruleth his own house

well," (ib. 5.) He is also said to be "a servant of God," (Titus i. 7,) and such is required to hold fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers," (ib. 9.) It was also their duty to take heed to themselves, "and to the flock (poimnioi) over which the Holy Ghost hath made them overseers, (i.e., Bishops episcopous) to feed (poimainein) the church of God which He hath purchased with His own blood," (Acts xx. 28.) From what has gone before, therefore, we learn this much, viz.: 1st. That Presbyters were also called Bishops in the New Testament; 2nd. That these Bishops, Presbyters or Elders constituted a separate and distinct Order in the Christian Ministry; 3rd. That this Order was permanent; 4th. That the members of this Order were inferior, and subject to the Order called Apostles; 5th. That they were all ministers of the word and sacraments; and 6th. That they were superior to the Order of Deacons, and consequently the second order in the ministry of the Apostolic Church.

And now, sir, let us return to the examination of the fact—for it is a fact—of the community of names as applied to the one order of Presbyters or Elders. Through this community of names as used in Holy Scripture, you seek to confuse the minds of the illiterate upon a subject on which it should be your object to enlighten them, viz., This community of names in the Holy Scripture, as applied to the order of Presbyters does not exist now, but that the term Bishop refers to one order, and the title Presbyter to another, you would then only be doing your duty, for as a matter of fact, there is as much difference between a Bishop and a Priest, or Presbyter of the present day, and the Apostles and Presbyter-Bishops of old, as there was between St. Timothy and the Elders of Ephesus. Now, your words are these: "If the offices of Bishop and Elder were quite distinct—if a bishop were an office-bearer, bearing rule over a number of elders (i.e., Presbyter-Bishops) it does seem strange that no passage of Scripture speaks at the same time of Bishops and Elders." Now, sir, where do you find any reference to "a bishop (i.e., Presbyter-Bishop)? Of course you find none in Scripture. Why then do you drag in this apparently outside idea? I will tell you. You find in Prelacy a certain order or class of church officers called Bishops; you find also that these Bishops exercise jurisdiction and authority over the order you call Presbyters or Elders, and desiring to give them a quietus in passing, would seek to make us believe that the "Bishops" of the present day, and those called "Bishops" in the New Testament, belong to one and the same order, hence you say, (p. 26) "if a Bishop were an office-bearer bearing rule over a number of elders, it does seem strange that no passage of scripture speaks at the same time of Bishop and Elder." My dear sir, you are a "Professor of Church History." As such therefore, I ask you: Is it strange? Being a Professor of Church History, you must have heard of THEODORET, Bishop (not Presbyter-Bishop) of Cyrus. Concerning him, Mosheim says "Post Nunc Theodoretus, Cyri episcopus commemorandus est, etc. After him (i.e., Cyril of Alexandria) Theodoret, Bishop of Cyrus, must be mentioned, an eloquent copious and learned writer, whose merits in every branch of theological learning are by no means to be condemned (sec. II, pars. ii, sec. x.); and Murdock, a learned Presbyterian says of him, "He was frank, open-hearted, ingenious, had elevated views and feelings, was resolute and unbending, yet generous, sympathetic, and ardently pious. His learning was great,

his genius good, and his productions the best of the age," (Murdock's Mosheim, vol. 1, page 330.) In one of these productions he informs us; "tas de nun, etc. Those now called Bishops were anciently called Apostles, but as time passed on, the name Apostle was restricted to those who were more especially Apostles, (i.e., the Twelve), and the rest who had formerly the name Apostles were termed Bishops." (Comment in 1 Tit. iii.) This pious historian and Bishop, knew as well as either you or I, that in the Holy Scriptures the terms Bishop and Presbyter were applied interchangeably to the order known in his days and in ours, as Priests and Presbyters. He knew also, what we as Christians should know, that from the Apostolic age, down, a Priest or Presbyter was never called a Bishop. Therefore, fearing that "unlearned and ignorant men" might be confused or misled, he proceeded to explain the reason why Bishops are not now called Apostles, nor Priests styled Bishops. His object was not to confuse, but to make plain. Theodoret was born A.D. 386, in Antioch, and died Bishop of Cyrus (i.e., Apostolic-Bishop), in A.D. 457, being seventy-one years of age, and thirty-seven years a Bishop. And the ancient writer under the name of Ambrose, informs us of the same fact, (vide Bingham's Orig. Eccles., lib II, C 2, Sec. 1.) Again, Hugo Grotius who was certainly no prelatist, can tell us in his commentary on Acts xvi. 18, "Qui Apostolorum Hierosolymis erat, is munere fungabatur quo postea Episcopi ideoque Presbyterus convocabat," etc. The one of the Apostles who was at Jerusalem, did that which the Bishops afterwards performed, and called together the Presbyters; except perhaps this James was the Lord's brother, not the Apostle, (i.e., James the brother of John,) but the Bishop." With these facts of Church History before us, I ask again, is it strange that in Holy Scripture there is no passage speaking of Bishops and Elders or Presbyters? Is it strange that the New Testament does not refer to the fact that the title Bishop was separated from the second order or Presbyter-Bishops and applied solely to the first order or Apostles, when we know that it occurred after the close of the Canon of Scripture? The beginning of the change, we can find in Scripture, as e.g., we find the Apostles or chief rulers of the seven churches of Asia (Rev. ii.) termed not Apostles but Angels, a different word, yet with an almost identical meaning. It would be strange indeed, if the fact was noticed.

THE Christian World says:—"This failure of Rationalism at Heidelberg University is now an admitted fact. For years the most unevangelical theology has had the field all to itself, and the most extreme views have been freely advanced by Professors of marked ability, among whom the celebrated Paulus held a distinguished place. His influence continued to be felt long after his death. What is the result? Students have more and more forsaken the lecture-halls, and gone to Berlin, to Halle—anywhere to sit at the feet of men of strong, positive convictions—teachers who can offer something better than cold negation. A crisis seems now to have been reached. We are informed that only nine theological students frequent the theological school, scarcely a greater number than that of the Professors! The "Liberal" government of the Grand Duchy of Baden, it is true, still persists in refusing the appointment of one or more Professors of a more Biblical faith, but it is not probable that the recognition of an imperative call for reorganization can long be delayed."

ONE LIFE ONLY.

CHAPTER II.

No longer a swift ship, speeding under burning African skies, over seas sparkling with phosphorescent light, but a quiet English country house is the scene where Colonel Dysart and his daughter next appear. They had dropped, as Una expressed it, into a ready-made home which belonged to the "weird woman"—by which name she always designated Miss Amherst, after the night when she had startled her into so sudden an appreciation of the value of the bright young life which would never be renewed, if by error or mischance she marred its golden promise. And truly there did seem to be something weird and strange about Catherine Amherst and her unknown history. The Dysarts had first met her at the house of the Governor of Cape Town, with whom she had been spending a few days on her way home from the Mauritius. He had known some of her connections in England, but of herself he only knew that she was the sole daughter of the late Mr. Amherst, of Vale House, in Northangleshire, and that for some unexplained reason she had left her friends and her home twenty years before, and gone out to the Mauritius, where she had remained ever since. She was a striking-looking person, still handsome for her age, in spite of the pallor which made her seem almost ghastly, and the traces of intense suffering, which the impenetrable calm of her face could not completely mask, while her eyes, deep set and piercing, had an abstracted look, as if she were for ever searching back into the past, for some lost hope by which she might still hold on to life and endure it to the end.

In spite of her excessive reserve, Una Dysart was attracted by her, for she seemed to have a wonderful power of sympathy, even with one so much younger than herself, and the acquaintance ripened into something like friendship when they met on board ship, and made the voyage together to England.

Una honestly confessed to her father that she felt no small curiosity as to Miss Amherst's history, and that she did her very best to find it out (but in this she failed miserably); all she could discover was the fact that the weird woman's only brother had died unmarried a short time previously, and that she had succeeded to the family property, and been compelled, in consequence, to come to England to arrange her affairs. She told the Dysarts, however, that she did not mean to remain a day longer than she could help in her native country, and that she should endeavour to find a tenant for Vale House, without visiting it personally, at all, if possible.

Colonel Dysart wished to find a home for himself in a good neighborhood, where Una could have pleasant society, and from Miss Amherst's description of her house, it struck him that it would be precisely the sort of place to suit him. His daughter was of the same opinion; and before they all landed at Southampton it was decided that the Dysarts were to go at once to Vale House, where Mr. Amherst's servants still remained, and if they felt pleased with the whole place and establishment, they were to communicate with Miss Amherst, who remained in London, and to enter into possession at once.

They both thought it very strange that she should refuse to accompany them to her old home, even for a few days; but when Una persisted in making use of all sorts of arguments to induce her to go with them, she at last turned round upon her, almost fiercely, and said, "Una, I would rather go down into those waves, and let

them close over my head, and so make an end of all feeling, than I would go back to that house, even for one half-hour."

After such a speech there was, of course, no more to be said, and when Una Dysart took leave of Miss Amherst in London, it was with the firm conviction that they would never meet again. Little did she dream how strangely her life would be mixed up with that of the "weird woman."

Whatever Miss Amherst might think of it, there could be no question that Vale House suited the Dysarts exactly. It was a large, old-fashioned, strongly-built house, with handsomely furnished rooms, and deliciously ancient gardens and orchards, that would have horrified a modern gardener in their confused, overgrown condition, but which enchanted Una by the profusion of their sweet-scented flowers and tangled bushes, and gnarled, bending trees, that made deep shade over grassy walks and moss-grown fountains. They had only been domiciled in this pleasant spot a few days, but already they felt at home, and Una tormented her somewhat indolent father with impatient entreaties that he would fill his stables with the horses he promised to provide in due course, in order that she might go out beyond the grounds, to which as yet she had been limited, and explore the neighbourhood. She would have been well content to have commenced her researches with no better help than her own little dainty feet, on which she was now dancing round the room, as an outlet to her suppressed activity, while she told her father she could not possibly remain within the gates any longer.

Colonel Dysart's natural want of energy and supineness, increased by really bad health, were, however, proof against her efforts to drag him out on a voyage of discovery.

"The riding-horses will be here next week, and the pony-carriage, too; but till then you must go alone, Una, if you go at all; and I do not know in the least how far the conventional proprieties would be violated by such a proceeding on the part of a young person of your years. I must find some highly-decorous old lady to give me instructions on the manners and customs of respectable young women in this country."

"Oh dear! may such an old lady never be found. Anyhow, I do hope nothing will prevent me roaming about alone—at least in the morning, when I know the place and the people a little better; it would take away half the pleasure of life if I could not do that."

As she spoke, the old butler, from whom she had already obtained a good deal of information about the neighbourhood, appeared at the door, and announced "Mr. and Miss Crichton, and Mr. Hervey Crichton." Thanks to the revelations of the antiquated functionary, who had been major-domo at Vale House for thirty years, the Dysarts knew that their visitors were the rector of Valehead—the parish in which they were now living—and his half-brother and sister.

Una cast a furtive glance of dismay towards her father as the clergyman walked slowly forward, for a man of more forbidding aspect it would not have been easy to see. He was tall and gaunt, his black clothes hanging loosely on his spare figure, and his countenance, not without a grandeur in the massive, strongly-marked features, was singularly unprepossessing, from the excessive coldness and severity of his expression. His brother and sister, the children of a different mother, were as unlike him as possible, and many years younger. Hervey Crichton, by his manner and bearing, unmistakably a soldier, was a fine-looking man of five-and-twenty, and

the young girl, who with no small timidity kept close to his side, was at least five years younger.

As Una's eyes fell upon Lilith Crichton, she was so much struck by her appearance that for a moment she almost forgot to welcome her. She was extremely delicate and fragile-looking, her complexion dazzlingly fair, her eyes blue as the morning sky, and the soft masses of her long hair hanging, like a sunny mist, round her sweet pure face. She reminded Una irresistibly of a snowdrop, as she hung down her pretty head with a shy grace; and it was so impossible to stand on ceremony with one so gentle and shrinking, that she involuntarily took her hand and drew her down to a seat by her side, telling her she was so very glad to make her acquaintance.

Meanwhile the rector, in a cold, formal manner, and in very measured tones, welcomed Colonel Dysart and his daughter to the neighborhood, expressed a satisfaction, which Una felt sure nothing could really have made him feel, in their having become residents in his parish, and requested to know if he could be of any use to them.

Colonel Dysart thanked him, and said, with a slightly sarcastic glance at Una, that his daughter would certainly be very grateful for any information she could obtain as to the neighbourhood and the families with whom she was likely to become acquainted.

"There are so many residents in this part of the country, that it would take more time than I can spare to enumerate them all," said the rector, stiffly.

"Without giving you quite so much trouble as that would involve," said Una, "we should be very well satisfied if you would enlighten us on the history of the lady to whom this house belongs, without going any further—"

"That being a subject on which my daughter happens to be particularly curious," said Colonel Dysart with a smile.

"I am quite ready to admit that I am," said Una; "and I think it would be very odd if I were not. We have been in constant intercourse with her all the way from the Cape, and we know absolutely nothing about her beyond her name and the fact that she has been a long time at the Mauritius."

"Very little more is known of her by any one," said the rector. "Her desertion of her parents and her home is considered quite unaccountable, especially as her only brother, who after the death of his father and mother lived here alone, was a poor crippled invalid."

"Was no reason ever assigned for her going away?" asked Colonel Dysart.

"Some persons surmised that an attachment which was supposed to exist between her and a gentleman named Atherstone, who had a large property in this neighborhood, might have had some share in her extraordinary proceedings, as he had gone out to the Mauritius some years before she did; but he returned from there unmarried when his father died, and she remained—no one knows why."

"Is he still alive?" said Una eagerly.

"No; he died about three years ago, and was succeeded by his nephew."

"He never married any one else, then?"

"No, he did not; but we need not assume from that circumstance that he ever intended to marry Miss Amherst. He was much attached to his nephew, who had been brought up as the heir of the large Atherstone estates, from the time that he was quite a child," said the rector.

"Is it a good property?" asked Colonel Dysart.

"The finest in the whole county," said Hervey.

"Yes," said the rector, "it has belonged

to the Atherstones for more centuries than they can count; and there is a very remarkable building on the estate even more ancient than the house itself, which is really one of the old moated castles of former times."

"How I should like to see it!" exclaimed Una.

"If you are equal to climbing up a rather steep ascent, Miss Dysart, there is a point on the hill-side near this from which you may have an excellent view, not only of Atherstone Abbey and many other houses, but of half the county besides."

"Oh! I should so enjoy going there; I do hope I shall some day. But you must know, Mr. Orlinton; I have the laziest father in the whole world; he will not move an inch beyond the garden, and he is in such a state of dense ignorance as to the habits of this great nation, that he has not the least idea whether it would be proper for me to walk about by myself. My unassisted intelligence would certainly conclude there could be no possible harm in it; but as I never was in a civilised country before, my views may be somewhat those of a savage."

Hervey laughed, as he showed by his involuntary glance of admiration how little like a savage he thought her, with her high-bred look and graceful movements.

"I should think, in this unsophisticated neighborhood, you might walk about alone as much as you pleased," he said.

"I do not find it necessary to place any restrictions in that respect on my sister," said the rector to Colonel Dysart.

"Then Una may safely follow her example," he answered courteously.

"But there is no need you should go alone," said gentle Lilith, slipping her hand into Una's. "Will you let me go with you now to the place you wish to see? It is a beautiful day, and Hervey and I intended to take a walk."

"I shall be only too delighted!" she exclaimed, starting to her feet. "You do not want me at home, do you, father?"

"Not in the very least, my dear. I am exceedingly glad that you should have such an outlet to your overpowering energy, especially with so charming a companion," he replied, with a smile, looking at Lilith.

"Then I will go and get my hat at once," exclaimed Una, bounding away; and the rector was ready to take his leave when Una returned. He had no intention of giving them his society in their walk, and he turned off towards his own house as soon as they had passed the gates.

CHAPTER III.

Up the steep hill-side went bright, impetuous Una, scarce able to restrain herself from outstripping her companions, as she trod with her light, springing step on the elastic heath, and felt the fresh breeze rushing past her, laden with the scent of the pine-trees and a thousand wild flowers, which an especially lovely spring had scattered by handfuls all around them.

"Do you know this is the first time I ever took a walk in England in my life," she said, turning round her face, glowing with pleasure, "and I cannot imagine how people can prefer foreign countries; I think it perfectly delightful—fresher and sweeter than any other land."

"Wait till you see our native country in a November fog or a heavy fall of snow," said Hervey. "I have awful recollections of those vagaries of our climate, though I have been in India for years."

"Have you just come home, then?"

"Yes, only last month; and I am here for a few weeks on leave. It is almost my first visit to Valehead, for Lilith did not live here when I went away with my regi-

ment; she came when our mother died, soon after my departure."

"Then you do not know much of the neighbourhood."

"Scarcely anything; but Lilith will be able to tell you about all the people whose houses you will see from the top of the hill; of course she knows them all by this time."

"Oh! wait a moment; what is that sound?" exclaimed Lilith; and as they stopped to listen, a faint plaintive chirping was heard from a little distance. "It is a wounded bird, I am sure," she continued, and flew away towards the spot whence the murmur came.

Una and Hervey followed, and found her lifting gently from the ground an unfortunate thrush with a broken wing.

"How can it have been hurt?" she said, almost shuddering, as the bird writhed and fluttered in her hands.

Hervey stooped down to examine it. "My dear Lilith, my military experience enables me to tell you that it is suffering from a gunshot wound. I dare say Rupert Northcote shot it—singing bird though it be," he added, looking significantly at his sister. For a moment her transparent complexion was tinged with a faint flush, but it vanished very quickly, and she grew paler as the bird's struggles ceased.

"I fear it is dying," she said.

"It undoubtedly is," said Hervey; "your moving it has been its *coup de grace*. You had better leave it, and think no more about it."

"I must stay with it till it dies. But do not let me keep you back, Miss Dysart; pray go on, and I will join you in a moment." She so evidently wished it that Una complied, and turned away.

"I could not imagine a sweeter face than your sister's," she said to Hervey, as they walked on; "surely she must be wonderfully good."

"She is, indeed—almost too good, I sometimes think, for her blamelessness and innocency seem hardly natural in this evil world. She is not clever, but the very simplicity of her goodness gives her a strange power with most people; her mind is just like a crystal—so clear and pure that one can read it through and through."

"Your brother must be rather an austere companion for so young a girl," said Una.

"He is certainly, and I think it is partly the cause of her great timidity and shyness; still she is happy with him, and would love him if he would let her; but love in any shape or way he seems to regard rather as a weakness than as a virtue," he added, laughing.

"So I should quite imagine," said Una, demurely, and paused to let Lilith join them.

She came up to them quietly, making no remark about the bird, and they all went on together gaily, till they came near the summit of the hill, which was by no means very high.

"Now I must and will be first at the top!" exclaimed Una like a gleeful child; and as the wind, growing fresher and stronger, seemed to bear her up on its wings, she flew on, far past her companions, till she gained her point and planted her little feet firmly on the highest rock.

Hervey, who could easily have overtaken her, let her go unimpeded, that he might have the pleasure of looking at her as she stood with her slender, well-knit figure brought out in strong relief against the clear sky, and the breeze sweeping back the rich brown hair from her charming face, which was radiant with a look of saucy triumph.

Truly she made a pleasant picture as she stood there, with her clear eyes wandering from point to point over the vast landscape

at her feet. Fair and bright the wide expanse of country lay before her in the glad spring sunshine, stretching away to the far horizon, with many a change of wood and field and rugged hill, and every here and there the silver gleam of a rapid river, that rushed with musical murmur onward to the sea; and no less fair and bright, in that morning hour of life, the future seemed to spread its golden realms beneath her hopeful eyes; through flowery paths and scenes of joy her trusting fancy imaged out her yet unknown career; and the proud ardour of her strong young spirit glorified the whole with the pure light of the noble purposes which she had resolved should bring her the blessing of holiness, no less than happiness. And all the while her eyes were on the fateful spot where her strange destiny was indeed to be accomplished, in guise as different from these visions of her youth as well could be imagined; but no instinct warned her of that which was to come. A little time longer she would walk on in her golden dreams, and then—face to face the deadly conflict of her life would meet her.

(To be continued.)

RESTORATION OF THE JEWS TO PALESTINE.

A residence of some years in the Holy Land leads a writer in the *Jewish Herald* to conclude that there are signs of the approaching restoration of the Jews to that country. "The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some ten years ago. Accurate statistics on this subject it is impossible to find, as the Eastern Jews dread a census from superstitious reasons, and also from fear of having to pay more by way of poll-tax to the Turk if their true numbers were known. For these reasons, and especially the latter, their official returns on the subject are not to be trusted. In 1872 and 1878 such numbers returned to Saphed alone, one of the four holy cities of the Jews, in the mountains of Galilee, that there were no houses to receive them, and building was for a considerable length of time carried on all night, as well as all day. This, be it remembered, in the East, where the night is emphatically the time 'in which no man can work!' Great accessions still continue daily; and whereas, ten years ago, the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent every house that is to be let. Notwithstanding this happy change, owing to want of accommodation still, a building society has been formed, and many of its simple tenements are now rising outside the city to the north-west. Even before this many Jewish houses had already been built in two little colonies outside the Jaffa gate. Moreover, the Jews in Palestine are certainly acquiring possession of landed property in the villages and country districts." The writer attributes these changes to—first, new land laws affecting Palestine; secondly, new laws of military service in Russia; thirdly, new civilization throughout the East.

BRILL, of Leyden, proposes to publish extracts from the Talmud. The original text is to be accompanied by a literal German translation, together with explanations and remarks. The author is H. J. Spiro. It is to form a compendious lexicon, and will facilitate the reading as well of the Talmud as of other Rabbinic writings.

A MOTHER'S KISS.

A child whose infancy was joy,
A little boy of noble mien,
Now tossing gaily many a toy,
Now romping through the garden green;
His parent's blue-eyed little pet,
He tripped one morn, and down he fell;
His mother cried, "Come Willie, let
Me kiss the spot and make it well."

A mother's kiss hath power to cure,
Her love is balm for every wound,
Her gentle smile, her words so pure,
Can heal the bruise and make it sound.
And if there comes a bruised heart,
And bitter tears arise and dwell,
A mother's love still soothes the smart,
A mother's kiss will make it well.

My mother's hair is gray, and mine
Is slightly touched with silver streaks,
I am a full-grown man—but Time
Has deeply marked my mother's cheeks,
Yet still her thrilling kiss is warm
Upon my brow imprinted well,
Through all my life it hath a charm,
My mother's kiss! to make me well.

From infancy until to-day
In sickness, sorrow and mistrust,
Her gentle words drive care away,
And lift my spirit from the dust.
She tells me that the angels call,
That she must go with God to dwell;
My broken heart! if such befall,
No mother's kiss will make thee well.

HOW CHARLIE RAN AWAY.

"I declare it's too mean for anything, mamma," said Charlie, angrily, his forehead knit into a thousand cross little wrinkles. "If I can't do like the other boys, I'll just run away altogether."

His mother looked very sorrowful, for Charlie was her only boy, and his naughtiness sent a sharp pain through her heart. He was only nine years old, but of late had become so headstrong and wilful that he was almost beyond her control, and this threat of running away had been oft repeated. That night she went to sleep, and a sudden idea came into her mind. It was a very curious plan by which she hoped to cure Charlie of his wilful ways.

The next afternoon her boy came rushing in after school, dashed his books down, and was rushing off again when his mother called him back.

"Where are you going, Charlie?"

"Only out for a row on the pond, with Jack, mother; I'll be back by tea time."

"But it's beginning to rain, and your throat is still sore, my son. Suppose you ask Jack to come in and take tea with you instead. I'm afraid to have you go, while it is so damp."

Charlie's face flushed angrily. He threw his cap down and muttered: "No, I won't have him come at all! It's a shame I'm so tied down. I've a great mind to run away, I have so."

His mother did not speak for a minute, then she said quietly, but very firmly: "You cannot go out again to night, my son."

Charlie went to his play-room very sulkily. At tea he did not say a word, and after tea he studied his lessons gloomily without the usual bright questions and talks with his mother. He rose to go to bed, but his mother called him back.

"Charlie," she said gravely, taking his hand in hers, "you have talked a good deal lately about running away, and now I think, that as you don't seem very happy at home, perhaps you had better go. So I've told Charlotte to have an early breakfast so that you can start at seven, and I'll tie up some clothes in a bundle for you. You can take your father's knotted cane, and Charlotte will give you some cold biscuits to put in your pocket. I'll call you at half-past six."

Charlie could hardly believe his ears. Was his mother in earnest? That wasn't the way boys ran away! He felt very tight and queer in the throat, but he was too proud to cry, so he only muttered in a shaky voice, "Very well, I'll be up in time," and went to bed. She called him back to put his school-books in the closet as he wouldn't need them any more. This was almost too much, but the child obeyed without a word, and then went slowly upstairs.

That night his mother lay awake many hours, full of anxious fears as to the result of her experiment. Charlie, too, felt very sober about his prospect for the next day, but it was too late now to retreat, and he determined not to give in. Nevertheless, he was sound asleep when his mother came to give the forgotten good-night kiss. She saw the mark of tears in his face, and her heart grew a little lighter.

Charlie was up early in the morning, long before his mother called him. It was a cloudy, chilly day, and the warm breakfast would have tasted very good, if he had thought about it, but he never could tell what he ate that day. When it was over his mother said in a very commonplace way:

"Now, my son, you had better be starting. Your best clothes are tied up in this bundle, and I have put some of Charlotte's soda biscuits in with them. Good-bye, and be a good boy, wherever you go."

They were on the front steps. His mother kissed him very affectionately, exactly as if he were going on a long journey, watching him go down the steps, and then went in and closed the door, and Charlie was left to go his way alone.

He walked very slowly down the street to the corner, stopped there, and looked up and down. It was early, and nobody seemed in sight. A great feeling of loneliness and longing for his dear lost home came over Charlie, and he would have given worlds to be back again in the warm, cosy sitting-room looking over his lessons before school. He turned the corner, and walked a block, then turned once more and went slowly along, his head down, and a feeling of entire forlornness getting worse and worse all the time. What was his mother doing now? Washing up the glass, no doubt; he hoped they would not forget to feed Billy, the little Scotch terrier. Ah! he would probably never see Billy again!

Just then, Charlie came plump against a fat black woman carrying a pitcher of milk. He looked up and exclaimed:

"Why, Charlotte!"

"Why, Master Charles!" said Charlotte, who had slipped out of the back door just when our boy left the front steps, and had never lost sight of him for a single moment.

"Oh Charlotte," repeated Charlie, bursting into tears, and seizing her hands, regardless of the milk pitcher, which fortunately was empty, do you think mamma will ever take me back again?"

"Just try, honey, I'd go and ask her right away," said good old Charlotte, her own eyes rather misty.

Charlie's mother was sitting by her work table, when she felt two arms around her neck, a warm cheek wet with tears, against her own, and a voice choked with sobs said:

"Oh, mother, if you'll only forgive me, and take me back, I'll never want to run away again—never!"

She held her boy close to her happy, thankful heart, and kissed him many times. Her experiment had succeeded, and that was the last that was ever heard of Charlie running away.

THE CHURCH AND TEMPERANCE.

We should not let an opportunity pass without putting in a few words for the 200,000 men who, to-day, stand on the very inner edge of that vortex of everlasting ruin into which drunkards are ever plunging, and for the millions who are ever drawing nearer and nearer.

How shall such men emancipate themselves? There are multitudes, feeling their danger, who would gladly reform, but they fear the struggle before them. They know their weakness, and they dare not hope to gain the victory.

The church, therefore, ought to proclaim openly and emphatically, that where sin abounded, grace much more abounds. Let us preach and proclaim that the grace of the Lord Jesus Christ can redeem a man, body and soul; take him from the gutter, clothe him, cause him to stand before God in his right mind, and walk upright as a son of God.

Let us say, as a Christian worker recently did to a man who feared that even if he became a Christian, he would fall back through the drink, "kneel down this very moment and pray God to take from you all your appetite;" and these unfortunates will rise as he did, and from this time forward pass every liquor saloon without the slightest inclination to touch the accursed thing.

This, and this alone, is the sure salvation for drinkers.

THE SILVER BELLS.

In Eastern poetry they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by and tossed the fragrant branches, a shower of these gold apples fell, and the living bells chimed and tinkled forth their airy ravishment. On the gospel tree there grow melodious blossoms; sweeter bells than those which mingle with the pomegranates on Aaron's vest; holy feelings, heaven taught joys; and when the wind bloweth where he listeth, the south wind waking, when the Holy Spirit breathes upon that soul, there is the shaking down of mellow fruits, and the flow of healthy odors all around, and the gush of sweetest music, where gentle tones and joyful echoes are wafted through the recesses of the soul. Not easily explained to others, and too ethereal to define, these joys are on that account but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godward; the lull of sinful passions, itself ecstatic music; an exulting sense of the security of the well-ordered covenant; the gladness of surety, righteousness, and the kind spirit of adoption, encouraging to say, "Abba, Father;" all the delightful feeling which the Spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost."—*Ex.*

CARDINAL ANTONELLI died on the 6th inst.

DAVID says: "Serve the Lord with fear, and rejoice before Him with trembling." Let some one make this rhyme for me: "To rejoice," and "to fear." My little son Hans can do this with me, but I cannot do it with God. For when I sit and write, or do anything, he sings a little song to me the while! and if he makes it too loud, and I tell him so, then he still sings on, but makes it softer, crowing on with a sweet little subdued voice, slyly watching me all the time. So would God have it with us, that we should be always rejoicing, yet with fear and reverence before him.—*Luther.*