

n private and remarkably pretty chapel. It was a magnificent affair, and the building was filled with persons of both sexes, splendidly attired.

"Before going to the church, I was present at the house of the bride's father, and witnessed the ceremony of the parents blessing their child.

"The bride is attended, as in England, by a certain number of bridesmaids, all dressed in white, she herself being in a similar dress, with a wreath of orange blossoms on her head. The bridegroom is attended by *deux garçons de chambre*, and is dressed according to his taste. In the present instance he wore the uniform of his regiment. At 5 P.M. they entered the church, and the couple stood in front of the altar, on a piece of rose-coloured muslin, which was spread on the ground by the *garçons*. Two priests then appeared, and the ceremony commenced with chanting. This, however, is only the civil part, if it may be so termed, of the contract; the religious part, as I understand it, consists of a very few words. The priest asks the man if he is willing to take the woman for better or for worse, and he replies in the affirmative. The same question is put to the woman. They are then respectively asked if they have pledged their troth to any other, and on their answering in the negative, they are pronounced to be man and wife. All that precedes and follows this part of the ceremony seems to be a matter of form. After replying to the two questions, I forgot to say that each kiss the cross, which is presented to them and held to their lips by the priest. Previous to this, a gold crown, decorated with roses, is placed on the head of each of the contracting parties: a ring is then given to each, which they exchange with each other three times before finally placing them on the finger. After this a cup of wine is blessed by the priest, and given to the man and woman, who drink of it three times alternately: the priest pronouncing a prayer all the time.

"This is intended to show that the parties consent to live together for the rest of their lives, by drinking out of the same cup. As soon as this has been gone through,—solemn chanting having been carried on all the time,—the priest joins their hands, and holding them in one of his own, he leads the couple round the church three times, tarrying at the altar for a short time between each promenade.

"This is to show them to the world as man and wife. The bridesmaids then go away, with most of the others, to prepare the house for the reception of the newly married pair, who themselves approach the altar, and listen to a long exhortation from the priest."

"THE SHELLS."

"A father returned from the sea-coast to his own home, and brought with him, for his son, some beautiful shells which he had picked up on the shore. The delight of the boy was great. He took them, and sorted them, and counted them over. He called all his play-fellows, to show them his treasures; and they could talk of nothing but of the beautiful shells. He daily found in them new beauties, and gave each of them a name. But in a few months, the boy's father said to himself, "I will now give him a still higher pleasure; I will take him to the coast of the sea itself. There he will see thousands more of beautiful shells, and may choose for himself." When they came to the beach, the boy was amazed at the multitude of shells that lay around, and he went to and fro, and picked them up. But one seemed still more beautiful than another, and he kept always changing those he had gathered for fresh shells. In this manner he went about changing, vexed, and out of humour with himself. At length, tired of s'oping and comparing, and selecting, he threw away all that he had picked up, and returning home weary of shells, he gave away all those which before had afforded him so much pleasure.

"Then his father was sorry, and said, 'I have acted unwisely; the boy was happy in his small pleasures, and I have robbed him of his simplicity, and both of us of a gratification.'"

"DANGER OF DELAY."

"How does it happen that so many Christians, not positively wicked or profligate, hear instruction week after week to so little profit? It is because they want resolution and courage to do things, even when sure that it is their duty, and their straight and only way to be happy. It is thus, we see often with those who swear or speak evil of others; again and again they resolve to amend, but they have not the heart to begin directly, to begin watching their words at once. So with respect to persons who drink: they do not become drunkards at once; often they have misgivings after their bad habit is formed, when they hear the awful words in the Bible, of the account they must one day give of time, and substance, and health thrown away! or friends made miserable, and souls corrupted. When they think of these things, and what it will be to be turned out of heaven for not resisting a vile custom, they wish they were better men, and mean to be *some time or other*, but they want Christian self-denial to resist the very next temptation;—'this once more,' they say to themselves, they 'may venture,' but they fully intend to be sober and temperate at last. See, again, in sins of omission—leaving undone what ought to be done. A selfish, covetous man reads of our Blessed Saviour, how He went about doing good, and resolves to live less for himself, and more for others good; but it comes to nothing, because he waits to 'consider more of it,' instead of boldly putting his good intention into practice. Another, who lives in unkindness or envy, started at finding what entire forgiveness the Judge of the world requires of him

*Bridesmen.

thinks he will one day be quite on good terms with all, but he cannot bring himself to it as yet. Then as to our devotions: perhaps we have become inattentive to our prayers, or, on small pretence, omit them quite; or we omit all serious reading; or we defer from month to month receiving the Holy Communion. God's Providence, in many ways, puts us in mind of our faults in these respects: we wish it otherwise; it makes us uneasy;—that uneasiness, that wish is God's special grace towards us: take care what you do; take care of the thoughts 'Another time,' 'To-morrow or next day will be soon enough;' but try, by God's help, to be the better for the check he now gives. If the fault be in prayer, this very day strive to pray better; if carelessness in coming to the Holy Communion, this very day make time to begin preparing for the next opportunity offered of partaking in that great blessing. After these plain instances, no one can fail to see the danger of saying, 'I will think more of it,' instead of at once trying to please our Lord and Saviour. The danger is clearly shown in Scripture, so beware, lest in staying to wait and consider, Satan be allowed to harden the heart, and the means of grace be taken away. Be sure of it every hour of delay lessens your chance of final amendment."

Under the head of Church News is an account of new Churches building or built and consecrated, in various parts of the kingdom—affording a gratifying proof of the extension of the Church, and the noble generosity of the people, and of various individuals in contributing to their erection. We make a few extracts. The engraving which accompanies this summary, is worth the cost of the No. itself.

"We have an opportunity this month of presenting to our readers an engraving of a very fair specimen of our modern parish churches. We have only to compare this with even a favorable specimen of the same class of church built twenty years back, and we shall find that a most wonderful improvement has taken place. The whole of the present church of Broughton Sulney has been rebuilt, we believe, from the very ground, with the exception of the tower, which was the only portion of the ancient tower which could be preserved, the rest being in so rotten and dilapidated condition.

"We find we have been rather remiss in recording the new churches which have been recently consecrated, or the old ones which have been restored. We shall simply give them in the form of a list, having little room to spare for details. To find houses for the worship of God springing up all around us, and for the most part very beautiful ones too, must be exceedingly gratifying to all members of the Church of England. It is one of the refreshing signs of the times, that in spite of many difficulties here and there, the Church of England finds a vast number of true friends, who do not only profess their friendship, but are ready to prove it by coming forward with their money to assist in building our new, or in restoring our old churches as they fall to decay, and in erecting school-houses and such-like for the benefit of Christ's poor and their children.

"Aug. 1. St. John the Evangelist, Croydon, consecrated. Erected by voluntary contributions. The entire cost will be about £5,300. Over the altar is a stained glass memorial window to the Earl and Countess of E. Don.

"Aug. 3. The new Church of St. Paul, at Pendleton, consecrated. An unpretending structure in the early decorated style, contains 800 sittings, all low and open. Cost £4,000, chiefly raised by subscriptions, including an anonymous donation of £1,000.

"Aug. 4. A second church in the town of Mansfield consecrated. It is in the Decorated style, holds 1,000 persons, (650 of the seats being free,) and is dedicated to St. John the Evangelist. The late Mr. Gally Knight left £6,000, on condition that 600 seats should be free for the poor. The inhabitants subscribed £1,000 more. The collection at the offertory amounted to £130.—The font has been given by Mr. C. Lindley, and the plate by Mrs. Siddons. The Duke of Portland has also given £1,000 for parsonage house, schools, &c.

"Aug. 17, Trinity Church, Knaresborough, consecrated. Has been built at a cost of £3000, raised by subscription, assisted by the grants from societies. The font given by Dr. Kay, of Bishop's College, Calcutta, and the plate by the Rev. T. Collins. The church holds 800 seats, of which 200 are for children, and 400 quite free.

"The following paragraph has appeared in the newspapers, and will, we think, be gratifying to our readers:—Her Majesty the Queen, hearing that there was still a considerable deficiency of funds for the completion of the beautiful church which has been in course of erection in St. Stephen's, Devonport, for the last four years, was graciously pleased to send £100 to the Rev. G. W. Proctor, the incumbent of that district, after her late sojourn in Devonport Harbour, as her Majesty's contribution towards the amount necessary for enabling him to finish that good work.

"It is also proposed to erect a memorial window in Tidenham Church to the late Bishop of Grahamstown."

Poetry, and that of no mean order, constitutes the last general heading in this No. The "Harvest Hymn", under the head of "Poetry," on our first page, is one of the pieces. Two other pieces we insert above.

Faith, Hope, and Charity.

When the soul is sad with brooding
O'er the memory of the past,—
Crowds of bitter thoughts intruding,
Each one sadder than the last;—

When the heart is almost broken
By the weight of sins gone by,
And the past has well-nigh spoken,
Lying in the memory,—

Deep repentance, keenest sorrow,
With the Church's pardoning grace,
Arm us for a brighter morrow,
Help us forward in our race.

Then comes Faith on angel-pinion,
Precious gift of God Most High,
Bearing us from sin's dominion
To our home beyond the sky.

Hope sustaining bids us hasten
Bravely through this vale of tears,
And, though grief our gladness chasten,
Banishes our timid fears.

Charity with God unites us,—
Priceless treasure of His love,
Who unceasingly invites us
To our own true home above.

"PRAY WITHOUT CEASING."

1 Thess. v. 17.

PRAY, pray without ceasing, while yet it is day,
For life, as a vapour, soon passes away;
The spirit of death may be hovering near,
And to-day we may pass from the couch to the bier.

Prayer raises the soul, and exalts it to heaven,
Whence comfort and peace to the suppliant are given;
It knocks, and it waits,—on the promise it leans;
It seeks, till it finds; it asks, and obtains.

It nerves for the conflict, it wins, in the race,
The crown everlasting, the garland of grace;
It sheds on our path the effulgence of day:
'Then cease not, my spirit, oh cease not to pray.

What blessings await us, who trustingly bear
Redemption's true stamp, through the channel of prayer!
Say, then, shall the world in beguilement and sin
Subdue the firm hope faith illumines within?

The prayer of the righteous doth greatly avail;
Believingly uttered, it never can fail;
Uphorne on the pinions of faith if it rise,
'Tis wing'd for acceptance, and mounts to the skies.

Pray fervently, constantly, trustingly, then,—
Pray early and late, pray again and again;
Persevere to the end,—faint not, nor despair:
For sure is the answer, if instant the prayer.

We conclude our notice by information that may be of service to some of our readers. It is contained in the last leaf of the book, being a continuation of the "Post Bag" in the 2d page of leaf the first. Of one thing we think we have afforded sufficient proof, that whatever may be its other merits, of which we think highly, and leave our readers to judge, the Penny Post is not surpassed in the quantity of its contents, by any periodical within the whole range of English literature at the same price.

"We here print the communication on the subject of Illumination referred to in our last number.

"Sir,—I quite agree with you that the art of Illumination cannot be learnt by books or written directions, but possibly the following hints may be of use to some of your readers:—

"The design should be drawn on the vellum with a very fine pencil; or a more accurate and expeditious way is to take a careful copy on tracing paper of the design, and then transfer it to the vellum with the red tracing paper, taking care to draw the lines as fine and faint as possible; having done this, proceed with the colouring, leaving all the gilding to the last.

"Carmine and ultramarine should always be used in powder; for other colors, the moist cakes are most convenient.

"Mix carmine with hartshorn, and use an ivory palette-knife, as steel injures the colour.

"French ultramarine:—For the first coat mix with an equal quantity of white paint, to give it body; let that dry thoroughly, and then apply the second coat, either of pure blue, or mixed with white, according to the shade required.

"Mix the ultramarine with very thin gum-water, only just strong enough to fix the color.

"The other colors require no particular directions.

"Gilding—Deep gold leaf is the best. For gilding on vellum, use the common Japan size; lay it on quickly, and as thin as possible, being careful to keep the edges clean; in about ten minutes it will be ready to take the gold, but the exact time can only be learnt by practice.

"For gilding on paper, Ackerman's size, (1s. per pot) is far the best, and in all cases where it is wished to imitate the raised gilding, so much used in old illuminations. Full directions are given with each pot."