

the admirers of both, as it was felt that it did not represent his friend's real life. Forster was educated for the legal profession, but he preferred writing essays and biographies which have been universally admired. His "Life of Oliver Goldsmith" has been pronounced one of his best productions. For eighteen years he contributed to the *Examiner*; the *London Quarterly*, the *Edinburgh*, and *Foreign Quarterly Reviews* are indebted to him for some of their best articles. For some years he has held the Government office of a commissioner in Lunacy. In 1859, he collected his biographical papers and essays into one volume.

THE MONTREAL ELOPMENT assumes a darker aspect, the more there is known about it. It is pretended to have been conducted with the strictest propriety, as if such a thing were possible, when its object was to furnish grounds for a divorce! We need not say that a divorce cannot be obtained in that way in Canada; for we have not imitated our neighbors in systematically and publicly practicing so gross a moral crime against the best and the holiest institutions of society. The marriage contract is for "better for worse," till death separate the parties to it; and no incompatibility of temper can be held to break that contract. Ill treatment from her husband might have justified her in seeking refuge under her parental roof; but to run away with another man, in order to obtain a divorce, not only lays the case open to the gravest suspicions as to the past, but is condemnatory of future intentions. It shows the object was not protection and self-defence, but the gratification of an illicit affection.

FRANCIS DEAK, a great European Statesman, who has been called the Cavour of Hungary, died on the 28th inst. He was one of the most disinterested patriots the world has ever seen—learned, eloquent, administrative; with a mind that could grasp a breadth of statesmanship rarely attained, he lived to see his dearest hopes realized, and his greatest schemes successfully matured. He was born in the Hungarian Comitatus of Zala, in 1803, and studied law in the College of Raab. Hungary was governed despotically, and his patriotic eloquence gained him great distinction. In 1832 Deak was sent to the Hungarian Parliament as a Deputy. Kossuth, another remarkable character, came into notice the same year, and pursued the same end as Deak, but by different means. Deak labored with great tact and energy to improve the peasants. In March, 1848, he accepted the portfolio of Minister of Justice, but when Kossuth succeeded to power in September, Deak resigned. In 1849, he sought in vain to reconcile Austria and Hungary; but refused all advances from Austrian Statesmen till 1860, when the Emperor was ready to grant a liberal constitution to Hungary. Since that time

Hungary has had a great liberalizing influence on Austria, and Deak has been the mainspring, the guiding star of that influence. He lived and died in the affections of his country; and it is difficult to point to the statesman who has won so large an amount of respect from Kings, Emperors, and nobles.

THE PROJECTED SUBMARINE RAILWAY under the Straits of Dover is taking shape and consistency. An Act of Parliament was passed last session empowering a company to acquire lands for preliminary investigations on the English side of the Channel, and the French Assembly has given corresponding powers to a French Company. The time allowed for beginning these preliminary operations is only twelve months, so that we may expect a decided attempt to explore the bed of the Channel by actual excavations. The difficulties and hazards involved in the scheme are immense; but several accomplished "impossibilities" are pointed to as encouraging the attempt. The Suez Canal, the Mont Cenis Tunnel, and the St. Gothard Tunnel are so many accomplished "impossibilities;" although a submarine Tunnel of over thirty miles in length is spoken of as an enterprise of very exceptional difficulty. The white chalk cliffs on each side of the channel are well known to be of a similar character, and the bed of the sea all across appears to be composed of the same white chalk. This white chalk is so porous and full of fissures that it cannot be relied upon. But below the white chalk, a thick layer of gray chalk is found of more uniform consistency, easier to work and without much risk. There is fair reason to expect this gray chalk to be continuous, and on the existence of the continuous layer of gray chalk the whole success of the Channel Tunnel depends. But should the white chalk make a dip the excavation will be fruitless, or should harder rocks make their appearance, the cost of piercing them may swallow up all expectation of profit. It is proposed that the Tunnel should start from St. Margaret's Bay, a little east of Dover, and should reach France somewhat west of Calais, between that town and the village of Saugatte. The French Government prefer a tunnel to the rival proposals of a railway ferry, a lofty bridge, or a submarine tube, although they are not unaware of the necessity of improving the present means of maritime communication between the two countries.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

In the following series of lectures I propose—First, to consider our forms of Public Service, and to show how accurately its several parts have been adapted to meet every want of the Christian public worshipper.

The order for Morning prayer daily throughout the year may be divided

thus:—1. The Introduction—including opening sentences, The Exhortation, The general Confession, The Absolution, The Lord's Prayer.—2. The Psalms. 3. The Lessons or reading the Word of God. 4. The Creed or Profession of Faith. 5. The Prayers.

In the Introduction there are eleven sentences, and for the purpose of observing the special adaptation of our initiatory sentences we may divide public worshippers into five classes:—1st. Those whom Satan hath persuaded either that they have no sin, or that having very little sin but a slight repentance is necessary to procure God's pardon.

To such is specially applicable the first sentence, from Ezek. xviii. 27. To such an one, thinking that he hath no sin, the prophet declared, that when and not until, he turn away from his sin that he hath committed, shall he by faith which begetteth charity, draw himself upon the great Redeemer's mercy, and save his soul alive. And the 11th sentence is admirably designed to convey the same lesson. Therein is shown, that the first step in true religion is a knowledge—a conviction of sin. Here then, at the very opening of our service, the minister warns the congregation—If there be any one among you, who coming to God's house, makes light of your sinful nature; or thinks that true repentance is any less than a constant, lifelong work of turning away from the sin that he hath committed, or that a slight repentance, comprised in the cry, "Lord, Lord," is sufficient to procure a pardon at the Throne of Grace; let him learn from these words of Holy Scripture—First that he is a sinner, for St. John the loving disciple writes, "If we say that we have no sin we deceive ourselves, &c," and secondly that no meagre lip repentance availeth to bring the mind into that humble state that it might be a fit subject for the application of St. Peter's words, "God giveth grace to the humble." He is faithful and just to forgive you and me who worship together at His footstool, our sins; but it was He (not man) that attached the condition to be performed on our part, "If we confess our sins."

Second. *The negligent, the indifferent, the procrastinators.*—Read carefully sentences 2 and 8, taken from Psalm li. 3, and St. Matt. iii. 2: "I acknowledge my transgressions, and my sin is ever before me." I acknowledge now, here, . . . ever before me—mark the force, ever, not spasmodically, when I am worked up into phrenzy by some religious excitement addressed to the passions, but ever as well in my calm and dispassionate moments, I feel that I am a sinner and that I greatly need that rest which is only to be found in the humble contrite approach to the "Great physician of my soul." "Repent ye, for the kingdom of heaven is at hand," is not to-morrow but now—repent at once. If there be any impenitent before me, I urge you as an ambassador of Christ, all unworthy, but yet His messenger, before ever you