

the American chaplain, the Rev. W. O. Lamson, was attended by the clergy of the three English Churches, and by an influential representation of the laity of both nationalities. Among our own countrymen we are glad to find as one of the foremost that zealous son of the Church in Scotland, Major Scott of Gala.

"At this meeting it was agreed on all hands that, notwithstanding the multiplication of services projected in existing places of worship, there was still great room and necessity for further provision. As an example and incentive in this respect, Bishop Whitehouse mentioned that the erection of a Roman Catholic Church, capable of holding about 800 persons, had already been decided upon, either on the ground of or adjacent to the Exhibition. That building is to be chiefly of iron, and is intended to serve as a model of cheap church architecture, as well as to supply, by its numerous services, the wants of a far larger body than could be contained at once within its walls. Something of a similar kind appeared, in the opinion of the meeting, to be imperatively requisite for the large number expected to arrive in Paris of our own communion. The meeting, before it dispersed, formed itself into a committee for carrying out the object in view. The Rev. W. O. Lamson and Major Scott were appointed American and British Secretaries respectively, and authorized to correspond with the Archbishop of Canterbury, Bishop of London, Primate of Scotland, and Presiding Bishop of the United States, and with the Gospel Propagation Society and other bodies willing to aid.

"In addition to the direct and immediate necessity of this scheme for our countrymen and American brethren who will visit Paris, we need not dilate upon the general and permanent importance of the results which such a co-operation of the English, Scotch, and American Churches is calculated to produce. It is a striking testimony for catholic unity, and thus will prove, we doubt not, an instrument of ramified and cumulative blessing. Let whatever is resolved on be carried out worthily; let our ritual be observed in all its fullness and accuracy, with fitting music and all circumstantial usual in a well-appointed church at home; let every seat be free, the preachers carefully selected, and the hours of daily prayer conveniently arranged; and it may be counted on that while our own people, by large attendance and liberal offerings, will show *their* due appreciation, persons of other communions—Latins, Eastern, Presbyterian—will be favourably impressed, and at least some of them be induced to 'joy in beholding our order,' and our 'God is with us of a truth.'"

*Sweden.*—The time-honoured practice of appointing that four Sabbaths in each year shall be specially observed as days of humiliation and prayer still continues to be follow-

ed in Sweden, and the annual royal mandate, naming March 10, May 6, July 7, and October 6, as the days to be observed this year, has recently been issued. Places of public amusement, which may be open on forty-eight Sabbaths of the year, are closed on the four above noticed; and special measures are adopted in the capital, and in other large towns, to remind the people of the approaching day of humiliation. The king, who appoints the days, also announces three texts for each day, which are to form the subjects of discourse by the ministers officiating. The texts for 1867 are the following—viz.: For March 10: Job xxv. 4; Psalm iii. 4; Psalm xiii. 1. May 6: Psalm lxxiii. 1; Matt. xviii. 20; Psalm xxxvii. 34. July 7: Psalm cxxv. 4; Rom. iii. 32; Psalm vii. 10. October 6: Psalm xix. 2; Psalm lii. 8, 9; Psalm lvi. 12, 13.

The following is a brief extract from this year's proclamation. In these days it is refreshing to find a monarch in Europe addressing his subjects in language like this:—

"At the beginning of a new period in our life, we are moved by an inward conviction as our first act to direct our eyes to Him who bears the destinies both of peoples and individuals in His divine hand. To seek Him with the innermost desires of the heart is our most important and most urgent duty, as well as our deepest need. Without Him life on earth lacks light and power, death is cheerless, and the thought of eternity gloomy and joyless; but in him the human spirit possesses the satisfaction of its immortal desires, true mental strength for the conflicts of life, and blessed anticipations on the approach of death. Dwelling in the light which is inaccessible, he has in the person of His eternally beloved Son, appeared in all the riches and beauty of His great love to man, and thereby met the longings after the living God which consciously or unconsciously dwell in the depths of the human heart. manifold tokens of the Heavenly Father's faithful goodness and love have, during the past year, been vouchsafed to us: the industrious have reaped the reward of his labour; the field and meadow have yielded the expected fruit, and that blessing which imparts preciousness to the visible gift has never failed in the home of the godly. Great benefits have again been conferred upon us by the Gracious and Merciful One. Who can reckon the sum of them? When the clouds thickened, to the obscuring of the light of hope, He commanded them at the right time to disperse, and suddenly, clearly, and smilingly that light appeared amid the separated clouds. After the tempest the sun at His bidding shone forth. He tried us, but at the right time help came; the pestilential scourge which was lifted in threatening over our country was turned aside by His Father's hand, at least as to its more severe and general visitation. The pure waves of divine grace, in their fructifying, life-giv-