

that and open the kingdom of heaven at pleasure. If the blacksmith could lift up his head, would he not be proud of his progeny?"

In Ireland the disendowed Churches are beginning their first year of actual reconstruction. One diocese of the Episcopal Church in Ireland proposed to remove about a third of its clergy in order that the work may be done more effectively by the smaller number. The Primitive Methodists have been received into the fellowship of the Irish Episcopal Church. So extremes meet. The Government has explicitly refused to the Episcopal Church in Ireland the title of "The Church of Ireland." The Convention attempted to secure a legal right to it by inserting it in the Draft Charter, which the Government was asked to sanction for the Representative Body, which they proposed should be called "The Representative Body of the Church of Ireland." The Government deliberately struck this out, and inserted instead in the Charter, which was granted by the Crown, "The Representative Church Body." In the Act which was adopted by the Legislature last session regarding marriages in Ireland, the title, "Church of Ireland," occurs only in the preamble when reference is made to its disestablishment by the Irish Church Act, 1869; but when in the enacting clauses the members and clergymen of the Episcopal Church are mentioned, they are never designated members or clergymen of the Church of Ireland, as would have been the case if that had been their legal designation, but invariably "Protestant Episcopalians" and "Protestant Episcopalian Clergymen" respectively. Hence the Registrar-general, under the advice of the Law-adviser of the Crown, has directed all the Episcopal clergy of Ireland to enter their Church in the Marriage Register as the "Protestant Episcopal Church of Ireland."

France still witnesses the constant and laborious efforts of Christian men and women from many lands on behalf of the temporal and spiritual well-being of her defenders and her enemies, in so far as the latter are in a position to claim the former at their hands. Large numbers of copies of the Scriptures and religious books in French, German and Arabic (for the Turcos) are being daily circulated in hospitals and in the camps.

The week of prayer was observed in Paris as never before. The following are the subjects which were substituted for those prepared in England by the Evangelical Alliance:—*Sunday, Jan. 1.*—To implore on the commencing year the blessing of the Father, just Judge and Supreme Governor of the destinies of nations; of the Son, Saviour and Intercessor; of the Holy Ghost the Comforter. *Monday, 2nd.*—General humiliation, confession of our sins as a nation, as Churches, as individuals. *Tuesday.*—For France; to lay her at the feet of Jesus, like the man with the palsy by his friends. For the City of Paris. For the Government. *Wednesday.*—For bereaved families; that the trial may bring forth fruit; for Christian parents whose sons are exposed to death. *Thursday.*—For the soldiers in battle; for the wounded; for the prisoners; for the chaplains of ambulances, and nurses; for the devastated countries. *Friday.*—For the Church—that she may come forth purified and more faithful from the trial. That the children of God be strengthened in their faith in the promises, and glorify their Master. *Saturday.*—For restoration of peace; for the success of the Gospel among Jews and heathen, and for the hastening of the glorious Kingdom of Christ. *Sunday.*—That this year be a year of deliverance for the faithful Church, and that God may strike all His enemies with impotence."

The Protestants of France are generally republican in feeling, but are not trusted by their brother republicans, because the Prussians are Protestant.