

And as for the difficulty with the French, the Premier was able to announce, a few weeks ago, that the French government had abandoned its former pretensions to an exclusive right of its citizens to fish on the western shores of Newfoundland. A concurrent right is however still claimed in behalf of French citizens with British subjects, to fish in these waters; but the concurrent right to fish, it is obvious, cannot hinder the settlement of the coast, and the development of its resources, any more than on the shores of the other maritime provinces.

Arbitration has been spoken of in reference to this vexed question, and the name of the Czar has been mentioned; but one of our contemporaries fears that a resort to arbitration "is not an auspicious omen for Newfoundland. For England is proverbially unfortunate in matters settled for her by arbitration." In fact other nations appear to take a malignant pleasure in making their decision as adverse as possible to the interests of Great Britain, altogether irrespective of what appears to disinterested parties to be the right of the case. It is urged however that "the Czar can hardly pronounce in favor of France, in regard to a right formally abandoned by her at the outset." We are not however quite so sure of that; and it may be just as well not to risk it.

THE LATE MRS. MUIR.

We are called upon to chronicle the death of Mrs. Muir (daughter of the late Isaac Smith, and wife of Andrew P. Muir, Esq., of Grimsby, who passed quietly away on the 30th April last in the sixty-eighth year of her age—a devoted member of the Church of England, and a regular communicant during the last half century, the best of mothers, whose one great desire in life was the welfare and happiness of her dear children, and to whom she was ever ready to extend help and consolation in the time of trouble and adversity.

THE PAROCHIAL MISSION.

IV.—THE BEST TIME FOR ITS PUBLIC WORK.

As there are conditions of parochial existence, so also are there times and seasons when the parochial mission, or rather its public work, should not be held, and others which are particularly well suited to it.

The Master's promises of blessing are, indeed, unlimited as to times and circumstances. But in the prosecution of His work we are commanded to be "wise," even "as serpents."

It is our duty to "preach the Word, in season and out of season." But there are different ways of fulfilling the injunction. There is an endless variety of topics on which to preach. Hence, although wisdom may not require us to refrain from preaching at any time, it will certainly hold us to a difference of manner, and a choice of topics, according to seasons and circumstances.

Now the manner and the topics of preaching in the public work of a mission, are such as will have more helps to their efficacy at some season, than at others.

We are commanded to pray "always," and "without ceasing." But, here again, a wise regulation of Christian work will impose a restraint in kind and manner according, not only to needs, but also to opportunities; and so the special manner of prayer belonging to the mission should be reserved for the times which give the best opportunity.

The public work of a public mission must of necessity regulate its whole course, at least, as regards the choice of time; therefore the best time for that is the first thing to be settled.

That public work makes a large claim upon the attention and attendance of the parish and the community. The plan of the mission, then, should not bring it on at a time when the character of the season, the circumstances of the community, or the ordinary avocations of the people, would present any peculiar obstacles to this claim being well heeded.

The long days and heats of summer are unsuited to it, because in them it would be almost impossible to obtain the constant and regular attendance of the people, for even a limited period. In an agricultural or a seafaring neighbourhood other seasons might have special disadvantages.

The Festival seasons of the Christian year, also, are altogether inappropriate. From Christmas to Epiphany, and from Easter to Whitsunday, the proper work of the church is joyful, and the first influence of its life, thankful and uplifting. With these, much of the mission work would not harmonize, for it is penitential, awakening, and pre-catory.

There remain two periods of the Christian year to which only public work of a parochial mission seems to be suitable; viz., from the first Sunday after the Epiphany to Holy Week—and the last few weeks after Trinity, with the Advent season.

But here again, another limitation is commonly recognized.

As the general result of experience, the universally expressed opinion, we believe, of those who have written upon the subject in England, and elsewhere, deprecates arranging for the public work of a mission either in Lent or in Advent. The last weeks after Trinity, and the weeks between Epiphany and Lent, are the seasons which are commonly considered to be most especially suitable and advantageous for the purpose.

At these seasons the two great London (England) missions were held.

The principal, and it should seem sufficient reason for this opinion is, that the special activities of grace, suitable to the seasons of Advent and Lent, corresponding as they do in their main features with the leading objects of a mission, would, each of them, be most beneficial as a supplementary course to

a mission, carrying on its spiritual influence, applying, establishing, and giving direction to the positive effects which it might have produced, and thus safely transforming the extra stimulus of the mission work into the common activities, and regular course of spiritual life in the parish.

One of the principal dangers to be guarded against in the adoption of the parochial mission is the stirring up of spiritual influence and arousing of Christian emotions, the springs of which are suddenly stopped by the abrupt termination of the mission, when some of them perhaps are in their highest flow; thus the people are left to an almost inevitable reaction which will carry many of them into a worse condition spiritually than they were in before.

It is then a most valuable means of preventing this to have the public work of a mission occur a little before either Lent or Advent, and then let the work of whichever of those seasons follows, be planned accordingly, to bring out, to confirm, to carry on, to make permanent the spiritual effects of the mission.

We have excepted the Easter season as unsuitable to regular mission work on account of the festival character which properly belongs to its whole course. This suggestion, however, we would make. One of the weeks between the second and fifth Sundays after Easter, in which that joyful character is not so prominent, might, in many cases prove not unsuitable for a series of special services, anticipatory of a mission, such as we described in our last paper on the subject. The sermons of such a series might suitably have an animated, uplifting tone, which would well accord with the season.

Mount Forest, 29th May, 1876.

THE BISHOPRIC of Calcutta has been offered to the Rev. W. D. MacLagan, Vicar of Kensington; but he has declined it.

THE REV. FLAVEL COOK, late of Clifton, having been offered the chaplaincy of Lock Hospital, has accepted it, according to the *Record*. The same paper remarks, that the high estimation in which Mr. Cook was held, as a pastor and a preacher, furnishes good reason to hope that he will be found a valuable successor to the line of faithful clergymen whom he succeeds.

As an illustration of the way in which extremes sometimes meet in the same individual, the *Edinburgh Review* states that some years ago a sermon was sent to the late Bishop Thirlwall, maintaining a modified purgatorial theory. In reply, the Bishop expressed his entire and unqualified acceptance of the views which the writer had maintained. It might be a curious question as to whether his friend, Dr. Colenso, entertains the same opinions.

The late Lord Lytton, born in 1817, was best known in the world of scholarship, in which he attained an eminence rarely surpassed. He was also active in politics, in social philanthropy, and religious effort; and locally he gave himself to everything in which there was a public object to be gained. In his last days his mind appears to have given way, and whether his death was the result of accident or not does not appear to be quite certain.