

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, MAY 11, 1876.

## THE PURPOSE OF THE CHURCH.

What is the object of the Church's existence? For whose benefit was it called into being? It is an organized community of no human origin. It was established by our Saviour Christ Himself. He gave His life for it. So closely indeed is it connected with Him, that it is called "The Church of the Lord, which He purchased with His own blood." He built it upon a rock; that rock consisting of "the Twelve," Apostles and Prophets, with Himself as the chief corner stone; and He took such care in its first institution, and such precautions for its future preservation as to determine that though the wildest billows should dash their fury around its base, and the fiercest lightnings should flash about its summit, while discord might sometimes rage within, yet ultimately the gates of hell should never prevail against it. With all the power of the mightiest nations of the earth arrayed against it, with the loftiest eloquence of Greece poured forth in its dispraise, with the contempt of the courtier, and the profoundest subtlety of the most acute philosophers that ever lived, engaged in undermining its foundations, it wins its widening way; it has outlived imperial Rome and has witnessed the death of every ancient system that opposed its progress. He that sitteth in the Heavens has decreed that the Fountain of its authority shall reign till He hath put all enemies under His feet. In the progress of time a succession of men has been raised up, one age after another, to transmit onwards, to the latest generations, the commission given among the hills of Judea, before the Redeemer ascended up to the glory of His Father, while His word and Spirit ever remain to guide and comfort those who are gathered into His fold; and are humble enough, as well as earnest enough to submit their stubborn wills to the teachings, the ministrations, the ordinances, and the governments He Himself has appointed.

Now for what purpose has this altogether unexampled array of agencies, means, and instrumentalities been brought to bear upon the formation, the growth, and the prosperity of the Church of Christ? We repeat the question:—For whose benefit does the Church exist? Is it to further the interests of the clergy, as a privileged order of men, whose advancement, temporal and spiritual, is of more consequence than other people's? If indeed it were so, a more abortive institution never existed; a more monstrous perversion of the highest means was never exhibited to produce so dire a failure. In this country, and in most other parts of the world too, whatever may be said to the contrary, in the majority of instances, and where there are no

adventitious aids to be pressed into the service, there is no pursuit less remunerative in a pecuniary point of view, no profession where more obstructions are thrown in the way of advancement and of successful enterprise; and certainly none where real merit is less rewarded. We say then, that the Church does not exist for the benefit of the clergy in any respect whatever. But, next after setting forth the glory of Messiah, and affording a theatre for the exhibition of the Divine perfections, where the angels may look and learn, the object for which the Church exists and pushes forward its triumphs is for the spiritual advancement, the real benefit of the great mass of Christians that are gathered within its fold. It is not, however, to flatter their infirmities, to gain their praises, or to pamper any evil tendencies they may have, but to promote their holiness, to secure their growth in grace, and to cultivate in them the fruits of the Spirit, so that at His second coming to judge the world, Christ may present to Himself a glorious Church not having spot or wrinkle or any such thing. He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word.

Now this object, the highest that can be conceived possible in earth or heaven, can never be accomplished, when every man does that which is right in his own eyes, when the so-called rights of individuals are pushed to such an extent that a general demoralization is the result. The Church is a voluntary institution; but to insure its success, or even its permanent existence, order, rule, subordination, sinking the individual for the sake of achieving the objects for which the Church has been called into being, are just as necessary as in bodies social or political; and unless there be some attention paid to this principle in its practical working, the Church may just as well not pretend to exist at all.

## THE BERMUDA BURIAL CASE.

It will probably be in the recollection of our readers that an extraordinary outrage was committed in the parish church-yard in Bermuda, somewhere about a year ago, we believe, which has caused considerable excitement in that usually very quiet spot. It appears that the Rev. Mr. James is Rector of the parish, and as the laws there on that subject appear to be pretty much the same as in England, he would be not only privileged, but compelled by law to bury all his deceased parishioners. In the burial of a woman there, whose name we forget just now, Mr. James was proceeding according to his usual custom, to read the burial service, when a Mr. Cassidy, a dissenting minister, stepped up and actually read the service aloud after the rector, claiming that he had a right to officiate there, if he chose. What kind

of religion it might be called which would inculcate so disorderly and so wanton an outrage, we are at a loss to imagine. If there is any dispute about the right to officiate, one would have thought that the time of performing a religious service, and the burial ground likewise, were both of them unsuitable for the purpose. It does not, however, appear that there can exist any doubt that the church and burial-ground both belong to the Church of England in Bermuda. But as spoliation is the order of the day, and Bermuda is a remote island with only one mail a month, that place appears to have been selected in order to assert a claim which John Wesley would have disposed of in a very few seconds, by turning out of his connection the man who had dared commit so impious an outrage, and exhibit so extraordinary an amount of presumption. Two or three law suits appear to have been instituted in connection with the case. In one of them the jury disagreed, although the Judge charged strongly against the intruder, who had to plead his own case, as a Nova Scotia lawyer employed by him could not plead in Bermuda. The case again came up on the 11th ult., when the Methodist preacher was fined a nominal sum, the verdict being understood to carry costs. The Judge decided that the graveyard, like most others in connection with the Church of England, is a freehold vested in the Rector of the parish. It is suggested that an appeal will be made to the Judicial Committee of the Privy Council, (the usual resort of obstructionists and malcontents), at the expense of the General Conference in Canada. We do not much wonder at any appeal being taken to such a tribunal, when the object is to damage the Church. Its decisions have been so strange as well as contradictory, that we cannot possibly predict what it is likely to decide in any particular case that may come before it. In England, however, it has always been supposed that the law is clear on the point, and that an act of Parliament would be required in order to give permission to dissenting teachers to officiate in the church burial grounds—which act of Parliament has not yet been obtained. The question does not appear to be one in which high or low Churchmanship is involved; for the Rector of Weston, Ontario, who is suspected of having some little leaning towards high Churchmanship, always allows non-conformist ministers to take funerals in his church-yard, when they desire it, giving the parish clerk directions to inform them that he cannot give them permission to officiate in his Church, but that in winter he is to get a fire for them, and make them comfortable.

## CORRUPTION IN THE UNITED STATES.

It was not so very long ago—we can recollect it ourselves very well—that cor-

ruption was supposed to be a thing inseparable from Toryism, and the form of government called Monarchy; and as far as its political aspect was concerned, it was almost believed that it could not possibly exist in connection with any thing else; that if Toryism and Monarchical forms of government were banished from the face of the earth, a reign of universal peace and plenty would be inaugurated, purity and righteousness would flourish on the earth, and the perfection of human nature in all its beauty and glory—in all its most earnest longings, would at once be attained. We shall not dwell particularly on the fact that the last few months have brought forth enough to show that, in Canada at least, corruption can make itself perfectly at home among the votaries of more than one political belief. And with regard to different forms of government, our neighbours south of us seem very anxious to let us distinctly understand that corruption the most depraved and the most rotten, can nowhere develop its rankling poison so well as under the shadow of Republican institutions. The revelations now being made in that land of boasting, that home of inflation, are becoming more astounding every hour. A hundred years ago, it started its existence without the acknowledgement of a God: the name of such a Being does not once occur in the Constitution of the United States; the perfectibility of man and his practical independence of any higher power, having been learned from France, then just about to pass through the throes of her first revolution. The Constitution we speak of had two fundamental principles; one, that all men are born equal, a notion that may represent an ideal perfection of humanity, but which every alternate birth all the world over proves to be false; and the other, that whether or not religion may have any claim upon individuals, the state has nothing at all to do with it. In spite of the latter principle, which has never once in a hundred years been departed from, we nevertheless find some of their writers and speakers claiming that they live in a Christian country! For a great part of a whole century, a stream of immigration has been pouring in from the old world: among others of a different character, some of the best citizens of Europe have found a home along their shores, and among their prairies and valleys. Thirty or forty millions of earnest minded men have been toiling hard over a large extent of the earth's surface, in amassing a vast amount of riches, while boundless wealth still remains untouched among the hills and plains of this country, so highly favoured by the God of Nature. As a nation, we have seen that they have steadily ignored the existence of a Divine Being, or any duty which in a national capacity they could possibly owe to such a Personage. Their undivided attention has been unremittingly given to two things—making money or amassing property, and politics. Whether their monetary system is one

which may be safely imitated by the other nations of the world may be gathered from the important fact, that for the last hundred years, oftener than once in every decade, nearly all the Banks in the Union have been accustomed to break; and with the exception of some few, as the Astors and A. T. Stewart, among their leading men of business, bankruptcy has been rather the rule than the exception. The wonderful recuperative powers they have shown in a rather spasmodical way—neither alters the facts nor the inferences deducible therefrom.

It is, however, a more interesting as well as a more important problem than that of money getting, that has been attempted to be solved in the United States, and that is, without the recognition of a God, what amount of success could be realized in attaining purity and perfection among combinations of men for political purposes. The way in which this problem has been worked out in practice and the results that have been achieved are worthy of deep study among surrounding nations. No opportunity so favourable as the present has hitherto occurred for arriving at a correct conclusion on this point; and the truth forces itself upon the world with an evidence that is absolutely overpowering, that no other form of government could have failed more egregiously in securing the greatest liberty to the subject consistent with security to life and property; and that putting a Divine Being altogether out of sight is the very worst policy that could have been devised, in securing the greatest amount of perfection attainable in human political institutions. Some of their earliest public men, statesmen and orators, are placed in the niche of fame, and are such as the world, in more continents than one, has been delighted to honor. But these, whatever may have been their worth, were trained under other forms of government. They owed nothing to republicanism. They were educated and nurtured under a government which inculcated the existence of a God, and the worship due to Him from individuals and from nations; whereas in proportion as the present form of government in the United States, and their persistent repugnance to recognize the obligations of religion have exercised their influence, the virtue of their public men has declined; and we tremble to think of the effect on the world which another century of their system would produce.

It is claimed that some allowance must be made in the charges of corruption brought forward against the public men of the United States, on the ground of party political strife. This is the Presidential year, it is true; but with every allowance on that ground, the facts that are really proved are of too glaring a character to lead to any other conclusions than those we have stated. The corruption has spread through the whole mass of officials, from the highest to the lowest; so much so that men of honor and integrity hold aloof from official life; and so corrupt in political

character is the mass of the population, that men of principle abstain as much as possible from the strife of their political parties. The investigations lately made, and the revelations consequent thereon, have chiefly concerned men in the higher official positions. Some instances that have come to light among the lower grades, are however equally instructive. An exceedingly revolting fraud has just been exposed by a correspondent of the *Hartford Times*. A contract was made for setting headstones at the graves of the Union Soldiers in Louisiana, where there were several thousand graves. In digging, the contractor discovered that portions of carcasses of mules had been buried for soldiers. Those who had received \$20 per body for burying the soldiers, in regular order, had used the bones of mules, as well as those of the soldiers to swell their income, had made several graves out of one mule, and had received of the government \$20 for each mule leg put into a coffin and buried. It is remarked among themselves that "it is not probable such enterprise and smartness could be equalled outside of the United States." And again, another exchange says:—"No investigation has excited such profound horror as that of Dr. Nichol's administration of the Government Insane Asylum. The investigation has gone on for days, and is an almost endless recital of blood-curdling atrocities perpetrated upon the helpless lunatics. They have been beaten, starved, overworked and frozen. If it were not for the convincing proof furnished in the great amount of cumulative and corroborative evidence, it would be too incredible for belief that such cruelties have been perpetrated in the nineteenth century and in the national capital."

#### CENTENNIAL ARRANGEMENTS.

The Centennial commissioners have decided that the great exhibition shall not be open to the public on Sundays. This decision has been arrived at after considerable discussion, and the most strenuous efforts on the part of some to have the buildings, or at least, the grounds kept open on Sundays, as well as other days. It might be imagined from this result that the commissioners were men of piety and devotion, impelled and sustained by a God-fearing people. This inference however is seen to be too hastily formed when we come to be made acquainted with the motives that have actuated the commissioners, as those motives have been expressed by themselves. It is not then a desire to sanctify the Lord's Day and keep it holy, to spend the greater portion of it in acts of public and private devotion, and to remove all temptation for neglecting these Christian duties, but for self-preservation, that the decision has been come to. It is feared that no police force that could be organized in this land of liberty would be able to restrain the violence of the multitudes of every possible description, that would have free license to do anything they liked on

Sundays. The damage that would be done to buildings, ornamental trees, objects of *vertu*, implements, and machinery is shadowed forth in the dim and uncertain future as likely to be incalculable, if the Centennial were to be opened on the Lord's Day. Whatever may have been the motive, however, we may congratulate our cousins on the arrangement made to give an air of sacredness to that day, and to avoid pledging the nation to so total a disregard of the institutions of religion.

There is however another matter, in reference to which the commissioners have not given the same amount of satisfaction. The "concession" has been granted to brewers and restaurant keepers, for a money consideration, to sell whiskey and wine, beer and brandy on the Centennial grounds. This "concession" has gained for the commissioners the soubriquet of "Centennial grave-diggers." They are reminded of the fact that sixty thousand graves are dug every year in the United States for drunkards to lie in. They are also reminded that some of them *profess* Christianity; and they are asked:—"How would these gentlemen like to stand behind the Centennial bars and deal out Centennial drinks at Centennial prices and pocket Centennial profits?" And "Why do these gentlemen make a show of closing the exhibition on Sunday, while 'granting concessions' to the devil to do his deadliest work the remaining six days in the week? Is this Christianity? Is it honesty? Is it decency? Is it consistency?" We would say, as we have intimated before, that in the case of the Centennial exhibition as in many others, this traffic will be continued, and, to a certain extent, will be felt to be necessary until some substitutes are provided. And we would suggest that *entire devotion* to their cause would have led the advocates of total abstinence and prohibition to have furnished those substitutes before the liquor dealers had made their arrangements. Plenty of time has been allowed for the purpose, and the commissioners would then have had less excuse for the concessions they have granted to the brewers and restaurant keepers. If it be urged that it is doubtful whether such a speculation would be a paying one, we would reply that, the public will have but little faith in the sincerity of these men until they show that they are willing to risk something in the advocacy of their system. Principles are not considered to be worth much, if they do not lead their votaries to give up money, time and talents in support of them. The habit of resorting to beverages like tea, coffee and cocoa, instead of alcoholic drinks, when body and mind are jaded and require a little gentle stimulus, is one which requires to be cultivated before it will displace the latter, which will hardly be laid aside before some substitutes are provided. We would also suggest that the operation of the new Liquor Law in Ontario affords an excellent opportunity for putting these intimations

on a practical basis, in this country, and at least, of giving them a trial.

We noticed some time ago the absurd story about the English Church clergy who were said to have petitioned the Roman authorities to admit them into their Church on easier terms than usual, and the disappointment it occasioned to some violent partisans when they found out that the slander was not founded on fact. One circumstance in connection with it was the wonderful accord that seems to exist between the Roman Catholics and the opposite extreme party among us, in the matter of retailing scandal about the Church. Another instance has just occurred. The *Voce della Verita*, an Italian ecclesiastical paper, stated, a little while ago, that two Anglican clergymen, dressed exactly like Romish priests, celebrated Mass on a certain occasion in an Italian cathedral, and afterwards boasted of so doing. Of course the news spread like wild-fire. It was just the very thing the popular taste required, as the other story was just dying out. We have seen European, United States, and Canadian editorials, about the shamelessness, the wickedness and the treachery of the thing, in considerable abundance. But the Rev. Henry Wasse, chaplain of the English Church at Rome, has asked the *Voce della Verita* two important questions about the matter. The first is for the names of the two Anglican clergymen who, it states, did this thing; the other is for the name of the Italian cathedral in which they perpetrated the offence. The *Voce della Verita* declines to give the names of the clergymen. It also declines to give the name of the cathedral in question—and we therefore, as a matter of course, decline to believe the story.

Indeed, since writing the above, we find the whole account is totally false.

The appointment of Mr. Dana as Minister to Great Britain would have been one of the most respectable things the United States could do, especially in their centennial year. His nomination by the administration of General Grant does them great credit. But so much the less likely would it be for such an appointment to be made, when it had to be ratified by popular assemblies. When the announcement was first made, great satisfaction was generally expressed both in England and America. Literary circles and the Bar gave their entire approval; and it was thoroughly understood that the nomination had not been made in the interest of any party. But eminent professional and literary abilities, even when combined with the highest reputation, avail nothing if it happens to be discovered that party considerations interfere with the appointment; and this very fact that ought to have furnished a strong recommendation—his not having been in politics a strictly party man—formed one ground of objection. Another objection made was

that Mr. Dana had been guilty of literary piracy—a crime, by the way, in which the whole nation is steeped. The piracy, it is alleged, consisted in making some little use, in an unfair manner, of Mr. Laurence's notes in his edition of *Wheaton's International Law*—Mr. Laurence's edition having been unsatisfactory. On this question the legal decision has not yet been given. But Mr. Dana had incurred the rancorous hatred of the notorious General Butler, had shown himself oblivious of the claims of party, and the *Guardian* remarks, "if incorrupt politicians had not been rare in the United States, it would have been natural to let his claims to office sleep till the civil action in which he is concerned, had been decided in his favour." This aspect of the case has been made use of by enemies, who know how to take a bitter revenge, and the result is not very surprising.

THE TURKISH QUESTION is not receiving any more satisfactory solution than ever. The government is exhausting its resources in making warlike preparations. They intend to concentrate 30,000 soldiers at Scutari and 50,000 in Herzegovina. The Porte has telegraphed to its representatives abroad, asking for military assistance to suppress the insurrection, and (alas, for the infatuation!) citing as a precedent the suppression of the Hungarian insurrection by Russia in 1849. It has also arranged its debt by repudiating half of it; and for the other half, it promises to pay on the 1st July the interest due on the 1st April. Meanwhile the oppressed Christians are receiving some little sympathy in England. What should have been settled by the government long ago, is partially undertaken by individuals. A public meeting has been held in Manchester to express sympathy with the Christians in Bosnia and Herzegovina. A letter was read from Earl Russell enclosing another £50, declaring that it is a righteous cause, and that no reliance can be placed on the Sultan (as though that had been a new discovery.) The Bishop of Manchester also wrote, expressing some doubt as to the course that should be pursued, and stating that he was inclined to consider that international obligations cease in the presence of cruelty, so revolting and cruel as this of the Turks has been, and that the interests of humanity have a higher claim on us than the articles of Treaties. He thinks the Turkish Government, in its present condition, is a solecism in the civilization of Europe; and though he would not wish to preach a new crusade, he thinks that Christian powers are not only entitled, but almost bound to require, at the hands of the Porte, effective guarantees for a just and constitutional administration of these provinces.

We think the only mistake the Bishop has made in this statement is that he has not spoken so strongly upon it as the circumstances absolutely require. It would surely be impossible to find,

in any part of the world, a fouler blot upon Christendom, or a greater outrage upon the civilization and liberties of mankind than the present existence of Turkey, and the support and countenance she still continues to receive from the nations of Europe.

We have received from Henry C. Harris, Esq., Bear River, N. S., five dollars for the Algoma mission. We shall be exceedingly happy to receive other donations for the same purpose, which will be forwarded to the proper quarter.

#### FINANCE AND THE CLERGY.

Of late years a new-fangled theory has recommended itself to many—namely, that the clergy must have nothing to do with Finance. Surely this is the most trivial sentimentality! We can find no traces of such a theory in the Pauline Epistles or in the early history of the Church. The fact is, it has grown out of a misconception. Church Finance is not a sordid, mean, disgraceful sort of thing, which presbyters must not handle even with kid gloves, but, as we have said before, the spring and source of Church Work. It has its spiritual as well as its material side. Nor is it confined, as some persons seem to think, to the single object of augmenting episcopal and clerical incomes; it embraces the erection of sanctuaries, the establishment of schools and new charges, the support of foreign missions. Are these objects beyond the clerical province? If a clergyman may labour on his own account to build, enlarge, or restore a church, why may he not labour in conjunction with his brethren for similar purposes? We are always disposed to avoid a system or theory which rests upon no definite principle; and we can discover no principle in the theory which places Church Finance among the forbidden things.

Let us own that a good deal of nonsense is talked upon this subject. If a clergyman, in ordinary circumstances—that is, when no great truth is at stake—stand up and profess an entire indifference to worldly considerations, who believes him, or, believing, admires him? The highest of all authorities has declared that the labourer is worthy of his hire; and, as a matter of duty to himself, to those dependent on him, and to his class, he is bound to see that the hire is fairly proportioned to the work. Further, as a matter of duty to his Church, he is bound to take an interest in the collection and distribution of the funds needful for the maintenance of its various agencies. The most able and energetic of pastors could not carry on his congregational work for a single month without money. And if he be so “rabidly” unpractical, so frantic a votary of the ideal, as to look contemptuously upon the three letters which are the great factors of modern civilization, *£ s. d.*, he is not the man for successful Church Work. Money is good or bad, according to the use made

of it; and we fail to see why a clergyman may not as fitly concern himself with the judicious application of Church funds for Church purposes as offer up “alms and oblations” on the Holy Table. All money devoted to the work of the Church is money dedicated to God, and as truly an “oblation” as the Sunday offertory.

It may be conceded that our pastors cannot undertake the toil of collection—though, if they have the time, they might do worse—but they can help and encourage their laymen with a word in season. If not, they throw away a large part of their legitimate influence, in ceasing to exercise a proper control over “vestry” action. Even on worldly grounds the very worst thing a clergyman can do is to feel or affect an indifference to financial considerations, for who knows but that his congregation may be beguiled into feeling or affecting a similar indifference? Whether it is congregational finance, or diocesan finance, or corporate finance, we hold that it concerns the clergy as much as the laity; that both should equally take it up in a devout and an earnest spirit, remembering their responsibilities to the Church and its founder.—*Scottish Guardian.*

#### REVERENCE.

Reverence means fear. Yet not slavish, nor sinful fear; but the child's humility before the parent. The highest type made known to us is in the cherubim around the throne veiling their faces as they chant God's praise.

Could our Lord's Resurrection have taken place in our day, how much reverence would He receive from the world? Suppose the great Forty Days were now in progress. What advertisements! What columns in the press. What attempted interviews! What a gathering of scientists! What a press in the Churches! How much real worship of the devoutest congregation, should He break the bread Himself and eat with us visibly on Easter!

The very thought of such an appearance here is half irreverent. And yet why? Because the whole tone and temper of the nineteenth century is irreverent. The Christian Church itself has lost reverence. And the irreverence is extending to all subjects. He that has not reverence for divine things, will have but little for human things. Irreverence in religion breeds irreverence in civil and family life. He that reveres not the “Ancient of Days” will hardly revere the hoary head. Profanity towards God engenders dishonouring of parents. Trifling with the Bible prepares for trifling with all human constitutions.

How irreverent our secular press! How flippantly does the “local” jest about the blunder which tripped a foolish man into death. What pleasantry about suicides! In what a “society” tone are defalcations and frauds commented on! How little respect of private life and personal character is shown in the partisan press!

Reverence! we need to go back a full century in reverence. In the Church and in the family it must begin. Reverence for parents and elders must be taught in the family; in the Church reverence for public worship, for the minister, for the Bible and its words, for the sanctuary itself, for all holy things in it, for the sacraments and all their accessories. To tread on the Bible, how it shocked the young King of the Reformation! Did he say, the lids are only of human manufacture? No, the divine words which they enclosed made them holy. Would Edward VI. have trodden upon the Holy Table which supports that visible divine word, the consecrated bread and wine, because it is only of human manufacture?

Superstition and reverence are not one. One is slavish, the other childlike. Idolatry and reverence are not one. Idolatry lives in the spirit which is so far from God it can worship only through sensuous helps. Reverence lives so close to God it honours every object which it associates with His presence.—*Ex.*

#### THE SOURCES OF THE PRAYER BOOK.

1. The present Litany of the Church of England was put forth by Henry VIII. in 1544, and in his Primer 1545 is called “The Common Prayer of Procession.” It was originally intended to be used as a distinct office. It was written in English (see *Froude*, vol. iv., p. 482.) 2. The Collects were derived from various sources. Forty-seven were taken from the Sacramentary of Gregory, A.D. 590, who himself adopted them from formularies of still earlier date; nine others were mainly from ancient services, though altered to their present form in 1662; while twenty-seven were newly composed at the Reformation, though on a groundwork of primitive models, or added at later revisions. 3. The Apostles' Creed was in Latin, and is found in the exposition of Rufinus of Aquileia. Similar confessions of faith are given us in the first centuries by Irenaeus, by Tertullian, and afterwards by Cyprian and Augustine. The Athanasian Creed is so called because it asserts and enlarges from the doctrine St. Athanasius taught. It was drawn up in Latin, probably in Gaul, either as some think by Hilary of Arles, A.D. 429, or, as others, by Victorius, Bishop of Rouen, A.D. 401. The Nicene Creed was drawn up at the Council of Nice, in Bithynia, convened by the Emperor Constantine, A.D. 325, and is the creed adopted by the Greek Church.—*Rock.*

WHAT a magnificent gift the Creator makes to man each successive spring! What refreshment of mind and body, what conscious or unconscious revivals of hope in dull hearts, what profusion of things of beauty which are a joy forever, come with every spring! O, for the thankful heart, to acknowledge that ancient promise so faithfully kept—“While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease.”

BOOK REVIEWS.

**THE ASSYRIAN EPONYM CANON;** containing Translations of the Documents, and an Account of the Evidence on the Comparative Chronology of the Assyrian and Jewish Kingdoms, from the death of Solomon to Nebuchadnezzar. By George Smith, of the department of Oriental Antiquities, British Museum. London: Samuel Bagster and Sons, 15 Paternoster Row.

Of all the discoveries among the Assyrian Tablets and their cuneiform inscriptions, this of the Eponym Canon, is neither the least remarkable nor the least important. Its special value consists in the fact that the documents and official chronological works now discovered, arranged, and translated, were contemporaneous with the events they narrate, such as were, for instance, the Saxon Chronicle in England, and the Fasti Consulares in Rome. The publication of these documents has turned the discussion of the Chronology of the Kings of Israel and Judah into entirely new channels, and has made a marked difference between the works published before and after the discovery of the Assyrian inscriptions.

Of the primeval empires of the world, no early monuments were till lately, known to exist. One of the most important historical documents ever discovered, was this Canon, which was found by Sir Henry Rawlinson, among the inscribed terra cotta tablets, which Mr. Layard and other explorers brought over from Nineveh. Messrs. Bagster and Sons having determined to publish a collection of all the chronological and historical materials which exist in the cuneiform inscriptions of Assyria and Babylonia, these as the sole reliable authorities for the history of the past, are translated and edited by the indefatigable Mr. George Smith, under the title of "THE ASSYRIAN EPONYM CANON." The strict words of the Inscriptions alone are given, and no attempts are made to harmonize the dates, or to supply the deficiencies caused by the "innumerable series of years, and the flight of time." Had it been possible at an earlier date, to have become possessed of this wonderful source of information, a whole library of spurious history would have been unwritten, and many wearisome controversies would have been avoided.

In Assyria, the practice of dating documents according to the years of the reigning monarch, was seldom used; by far the greater number of inscriptions being dated by the names of certain officers called by the Assyrians *limu*; a word which by general consent, is translated "eponym." The Assyrian *limu* or eponymes were appointed according to a general rotation; and each one in succession, held office for a year, and gave name to that year; the usages of the Assyrians in this respect being similar to that of the Archons at Athens and the consuls at Rome. The Lord Mayors of London are appointed for a year, and a parallel case would be presented, if in England they dated their documents according to the years when successive Lord Mayors held office, calling the years after their names." The importance of such contemporary documents as these, in settling disputed cases of Scripture Chronology, is evident to all.

**HUMILITY** is the guardian of all virtues. *St. Bernard.*

**DEATH**, to the good man, is but passing through a dark entry, out of one little dusky room into his father's house, into another that is fair, large, lightsome, glorious, and divinely blessed. In the language of heaven, and to the heir of heaven, death means everlasting life.

CALENDAR.

May 14th.—4th Sunday after Easter—  
Deut. iv. 1-23; St. John iv. 1-31.  
" iv. 23-41; 1 Tim. iii. v; 1 Tim. iii.  
" 15th.—1 Chron. xxix. 10; St. John iv. 31.  
1 Kings iii; 1 Tim. iv.  
" 16th.—" iv. 20; St. John v. 1-24.  
" v; 1 Tim. v.  
" 17th.—" vi. 1-15; St. John v. 24.  
" viii. 1-22; 1 Tim. vi.  
" 18th.—" viii. 22-54; St. John vi. 1-22.  
" viii. 54-ix. 10; 2 Tim. i.  
" 19th.—Danstan, Abp.  
1 Kings x; St. John vi. 22-41.  
" xi. 1-26; 2 Tim. ii.  
" 20th.—" xi. 26; St. John vi. 41.  
" xii. 1-25; 2 Tim. iii.

CONFIRMATIONS.

THE BISHOP OF TORONTO will D.V., hold Confirmations during the months of May and June next, as follows:—Coboconk, Tuesday, May 16th, 7 p.m.; Moore's Falls, Wednesday, May 17th, 10.30 a.m.; Stanhope, Thursday, May 18th, 10.30 a.m.; Minden, Thursday, May 18th, 7.30 p.m.; Haliburton, Friday, May 19th, 7.30 p.m.; Kinmount, Sunday, May 21st, 10.30 a.m.; Galway, Sunday, May 21st, 3 p.m.; Silver Lake, Sunday, May 21st, 6.30 p.m.; Bobcaygeon, Monday, May 22nd, 7.30 p.m.; Fenelon, Tuesday, May 23rd, 7.30 p.m.; Cameron, Wednesday, May 24th, 10.30 p.m.; Lindsay, Wednesday, May 24th, 7.30 p.m.; Dunsford, Thursday, May 26th, 10.30 a.m.; East Ops, Thursday, May 26th, 3.30 p.m.; Toronto, St. John's, Sunday, May 28th, 7 p.m.

Toronto, All Saint's, Sunday, June 4th, 11 a.m.; Toronto, Ascension, Sunday, June 4th, 7 p.m.; Omemece, Tuesday, June 6th, 7.30 p.m.; Manvers, Wednesday, June 7th, 11 a.m.; Cavan, St. John's, Wednesday, June 7th, 4 p.m.; Baillieboro', Thursday, June 8th, 11 a.m.; Millbrook, Thursday, June 8th, 7.30 p.m.; Perrytown, Friday, June 9th, 11 a.m.; Toronto, St. Bartholomew's, Sunday, June 11th, 11 a.m.; Toronto, St. Matthew's, Sunday, June 11th, 7 p.m.; Toronto, St. Philip's, Sunday, June 18th, 7 p.m.

NOVA SCOTIA.

At the annual parish meeting of Trinity Church, Georgetown, held on Easter Monday, 17th April, 1876, in the schoolroom of said church, the following expressions were adopted in memory of the death of our late rector, the Rev. Wm. M. Ross, M.A.: Whereas it has pleased Almighty God to have taken from us our beloved rector, on the 29th day of November last, and whose mortal remains we were enabled at his own request to have borne to his native home in Lunenburg, Nova Scotia, and there consigned to their last earthly resting place. We now deem it fit and appropriate to give expression at this, our Easter meeting in some enduring form to the love we bore him, and our high appreciation of his rare endowments, varied culture and many noble and Christian virtues. Therefore, Resolved—That we will ever cherish his memory as a bright example of all that is loving, kind, true, wise and faithful in friend, teacher, guide, and pastor, and as one high in the degrees of Masonry and Oddfellowship. Resolved further,—That a marble tablet, inscribed with a suitable epitaph, be set into the walls of our church, for the maintenance of which he labored so zealously, and contributed in every way so generously.

Resolved further—That these resolutions be inserted in the records of this parish, and that the wardens forward a copy of them to the bereaved mother and sisters of the deceased, to whom we continue our warmest sympathies. G. A. Aitken, F. M. Campbell, churchwardens, 1875.

THE Easter Vestry elected for Trinity Church, Georgetown, P. E. I.: Wm. Sanderson, Wm. S. Easton, Charles Owen, Charles Aitken, Albert G. Aitken, James Hains, James Easton, Joseph Fairchild. Wardens: Albert G. Aitken, William S. Easton. Delegates to Synod: William Sanderson, James Easton.

THE Thirteenth Session of the Diocesan Synod of Nova Scotia will open with Divine Service at St. Luke's Cathedral, on Tuesday, 4th of July next at 10 a.m.

THE Bishop proposes (D.V.) to hold Confirmations as follows:—May 8th, p.m., French village, St. Margaret's Bay; May 9th, a.m., St. Peter's; May 9th, p.m., Peggy's Cove; May 10th, p.m., North Shore; May 11th, a.m., Hubbard's Cove; May 12th, Blandford; May 14th, Chester; May 15th, Western Shore; May 16th, a.m., Mahone Bay; May 17th, Lunenburg; May 19th, Conquerall; May 21st, a.m., Bridgewater; May 21st, p.m., LaHave, St. Peter's; May 22nd, Petite Riviere; May 23rd, a.m., Broad Cove; May 23rd, p.m., Port Medway; May 14th, Eagle Head; May 25th, Liverpool; May 26th, p.m., Lockport; May 27th, Jordan River; May 28th, Shelbourne; May 29th, a.m., Church Over; May 29th, p.m., Barrington; May 30th, Tusket; May 31st, Yarmouth; June 4th, Weymouth; June 6th, Digby.

At a meeting of the Executive Committee of the Church Society on 21st inst., a statement of probable income of the responsibilities of the Society for 1876 was submitted, showing that there would be a deficiency of at least \$550 at the end of the year.—A correspondent at Annapolis informs us that their Easter meeting passed off without any difficulties, and it was found that the free seats had done well, there being a deficit of only one dollar. Dr. Robinson and J. Harris were elected new Church Wardens—the old ones retiring with flying colors. By the aid of the "Mite Society" they will be free from debt in two years time.—*Halifax Church Chronicle.*

MONTREAL.

THE Rev. Percy W. Smith, B.A., being about to leave the parish of Aylmer, P. Q., received an affectionate address from his congregation and friends, accompanied with a very handsome present of money. His parishioners testify that they recognize in him the qualities of a Christian gentleman, with careful and zealous attention to the arduous duties of the ministry, which have won for him the respect and esteem of all with whom he has come in contact, or who have witnessed his zeal and consistency during his residence in the neighborhood. Mr. Smith furnished a suitable reply for the testimony given of their esteem, and with every wish for their future prosperity and happiness.

ONTARIO.

ST. JOHN'S, ERINSVILLE.—Messrs. John Ennis and John Rathwell were elected churchwardens. A Committee was appointed to proceed with the building of the new Church as fast as the funds would allow.

ST. LUKE'S, CAMDEN.—The meeting was held in St. Luke's Church, Clark's Mills, the Rev. Wm. Roberts Chairman. Mr. E. Hinchand Mr. A. Hamilton were elected churchwardens; Messrs. L. L. Price and S. Greenway, lay delegates.

TRINITY, CAMDEN.—The Vestry Meeting was held in Trinity Church, Yarker, on Tuesday evening. Messrs. John Ewart and Bernard O'Laughlin were elected churchwardens; and Mr. Peter Ewart lay delegate to Synod.

ST. PAUL'S CHURCH, SYDENHAM.—At the annual Vestry meeting the incumbent, Rev. A. Dawson, the following officers were appointed for the ensuing year:—Thomas Denison and James Foxton, Churchwardens; Timothy Lawrence jr., W. J. Phillips, John Wilson and Joseph Woodruff, Sidesmen; Thos. Denison, D. B. Booth and A. Phillips, Lay Delegates to the Synod; James Foxton, Vestry Clerk. Votes of thanks were passed to the Rev. Mr. Checkly, Principal of the Grammar School, for his ministerial services; to Mrs. Dr. Dunlop, for her efficient services tendered to the choir during the past fifteen years; and to the retiring churchwardens for their work. The churchwardens' accounts were adopted. The meeting was one of great harmony.

TRINITY CHURCH, SHANNONVILLE.—The Kingston News says:—The annual Vestry meeting was held on Monday. The accounts showed a gratifying increase of contributions over those of the previous year. Mr. J. Kemp, agent of the G. T. R., Mr. R. J. Martin, churchwardens. Delegates to the Synod, Messrs. A. L. Roberts, Joseph Vivien and R. Loynes. Robert's Hall, a fine brick structure, and suitable for the purpose, was rented for two years, to be used as a chapel, in order to raise the funds necessary to build a church to replace the one destroyed by fire. Mr. Roberts with his accustomed liberality, promised to pay one third of the rent. An unusually large number of members were present, and nothing could exceed the good will manifested.

His Lordship the Bishop of Algoma, is at present paying a visit to this part of the province, for the purpose of interesting Churchmen in the work in his vast diocese, and obtaining their assistance towards securing the spread of the gospel in that wild region. At Trenton he delivered a highly interesting address, and succeeded in getting twenty-four persons resident there to subscribe \$3 per annum each, or \$72 per annum in all. This is very creditable to the Churchmen of Trenton, and we hope this good example may be followed throughout the province, wherever the Bishop may visit.—*Belleville Intelligencer.*

MADOC.—The Easter Vestry meeting was well attended, the Rev. A. F. Echlen Incumbent. Churchwardens, Mr. Anson Ross, Mr. Hungerford. Lay Delegates: Mr. Tumblety, Mr. A. Ross, Mr. Gream.

QUEENSBORO.—Churchwardens in Queensboro': Mr. D. Thompson, W. T. Wiggins. Lay Delegate, Mr. D. Thompson.

OSNABRUCK—ST. PETER'S.—Churchwardens: Alpheus C. Ross, Charles Baker. Delegates: Alpheus C. Ross, Cyril Archibald, M. P. ST. GEORGE'S.—Churchwardens: George Hodgins, Alexander Gallinger. Delegate: Samuel Wragant. By a unanimous vote of the Vestry the sittings in St. Peter's Church were declared to be free and unappropriated.

BROCKVILLE—ST. PETER'S CHURCH.—At the Vestry meeting on Monday the Rev. Canon Mulock was in the chair, and opened the meeting with prayers, after which the churchwardens' report was presented and referred to the auditors to report. The churchwardens for the present year are Messrs. John Crawford and Frank Hannan. The lay delegates are Messrs. S. Keefer, Judge McDonald and John Crawford.

The Recorder says that at the adjourned Vestry meeting of St. Peter's Church, to be held on the 1st of May, a motion will be submitted to increase the ground rent tax on pews, from two to five per cent. With a debt of \$2,000 upon the Church, there is no reason why parties who have purchased pews should not contribute for the payment of the same. It was decided at the late meeting to sell the old bell and purchase a new one weighing 3,000 pounds. A committee of ladies will be appointed to solicit subscriptions for defraying the expense.

PICTON—VESTRY MEETING.—At the annual Vestry meeting the accounts showed a very successful state of affairs in the congregation. Messrs. Thomas Shannon and J. Patterson were appointed auditors. Mr. E. A. Bog, who has performed the duties of organist at Conger's Hall very generously made a present to the church of \$100 voted to him as salary for the past year. The Rector stated that "as the financial position of the church was such" that it would not warrant the funds being drawn on as heavily this year as in the past, he was willing to submit to a reduction in the sum coming to him. This act of liberality is surprising, inasmuch as the minister is always well dealt with, and after some conversation on the subject, a motion was carried fixing the salary for this year at \$50, which the rector was satisfied with. A resolution was carried leaving the rents the same as last year and continuing the envelope system.

MEETING OF THE MISSION BOARD.

The general meeting of the Mission Board of the Diocese of Ontario was held at the Clerical secretary's office on Wednesday, 3rd inst., at 10 o'clock. Present: His Lordship the Bishop of Ontario, the Very Rev. Dean Lyster, Ven. Archdeacon Lauder, Ottawa; Ven. Archdeacon Parnell, Kingston; Rev. Canon Jones, St. Albans, Ottawa; Rev. Canon Preston, Cornwall; Rev. Canon Tane, Bath; Rev. Dr. Boswell, Kingston; Rev. C. B. Pettit, Richmond; Rev. G. W. G. Grout, Carleton Place; Rev. J. W. Burke, St. Thomas, Belleville; Rev. J. J. Bogart, Napanee; Rev. G. W. White, Iroquois; Rev. C. Forest, Morrisburgh; Dr. Henderson, Q.C., Kingston; S. Keefer, Brockville; R. T. Walkem, Kingston; A. Code, M.P.P., Carleton Place; G. A. Kirkpatrick, M. P., Kingston; F. McAnnany, Belleville; Jas. Shannon, Kingston; E. Harrison, Belleville; E. Elliot, Perth; and R. V. Rogers, Kingston, Lay Secretary.

The Rev. Dr. Boswell took the chair at 10 o'clock, and opened the meeting with prayer.

The Rev. G. W. White read the minutes of the previous meeting, which were approved of.

UNFINISHED BUSINESS.

An application was read from Mr. Godden, of Lanark, for an increase of the grant to that parish.

It having been suggested that it was desirable that the state of the funds should be read first, the suggestion was agreed to, and the following statement read by the Clerical Secretary:—

Synod Office,  
Kingston, May 1st, 1876.

To the Chairman Board of Missions,  
Rev. Sir,—I beg to report the state of the Mission and Sustentation Funds to date to be as follows:

MISSION FUND.	
By balance 1st Dec., 1875.....	\$71 04
By collections to date.....	5,741 56
By outfit returned by Rev. W. R. Clark.....	100 00
By S. P. G. Grant for six months.....	863 00
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	\$6,275 74
To paid grants for six months.....	\$4,412 50
To outfit to Rev. A. H. Echlin.....	100 00
To outfit to Rev. R. L. M. Houston.....	100 00
Expenses—	
Secretary's salary for six months.....	80 00
Archdeacon Parnell for six months.....	100 00
Treasurer.....	35 00
Printing for year.....	90 00
Stationery for one year.....	20 00
Office rent.....	35 00
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	4,972 50
Balance 1st May, 1876.....	\$1,308 24

ALGOMA FUND.	
By collections from 24 Sunday Schools.....	\$415 29
To paid Bishop of Algoma.....	\$400 00
Debit Balance 1st May, 1875.....	80 44
	<hr/>
	480 44
Debit balance.....	\$65 15

SUSTENTATION FUND.	
By balance 1st Dec. 1875.....	\$832 00
By interest.....	771 86
By investments.....	7,776 24
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	\$9,380 20
To investments.....	\$8,880 00
To paid accrued interest	7 50
To Secretary's salary for six months.....	50 00
To Archdeacon Parnell	50 00
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	8,987 50
Balance 1st May, 1876.....	\$892 70
Amount invested.....	30,601 56
Cash in Bank.....	892 70
	<hr/>
	\$30,994 26

The Secretary said thirty missions had not yet made their Parochial Collections, but of those which had made returns there was an increase of \$47, and some of these had only made partial returns. The collections at missionary meetings had increased this year over \$400.

Ven. Archdeacon Lauder, Chairman of the Classification Committee, mentioned that the amount recommended by the Committee this year was \$8,700, being \$200 less than last year. The Secretary in reply to Dr. Henderson said the expenditure of last year was \$600 more than the income, but it had not been necessary to take anything from the Sustentation Fund.

The unfinished business was then taken up, and a considerable discussion occurred on the case of Lanark, which was laid over until the report of the Classification Committee was presented.

The case of the parish of Stirling was brought under the notice of the Board, and a full statement of the affairs of the parish laid before the Board by the Bishop. The Secretary also read some correspondence between the Incumbent and the

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Bishop, from which it appeared that missionary work is not performed in Stirling.

A very full discussion ensued, and on motion the grant to the mission of Stirling was suspended until the work for which the Mission Board pays should be performed. The yeas and nays being called for, there were Yeas twenty, Nays three.

On motion it was considered inexpedient to increase the grant to the mission of Renfrew.

The case of a missionary who had received an outfit from the Board and left the diocese without doing the necessary duty was considered, and a resolution passed asking the Bishop to communicate with the bishop of the clergyman's diocese on the subject.

An application was read from the Rev. E. Loucks for a grant to Sophiasburg, a place occasionally attended to by him.

On motion it was resolved that as soon as the people of Sophiasburg secure \$200 per annum for the support of a clergyman, the Mission Board will be prepared to make a grant according to the class in which it may be placed.

#### CLASSIFICATION COMMITTEE.

The Ven. Archdeacon Lauder presented the report of the Classification Committee for the year as follows:—

The Committee on the classification of parishes beg leave to report the following scheme of classification:—

Class I.—\$100—Carleton Place, Hillier.

Class II.—\$150—None.

Class III.—\$200—Pakenham, Lyn, Leeds and Lansdowne, Hawkesbury, Amherst Island, Franktown, Shannonville, Roslin, Stirling, Rochesterville, Merrickville, Pembroke, North Gower, Vankleek Hill, Newboro, Selby and Salmon River, Lansdowne Front, and Gloucester.

Class IV.—\$250—March, Fitzroy, Kit-ley, Edwardsburg and Mountain.

Class V.—\$300—Osgoode, Finch, Eganville, Madoc, Renfrew, Lanark, Marysburg, Tamworth, Camden, Loughboro, Moulinette, Beachburg, and Pittsburg.

J. S. LAUDER, *Chairman.*

Mr. Elliott, of Perth, brought the subject of the want of a travelling missionary for Lanark under the notice of the Board, and urged its favourable consideration. The Bishop said the subject would receive his favorable consideration as soon as a scheme for the distribution of the interest of the Sustentation fund could be matured.

Mr. Shannon brought under the consideration of the Bishop the great necessity which existed for a clergyman in the Township of Bedford, and suggested that probably the Rev. S. Tighe, of Newboro, could give a weekly service there, by one of his present stations being detached and attached to some other parish.

The Bishop said that the matter should receive as it deserved, his earliest consideration as soon as the funds would permit something to be done.

A petition was read from the Rev. Mr. Garrett on behalf of the people of Osna-brück, asking for a grant to that place.

Judge Jarvis of Cornwall, attended, and was permitted to address the Board on behalf of the grant.

A gratuity of \$100 was made to the missionary in case it should receive the Bishop's sanction.

The subject of the classification of parishes was taken up.

The report was considered class by class. Carleton Place was removed to Class II; Tamworth and Camden to Class III; Pittsburg to Class III. Stirling was left off the list for the present.

The report took a considerable time for its discussion, and it was nearly two o'clock before the Board adjourned.

THE Rector of St. Thomas' Church, Belleville, has addressed a letter to his parishioners explaining the nature of his statements, that they are intended to be consistent with the strictest charity and the most fervent good will; and also stating that he is guided entirely by the Bishop.

#### NIAGARA.

LADIES VISITING ASSOCIATION.—A number of ladies connected with St. George's church met yesterday evening in the vestry for the purpose of re-organizing a District Visiting Association. The town was divided into wards, and ladies appointed to each ward. Canon Dixon, who took the chair, briefly explained the objects of the Association:—"To look after the children of the Church and see if they are baptised, and that they attend Sunday School, and the parents Divine Service. To find out those who are in want and minister to their necessities as far as possible, and to show to all by sympathy and kindly advice, that though the Almighty has ordained that there should be different ranks in human society, yet that all are brethren in Christ, and bound together by the ties of a common faith and fellowship in His humanity, 'so that if one member suffer, all the members suffer with it.'" The meeting adjourned to Thursday evening next at 7 p.m., when rules for the guidance of the visitors will be considered, and books supplied in which to take notes, and from these notes to make monthly reports to the rector, or in special cases at any time.—*Guelph Herald.*

At the Easter services in St. George's Guelph, there were 186 communicants.

ST. PAUL'S CHURCH, CALEDONIA.—At the Vestry meeting held in the church on Monday, Messrs. John Roper and James Aldridge were elected delegates to the Synod; Messrs. W. Keyes and W. Brownlow re-elected churchwardens, and Messrs. James Old, jr. Wm. Galer, Abra. Lang and Robert Hudspeth, sidesmen. It was unanimously resolved to make the pews free to all who come. The clergyman's stipend to be raised by subscription, and all subscriptions to be made in weekly, monthly or quarterly payments, enclosed in envelopes and placed in the offertory on Sundays. Nearly two thirds of the amount was subscribed by those present, and the balance has been subscribed since.—*Sachem.*

#### TORONTO.

COLLINGWOOD.—Delegates: Dr. Stephens, Major Moberly, Major Bligh.

THE Rev. John Burkitt, now of Hillsdale, has been appointed curate of the parish of Emily and Eanismore, of which the Rev. R. H. Harris, B.A., is incumbent. If we are rightly informed, Mr. Burkitt will take charge of the out stations, Mr. Harris giving more special attention to the congregation of Christ Church, Omeme. The parish is altogether too large for one clergyman to attend to, and the change will probably be pleasing to all concerned.—*Orillia Packet.*

THE CHURCH OF THE ASCENSION Committee, Toronto, have secured a site on the south side of Richmond Street, between York and Simcoe, on which to erect a house of worship. The services in connection with this church have been conducted in a building on the south side of King St. West, near York Street. The new church will have accommodation for a congregation of 600, and a schoolhouse will also be provided accommodating a like

number of scholars. The services at the Church of the Ascension are attended by crowded congregations, and the growth of the Sunday School has been from 10 to 304 scholars.—*Globe.*

MULMUR.—This mission embraces a part of four townships: Mulmer, Mono, Adjala, and Toronto, and contains of three churches, St. Luke's, St. Paul's, and Holy Trinity. The first mentioned one is built of stone of the old Irish fashion, and far from being ecclesiastical, although the interior has of late been considerably improved. The great drawback with respect to this church is, that it is placed out of the village about a mile and a quarter, and wherever such is the case there is great difficulty to keep the congregation alive. The greatest care should be exercised with respect to the location of a church—always endeavoring to procure a site either in the village or else close by.

ST. PAUL'S, Mono, is a beautiful little edifice, of the Gothic style, consisting of nave, chancel and vestry, and will accommodate one hundred and fifty worshippers. The congregation is very regular in its attendance, and few congregations are more devout than they, or more devoted to the Church. One of the greatest difficulties to be contended with in country parishes, is poor Churchmanship. It is almost impossible to enforce Church discipline without giving offence to a portion of the congregation. It is a well known fact that all other religious denominations are more particular and obedient to discipline than those of the Church.

HOLY TRINITY, Adjala, is a very handsome building of red brick, and built in the Gothic style. It will afford accommodation to about two hundred worshippers. At present, owing to the removal of a number of Church families, the congregation is small, but very devout and attentive throughout the services. This fact has a tendency to still encourage the clergyman in the performance of his duties.

The first resident clergyman was the Rev. John McCleary who took charge of the mission in the year 1862, and resigned it in 1868. Mr. McCleary was a zealous hardworking missionary, and few men were more beloved by their parishioners than he. The Rev. Mr. Walker succeeded, and completed the parsonage begun by his predecessor. It is a fine brick building but completely spoiled with respect to its internal arrangements, owing to the miserable plan (if indeed there was a plan) selected. It is a pity when congregations go to the trouble and expense of erecting parsonages that they do not try to procure some good plan, where economy may be practised with respect to heating. The Sunday's work in this mission is heavy—three full services and twenty miles of travel. The mission, like many other country missions is entirely too large to be worked to advantage, and it would be wisdom on the part of congregations of these large missions, to endeavor to give a little more liberally, and have the services of the clergymen confined to but two congregations at most. It is utterly impossible to visit all week, and also to prepare something substantial for the congregation for Sunday.

The incumbent, the Rev. G. Nesbitt, in addition to the usual Christmas offertory has since been made the recipient of \$50 worth of wood by his parishioners.

PETERBORO—ST. JOHN'S CHURCH.—At the annual Easter Vestry meeting, Rev. J. W. Beck, Rector, the following gentlemen were appointed churchwardens for the cur-



rent year:—Mr. G. E. Shaw for the rector, Mr. A. P. Poussette for the congregation. The following gentlemen were elected lay delegates to the Synod: Messrs. Poussette, Shaw, and W. Eastland. It is believed that the election of the last named gentleman was illegal.

On St. George's Day a sermon was preached before the St. George's Society by their Chaplain, Rev. V. Clementi, B.A. The Text was taken from Psalm xli 1.

GRACE CHURCH PARISH, TORONTO.—On the 4th inst., a successful social entertainment and concert were given in the Chestnut Street Mission Church, complimentary to the Rev. W. Henry Jones. The building was handsomely decorated. The ladies spread a choice repast, and the performers acquitted themselves admirably.

Mr. Jones is sustained by an affectionate and enthusiastic people.

HURON.

BRANTFORD—EASTER DAY IN ST. PAUL'S CHURCH.—They comprehended the importance of the event commemorated, and many, it is hoped, participate in the salvation which Christ procured. Their beautiful church was very tastefully decorated by Mrs. J. B. Hill, Miss Anna Chance and Mr. John Jamieson, and notwithstanding the fearful condition of the roads, the congregation was large. According to custom and old notions of Indian propriety the men sit on one side of the church, and the women on the other, and the women's side was crowded, although all had to come on foot and some walked a distance of four or five miles through the slush and mud. The only vehicle used was a carriage to convey the incumbent's eldest daughter, who is suffering from consumption, and who could not otherwise have had her desire gratified of being present at church. At the Holy Communion, the female communicants outnumbered the males. The women on the morning of Christ's resurrection were first at the Holy Sepulchre; the risen Saviour made His first appearance to Mary. Women generally perhaps are more devout and pious than men, and are the prompters or leaders in every good work for Christ. God bless them. The Incumbent preached two sermons on the resurrection of Christ. He addressed the Sunday School children, administered the Holy Sacrament of the Lord's Supper to a goodly number, received a child to whom on account of sickness private Baptism had been administered by him, and he performed the marriage ceremony for a young couple; and although it was a day of arduous employment, it was a day of hallowed enjoyment, both to him and to many of his people.

EASTER MONDAY.—The annual Vestry meeting was held to-day, which was well attended, and much interest was manifested in the objects of the meeting, especially in the appointment of church officers and lay delegates to the Synod.

The incumbent presided at the meeting, which was opened with prayer.

Chief G. A. Smith was appointed to act as Vestry Clerk and Chief Jas. A. Powless as Auditor.

Mr. Henry Statts, sen'r, and Chief Wage were appointed churchwardens. Mr. William Batterst and Mr. Joseph Doctor were re-elected sidesmen. Chief A. G. Smith and Chief Wage were elected lay representatives to the Synod.

The organist and leaders of the choir rendered their services gratuitously, and a vote of thanks was heartily and unaniously given to them by the Vestry. A vote of thanks was also given in the same

unanimous manner to those who assisted in the decoration of the church at Christmas and Easter.

AILSA CRAIG.—At the Easter Vestry held in Trinity Church, pursuant to notice on Monday, April 17th, there were present the Rev. C. P. Green, Incumbent; Messrs. Brown, churchwarden; J. H. Priestley, J. Tate, G. G. Hamilton, R. Aukle, J. Poole, &c. The Incumbent presided, and, after prayers had been offered, Mr. Hamilton read the Secretary's statement of receipts and expenditure during the past twelve months. The report on the proposition of Mr. Brown seconded by Mr. Priestly was passed. After consultation regarding the payment of stipend now due, the incumbent stated that his time had expired with this diocese and that after to-day he was no longer under the jurisdiction of Bishop Hellmuth. It was resolved:—"That in the opinion of this Vestry it is not desirable that churchwardens should be appointed for the ensuing year." On the proposition of Mr. Brown, seconded by Mr. Hamilton this resolution was carried unanimously.

On the proposition of Mr. Priestly, seconded by Mr. Brown, it was resolved, "that the Easter offertory be given to the Incumbent." This resolution was also unanimously passed. The Incumbent having thanked the Vestry for their kindness, not only now, but on all occasions whenever they had met together, stated that though he was sorry to part with so many warm hearted friends—as his Ailsa Craig parishioners had been, still under circumstances which they were already aware of, they could see he needed rest, after the late ordeal through which, with the Divine help, he had passed so successfully. He could truly say that he had spent a happy time with them all, and should still remain with them for a time, though not as their incumbent, but as their friend and fellow townsman. After prayerful consideration, he thought it prudent to retire from ministerial work in this diocese, especially as he had to take proceedings against certain persons who had so unjustly and maliciously persecuted him, and whom he had given plenty of time to do what was right. The Bishop had given him the offer of two other missions, but he had respectfully declined them, as he wished to be entirely untrammelled, so that his hands might be free for the work he had in hand.

Mr. Hamilton said it gave him great pleasure to be able to say that they had always parted with their incumbents in a loving and friendly spirit, and though they were sorry to lose them, they always respected them. He trusted that wherever the Rev. Mr. Green's future ministerial work might be, God's richest blessings might attend him, and that he might always meet with kind friends, as he did not think he had a single enemy in Ailsa Craig. He was sorry for the peace of the Church, that a few of the 11th McGillivray parishioners had acted in the manner they had done, and he thought that the Rev. Mr. Green was acting wisely under the circumstances in the determination to which he had come.

Mr. Brown and others having spoken in a similar manner and the minutes of the Vestry having been read over and signed by the chairman and churchwardens, the Benediction was pronounced and the meeting closed.

THE Rev. Henry Wall, of St. Paul's, Clinton, informs us that he has no idea of resigning that parish. The announcement we made in a previous issue, which is therefore incorrect, was copied from an exchange.

[The Editor of the DOMINION CHURCHMAN is not responsible for the opinions expressed by Correspondents.]

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—In "an explanation of the Church Catechism," published in London, Ont., it is stated, (see Baptismal Covenant) that, "in baptism we receive the outward sign of union with Him." Afterwards it is stated in unmistakable terms, that the outward sign *without the inward grace* is what we receive in baptism, in infancy. Passing over the fact that, this statement of the compiler contradicts the express words of both the Baptismal Service and the Catechism, we affirm that, it contradicts the emphatic declaration of our Saviour. For our Blessed Lord rebuking His disciples for forbidding the little ones to come to Him, says, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Mark x. Now, what qualities have little children in common with the Saints? Freedom from actual sin—implicit trust—and unfeigned humility. Infants are here and elsewhere—Matt. xviii.—expressly pointed out by our Saviour, as models to copy, not only for all adults in preparation for baptism, but for all true Christians to the end of time. St. Paul himself when prepared for baptism, was not more free from actual sin than the little innocent, neither had he greater trust in his Lord than the little one has in its mother, nor had he the unfeigned humility of the little child whom his Lord "set in the midst."

Declaring that little children were models for all grown up persons to imitate, and consequently as fit, nay fitter, than adults to receive His blessing, "He took them up in His arms, laid His hands on them, and blessed them." It is a heresy then, a deadly heresy, to teach those who were baptized in infancy, that they received in Baptism, the outward sign only; and consequently, were therein made *dead* members of Christ.

ISAAC WOOD.

THE CURSE OF THE AGE.

The London Quarterly has a strong article on "Drink—the Vice and the Disease," of which the following is a portion.

"The vice of drunkenness—rightly defined by the ancient Swedes as 'the disgrace of man and the mother of misery'—has spread over the length and breadth of our land, prevailing country as well as town, agricultural as well as commercial districts, army as well as navy; sparing the young as little as the old, the woman scarcely less than the man; the destroyer of all health and virtue, the breeder of all sickness and sin; filling every haunt of vice, every prison for crime, every hospital for sickness and accident, every asylum for madness. No foul epidemic ever raged more, periodically, than this permanently; no malignant plant ever seeded and propagated itself with more fatal rapidity and abundance. Billions of gallons and millions of pounds fall, from their very enormity, to convey definite ideas. The true statistics are those of *crime*—the records of the calendar, rather than those of the exchequer or the excise. The common police-courts of London for one week suffice to prove what the last forty years and upward have brought upon our country. The very reformation of the higher classes has helped to blind them to the evil. We live, as respects the vice of drunkenness, in an age of the direst iniquity.

THERE are not many who finish their lives before they die. Very few go willingly; most are forced, and not a few dragged to the grave. Instead of leaving the world, they are hunted out of it.

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**THE BEER TRAFFIC—ITS IMMENSE PROPORTIONS.**

The following table, showing the immense proportions of the beer traffic abroad and in our own country, is from a report on beers at the Vienna Universal Exhibition, by F. Vizetelly.

	Annual production in gallons.	Consumption per head of the population in gallons.
Austria and Hungary.....	268,795,775	7.59
Germany.....	213,969,363	8.69
Prussia.....	202,641,866	48.37
Bavaria.....	61,650,967	33.38
Wurtemberg.....	34,021,064	13.31
Saxony.....	9,220,802	12.32
Baden.....	44,065,776	19.78
Other States.....	18,399,672	11.44
Alsace-Lorraine.....	1,076,844,924	34.04
Great Britain.....	168,729,562	6.70
France.....	154,067,676	31.99
Belgium.....	29,838,903	8.14
Holland.....	26,345,726	0.878
Russia.....	11,519,860	3.19
Sweden.....	5,502,417	2.75
Norway.....	219,700,461	5.73
United States.....		

The total number of gallons is upward of two thousand five hundred and forty-five millions (2,545,316,795), not far from one-half of which is the manufacture of British brewers. Supposing that the grain consumed averaged two bushels per barrel the corn thus used amounts to 141,406,484 bushels annually. Thus are the bread resources of the world worse than wasted, while millions suffer in pinching poverty, and many are at the point of starvation.—*National Temperance Almanac.*

**BOOKLESS HOUSES.**

Give us a home furnished with books, rather than furniture. Both if you can; but books at any rate. To spend several days at a friend's house, and hunger for something to read, while you are treading on costly carpets and sitting on luxurious chairs, and sleeping upon down, as if one were bribing the body for the sake of cheating your mind! Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family.

Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind, is almost a warrant against the inferior excitement of passion and vice.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor, that in our day, books are so cheap that a man may every year add to his library a hundred volumes, for the money which his tobacco and beer would cost him. A little library, growing larger every year, is an honorable part of a young man's history. A library is not a luxury, but one of the necessities of life.—*Ocean Grove Record.*

**THE BRAVE CHRISTIAN GENERAL.**

One of Frederick the Great's best generals was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because it was sacrament day. The next time he appeared at the palace, the king made use of some profane expressions about the holy communion; and the other guests laughed. Zieten shook his grey head solemnly, stood up, saluted the king, and then said with a firm voice, "Your majesty knows well that, in war, I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you or me,—greater than all men; he is the Saviour

and Redeemer, who has died also for your majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your majesty undermine this faith, you undermine, at the same time, the welfare of the State. I salute your majesty." This open confession of his Saviour by Zieten made a powerful impression on the king. He felt he had been wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zieten—his right hand, placing the left on the old man's shoulder, and said with emotion, "O happy Zieten! How I wish I could also believe it! I have the greatest respect for you. This shall never happen again." The king then rose from table, dismissed his other guests, but said to Zieten, "Come with me into my cabinet." What passed in that conference, with closed doors, between the great king and his greater general, no one has ever learned; but this we know, that the Lord's own words are now verified to Zieten: "Who-soever shall confess me before men, him will I confess before my Father which is in heaven."—*British Workman.*

**THE COMMERCIAL VALUE OF SIN.**

To know just what Popery is, we must see it where it fully has its own; or rather where it has long had it. Sicily is such a place. It is a land of great natural capability, and has a population of between two and three millions, almost entirely Roman Catholics. Here indulgences, which so aroused Europe in the sixteenth century, have until lately been sold as unblushingly as under Leo X.

In Sicily accordingly there was organized a regular market of indulgence in sin. What was called the *Bolla di Composizione*, the Bull of compositions or indulgences, was annually sent to Sicily by the Pope, and in it, or its annexed schedules, was arranged a tariff of absolution, in accordance with which any man wishing to sin with impunity and a clear conscience might be accommodated. Sir George Bowyer says that the money was paid, not for absolution from sin, but for exemption from penance. The distinction, however, would practically, as every one who reflects upon the matter must see, be untenable. In the paradisaical days before Garibaldi set foot on Sicily, the arrival of the Bull was periodically announced in the Churches, and the faithful at once set about buying pardon for past sins, and making provision for future transgression. It was convenient for all parties that the mere purchase of the Bull should be an effective way of compounding for sin, and it was easy to charge higher for a Bull when the sin was heinous than when it was slight, just as we pay more for a stamped deed when the amount inscribed is large than we do when it is small. Sometimes, "after civil wars and other sanguinary pastimes," the run upon the holy fathers was so great that it was necessary to share the profits with middle-men, and a pushing retailer, who bought a good stock of Bulls, and had an extensive connection among pious criminals, would do an excellent stroke of trade. "Speculators purchasing a thousand or so, besides promoting piety among their neighbours, would be able to turn an honest penny by circulating those promissory notes on Paradise, and, as the administrative bureaus of the State were actively engaged in selling the godly and profitable article, private persons were all the more encouraged to imitate the ex-

ample of their King, and largely hawked copies about." A devout monarch encouraged the traffic, and condescended to share the profits, to the tune of about £5,000 a year. Need we say that this exemplary Sovereign was the renowned Bumba, King of Naples? But Garibaldi came; United Italy and Victor Emanuel ruled in Sicily; the new *regime*, which is, in Cardinal Manning's eyes, the abomination of desolation, introduced a changed order of things; and on the 11th of June last, Signor Tajami, who had been Procurator-General at Palermo, rose in his place in the Italian Parliament, and gave an account of some of his experiences in attempting to grapple with the appalling depravity of this Goshen of the priests. "A burglar or bandit," he said, "would appear before the priest, telling him he had pilfered and spent 1,000 lire. 'No matter, the priest would say, under the Bull, if you have preserved a portion of the spoils for the Church.' Thus a compromise was easily arrived at. The burglar paid the Pope a tax, the Pope in return absolving the burglar. There was a complete list of all imaginable crimes contained in the Bull. Rape, theft, robbery, murder, nothing was omitted. Side by side with each crime you had the price set upon it, the amount being considerably increased for offences against the servants of the Church." Signor Tajami of course lost no time in seizing all the copies of the Bull he could find, and refusing the royal *exequatur*.

The *Herald of Health* answers the question, What form of exercise is best for consumptives? "Riding on horseback will probably suit most cases best. Rowing on quiet waters with an easy-going boat is also very excellent. Swinging is very good, too, as when the body is supported by the hands it raises the shoulders up, gives more room to the lungs, and more air is absorbed. Hunting and fishing are good. Gymnastic exercise with light dumb-bells, wands, clubs, and rings are all good if wisely used—bad if improperly used. Walking is good, but not so good as the other exercises."

Wood is burnt to ashes, ashes are lixivated; ley is the result. Ley is evaporated by boiling, black salts is the residuum. The salt undergoes purification by fire, and the potash of commerce is obtained. By another process we change potash into pearl-ash. Now put these in sacks and place them over a distillery mash-tub, where the fermentation evolves carbonic acid gas, and the pearl-ash absorbs it and is rendered solid, the product being heavier, whiter and drier than the pearl-ash. It is now salaratus. How much salts, ley and carbonic acid gas a human stomach can bear and remain healthy is a question for a salaratus eater. Some people say salaratus will not harm the stomach. It is a ley.

A Hamilton (South Australia) paper publishes details of 'Greathead' cure for diphtheria. The disease is declared by Mr. Greathead to be of hydrated growth, and that the germs of it floating in certain impure atmospheres were inhaled by human beings. For a grown person, four drops of sulphuric acid diluted in three-quarters of a tumbler of water; with a smaller dose for children. The effect of this treatment was instantaneous, the acid at once destroying the parasites and the patient coughing up the obstruction. The papers have teemed with accounts of sufferers who have recovered in a few hours by adopting the 'Greathead' treatment. Children, almost previously in a dying state were declared to be playing about within ten minutes, and at a computation some fifty of their sudden recoveries have been placed on record.

## STILL AND DEEP.

BY F. M. F. SKENE, AUTHOR OF "TRIED,"  
"ONE LIFE ONLY," ETC.

## CHAPTER LI.

Mary de L'Isle was too experienced a nurse not to see at once that the first thing to be done for the unhappy Laura Brant, was to lessen her physical discomfort, before she made any attempt to quiet her mind. She therefore persuaded her to drink a little wine, and then bathed her face and hands with cold water, smoothing back the long hair that hung over her burning forehead, and gathering it into a net, so as to be out of the way; then she shook up the pillows, and raised Laura sufficiently to enable her to sit up in the bed, and, finally, she lifted the sleeping child very tenderly in her arms, and placed it where it could lie more comfortably, and give Laura greater freedom of movement. She managed, too, to open the high window, so as to relieve the oppressive atmosphere of the room, and when all these arrangements were completed, she came and sat down beside the poor changed Lorelei, and took her hand lovingly in her own.

"Oh, Mary!" sighed the invalid, who had watched all her gentle movements with tearful eyes; "it is like a breath of sweet air from heaven to have you moving round me; you look so fresh and pure, and snow-white as an angel, in the midst of all the wickedness and misery this wretched room contains. I cannot understand how you have come here; why did they bring me your name as Comtesse de L'Isle? Are you married? and to whom?"

"To Bertrand Lisle!" said Mary, very softly, and averting her eyes from Laura's face, over which her words brought an angry flush for a moment; but it soon faded, and Lurline gave a weary sigh.

"I might have guessed it," she said; "but how does that make you a countess?"

"Bertrand has succeeded to the title and estates of his family, by the death of his uncle."

"I never knew that he had any prospects of that kind," said Laura.

"He did not know it himself," replied Mary; "he was not aware of the existence of the chateau or the property till he visited his uncle last autumn, and soon after he came into possession."

"Then he is wealthy now, I suppose, and a peer of France?"

"Yes," said Mary, simply; "but, dear Laura, do not let us speak of such matters now, when you are so ill."

"Oh, the irony of fate!" exclaimed Laura, flinging up her arms with a gesture of despair; "and this was really the position I abandoned when I discarded Bertrand Lisle because he had become a poor soldier! I gave up the rich Comte de L'Isle to end my days as a beggar in a garret!" She flung herself round, buried her face in the pillow, and groaned aloud.

"Dear Laura!" said Mary, earnestly, "if you are indeed so ill that you think your life is drawing to a close, you have no need surely to trouble yourself about earthly riches and honours; they are at all times utterly valueless compared with that peace in immortality, which alone can avail any one of us at the last."

"Yes, you are right," she answered, turning slowly round; "if that awful hateful mystery of death is coming upon me—from which I would fly to the ends of the earth if I could—nothing matters much in my past life, except my wickedness. But where am I to find peace, or hope, or pity in that other world which they say is

the presence of God? Mary, I see many frightful visions in my feverish nights—serpents crawling about me, and demons mocking me, but the most hideous sight of all is the spectacle of my own soul. I do not suppose you have the remotest idea how bad I have been!"

"We all need to repent, Laura."

"Repent! I do not know if I do, rightly; I repent of everything which has brought me to such a pass as this, but I cannot tell if it is repentance which will avail in the sight of God. How can I suppose the all-pure God will ever look on me with pardon or compassion, when I do not believe that you would sit there beside me, Mary, if you knew what my sins have been, even only against yourself!"

"It could not make the smallest difference to me, Laura; it is all past and forgotten; do not let us speak of it."

"But do you know that I parted you and Bertrand by a systematic course of falsehood, in order to win him to myself?" said Laura, with a bitterness against herself which caused her to use her natural frankness of speech for the purpose of self-accusation.

"God brought us back to each other," said Mary, gently; "so you need think of it no more."

"I doubt if Bertrand would be as forgiving as you are, Mary. He must hate and despise me, and so must poor John Pemberton."

For a moment Mary started, to hear the dead spoken of thus, and then remembered that Lurline could not possibly know of the catastrophe which had put an end to that noble life during the siege of Paris; she determined to say nothing on the subject at that time, when Laura was so much excited, in the hope that when she did tell her all the history of Jehn's blessed passage to his rest, it might help to draw this wayward spirit nearer to the Saviour whom he had loved so well. Mary could remember his very look and accent, when he had begged her so earnestly to try and bring poor Lurline to the light and truth, if ever she had the opportunity. Perhaps his prayers had obtained this meeting for her, Mary thought, and when a fitting moment came, she would do her best to carry out his generous wishes for the woman who had destroyed all his earthly happiness.

"They do despise me! they do hate me! I see you cannot deny it, Mary!" said Laura, excitedly, mistaking altogether the reason of her friend's silence, "and they are right. I behaved shamefully to them both. I deceived them, for I cared nothing for either of them; I never loved but one truly, years ago, and he would have nothing to say to me. I was utterly false to John and Bertrand, when I pretended they had won my affection, and I betrayed them without a pang—first one, and then the other, when it suited my purpose. I see all the hatefulness of my conduct now as well as they can, but you can tell them that they have their revenge, Mary. Here I am, in this wretched hole, dying—dying! going before the awful judgment-seat of God; and I am terrified, I am appalled! What hope have I? I am lost! Yes, I am hopelessly lost!" and her voice rose to a shriek, as she tossed her arms about, and gazed wildly upward.

Mary took hold of her hands, drawing them firmly down into the soft steady grasp of her own, and, looking at the feverish violently-agitated woman with a calm and decision which had an instantaneous effect, she said distinctly, "Laura, you must compose yourself, that we may talk quietly over your position and prospects. Will you listen to me calmly?"

"I will do whatever you like," said

Laura, wearily. "I can lie as long as you are beside me; the sight of your peaceful face makes me feel safe."

"Then let me tell you, first, that I think you are mistaken in supposing yourself to be dying. I have had a great deal of experience of illness and death lately, and I feel convinced you have, at present at least, no fatal symptoms."

"I am sure I feel ill enough to be dying, Mary," said Lurline, pushing back the hair from her forehead; "I am so weak, and I am always light-headed at night, and every day I hear that dreadful old woman who waits on me say to the men who want to turn me out, 'Wait a little longer, and she is sure to die!'"

"Poor dear!" said Mary, compassionately, "it has been miserable for you to be left to such a nurse, but no doubt she said it because she wanted to continue in charge of you, so as to get the payment. We shall take you out of her hands now, you may be sure; and I still think, though you have a great deal of fever, and are very much exhausted, that you are in no especial danger. With care and good nursing, I believe you will soon recover."

"I don't think I wish it, Mary," said Laura, with tears rolling down her cheeks. "I am afraid to die—horribly afraid—because of my wickedness, but I am almost as much afraid of coming back to a hopeless poverty-stricken miserable life. What have I to live for now?"

"Your child, Laura! Surely you have not forgotten it!" said Mary.

"Poor little helpless mite! I think it would be happier for it to die too, than to live to have me for its mother!"

"Not if you fit yourself, as you may, to bring it up worthily; and there is your husband, Lurline," she added, in a low voice.

Laura turned her head away. "I do not love him; I never did!"

"Still, it is your duty to be with him; and if you try to please him, affection may grow up between you."

"I do not believe he would have me with him now; he wanted me to come too, when he escaped that night, and I was so enraged because he had reduced me to poverty that I refused. Then he said his failure was chiefly my fault, and we parted in anger. I do not know where he is now."

"Did he not give you any address to which you could write?"

"Yes, he did, a place in New York; but it is no use, Mary, I am not good like you; I cannot bear the thought of a life of privation and wretchedness. I think death would be happiest for me, if only I am not punished hereafter. I am so tired of suffering!" And she flung herself back in the bed, and closed her eyes.

Mary rose, and knelt down by her side, stroking her cheek with her soft hand.

"Laura, dear, you are completely worn-out now, and you must not talk any more; you need some strengthening food more than anything else at this moment, and I will see that you have that immediately, but I want you just to grant me one request. Will you let me take care of you now, and manage everything for you, as I think best, at least while you are so weak? I feel sure I can make you willing to live again, when you are better, and away from this place. May I do what I like with you, Lurline?"

"Oh yes, dear sweet little Mary," she said, bending forward to kiss her; "you are the only friend, the only hope I have in the world; how can I thank you enough, if you will indeed be burdened with the care of such a one as I am?"

"That is well!" said Mary, brightly; "then, dear, I shall go at once to make

some arrangements for you, and you shall soon be very differently placed."

"But you will not stay long away from me, will you? I feel as if I could not let you go." And Laura held her tight with her burning hands.

"Only a very little while; do not be afraid; and I shall send back Justine, my maid, to you, almost immediately, with some fruit and nourishing food, and she shall stay with you till I come again."

"Oh then, I can bear it," said Lurline. "If I am not left alone any more with that cruel old woman!" and she relaxed her hold. Mary stooped to kiss her, and then quietly left the room.

## CHAPTER LII.

Swiftly, as if her feet were winged, Mary de L'Isle ran up the long staircase at the hotel, and into the private sitting-room where Bertrand was waiting for her, apparently with no small impatience, as he was pacing discontentedly to and fro, glancing out of the window every moment.

"Ah, my darling, here you are at last!" he exclaimed, catching hold of her hands; "I cannot think how I ever managed to live without you, Mary, though it is not long, certainly, since I have had you for my own. It has seemed to me such an immense time since you went away this morning."

"I wanted so much to come back sooner, dearest, but I could not leave poor unhappy Laura. Oh, Bertrand, I am so glad we are rich!"

"That means that we are to pay a great deal for this very undeserving Lorelei, I am sure," said Bertrand, with a smile.

"I do not think she is undeserving now," said Mary; "she is so miserable, and she blames herself in all ways, as much as any one could do."

"She has some reason," said Bertrand, sternly; "but, Mary, is she really dying?"

"No, I think not, although she believes it herself; but she will require great care and good nursing. You never saw anything so hopelessly wretched as her present position."

"And of course you have been making all sorts of plans for her relief?" said Bertrand.

"Yes, indeed; for I am sure she would die if she were left there neglected and forsaken. She says herself she has no one in the world now except ourselves. No doubt her father is dead."

"And Mrs. Windham gone back to live with her brother; I heard she meant to do so. She will not trouble herself about her step-daughter, and to say the truth, Lurline does not deserve much mercy at her hands, any more than she does at yours or mine."

"But we are going to help her?" said Mary, coaxingly, as she passed her hands round Bertrand's arm, and drew him down to a seat beside her. "Come and sit down, darling Bertrand, and let me tell you all I want to do for her."

"I hope you are not going to tell me that you mean to nurse her yourself, Mary. You will be sacrificing me altogether if you do."

"As if I could ever sacrifice you!" she answered, tenderly. "You first, Bertrand, ever and in all ways; so long as life lasts you will find it so with me, and I never thought of leaving you to go to Lurline for more than a few hours each day."

"But I am due at Chateau de l'Isle next week, little wife, and I am not going there without you."

"I should be very unhappy if you did," she said, smiling up into his troubled face.

"Now listen, Bertrand mine, and you will see how nicely it can all be managed.

Poor Laura must not be left a day longer under the care of that Italian woman, who is quite cruel to her, and in that miserable place. I wish that we should at once take rooms for her in some quiet respectable house, and move her there this afternoon, having first taken a doctor to see her, that he may authorise her removal, and I am sure any sensible medical man would. Then we must get him to send in a proper nurse, and Justine, who is with her now, can stay till she comes. And then, Bertrand—and this is the most important part of it—I want you to telegraph to nurse Parry, and ask her to come and take care of poor Lurline when we go home next week."

"Ah, that is an excellent idea, Mary; what a wise little woman you are! But will the Brunot's consent to part with her?"

"Oh yes; she is really not required there now, I believe, as Madame Brunot is getting quite well in the atmosphere of happiness which has surrounded her since her husband's return."

"And I suppose the dear old nurse herself would always do anything in the world we liked to ask her, though she used to anathematise the Wyndhams with all her heart!" said Bertrand, laughing.

"That is all because she thought I was not happy with them; but she is tolerably well satisfied about me now, Bertrand, and she will only be very sorry for poor miserable Lurline."

"And what is to happen next? Are nurse Parry and Mrs. Brant to live all their lives in rooms provided for them in this city by your humble servant?"

"No, I do not mean to tax your good-nature quite so long as that," said Mary, laughing. "I hope that eventually Laura will return to her husband. She can only be happy if she does her duty to him and to her child; but before she can be brought to that, I know she must change very much from what she is now, although she is already as different as possible from the brilliant Lorelei you knew."

"I suppose she has lost her factitious beauty, which was never real, and has grown old and ugly," said Bertrand, who was certainly not disposed to think charitably of the woman who had deceived him. "And there is all the difference: I do not believe she can change her false selfish nature."

"But the grace of God can," said Mary, softly; "and this is the part of the whole matter concerning which I am most anxious, Bertrand; we shall do very little for poor Lurline if we only remove her from her temporal miseries, unless we can also help her to find the only source of real happiness and hope."

"Well, Mary, I have no doubt you could do more than most people in the way of converting sinners, but I do not think you will ever make a Christian of Laura Wyndham."

"I shall incur a grievous responsibility, and fail in a mission most solemnly confided to me, if I do not," said Mary, in a tremulous tone.

"What do you mean, my dear child?" said Bertrand, surprised; "you speak as if you had been appointed to some office in the Church for the reformation of careless and ungodly women. What special responsibility can you have with regard to Lurline, excepting the fact that she has injured you?"

"I have been given a charge almost from the other world, as it seems to me, with regard to her, and I have longed so much for an opportunity of acquitting myself of it, and now I believe it has been almost miraculously sent to me."

"You are speaking in riddles, Mary; do explain yourself."

"Yes, dear Bertrand. I wish I had told

you before, as I fully meant to do; but it was a subject I felt to be almost sacred, and we have been so gay and happy, I did not care to allude to it. Now, you shall hear it all, from beginning to end. I am sure, glad and all as I should be to make her happier, I would not wish to assume any responsibility with regard to her from which I could escape, but it is in the name of poor John Pemberton that I am called to act."

"Did he really still think of her when you saw him in Paris, in spite of all her cruel treatment of him?"

"Oh yes, as far as this world was concerned; she was to the last his one thought, his one care. I am not sure if you know all his inner history, Bertrand—the history of his soul, in fact?"

"Probably I do not; he never gave me his confidence, and I suppose he did to you, most fully."

"I think he did," said Mary, simply; "we were together very often in our care of the sick and poor, and we were both brought so near to death during that terrible siege, that we could hardly bear to talk of anything but matters which concerned the life to come. Gradually I came to understand John's hidden existence quite well, though he never actually explained it all to me in detail. Before he ever saw Lurline, he believed himself to have been drawn in very special love to his Saviour, and to have received from Him a call to devote himself wholly to the service of God in the sacred ministry. Into the pure peace and joy which this self-dedication gave him, his passionate affection for Laura came like a fiery blast of the hot simoom, drying up all the springs of heavenly aspiration, and withering his generous impulses to a life of toil and glorious abnegation. He forgot all for her; he ceased to desire aught on earth but her love, or to have any other purpose but to win her at whatever cost. He became faithless, even to that which he believed to be a God-given vocation, and then the mercy of his Lord struck suddenly across his downward path, and she betrayed him. At once he learned what she was, what he himself had been, and all that he had lost through her fatal fascination. He never saw her face again, but he turned back to his God straightway, with—oh, Bertrand, how can I tell you, with what heart-wrung penitence, what deep humility, what intense overwhelming desire to enter once more into a living union with Him who was his only and eternal joy, and whom in a brief madness he had forsaken! His remorse, his agony cannot be told. He did not feel that he dared to offer himself to the ministry till he had proved the reality of his repentance by a service of suffering. For this reason he came to Paris, and there, Bertrand, he so lived night and day in heart at the feet of his Lord, even while with all his strength he was toiling for Him in the outer world, that he won to himself the great blessing of a power of love to his Master which seemed actually to draw him out of life into the arms of Christ. You will think me fanciful, I know, my husband, but his longing to pass into the immediate presence of his Saviour was so intense that I really believe it attracted to him the bullets which freed his soul from its earthly prison. And so, in like manner, with regard to Lurline: I believe that it has been his prayers which have brought me to her side this day; for he had but one desire, so far as this world was concerned, and that was the intense longing that Laura might herself be turned from darkness unto light. He spoke to me of this shortly before his death. He knew that to him it could never be given to do more than pray for her, as he did unceas-

ingly; for nothing would have induced him to place himself within the sphere of her attraction again, and, therefore, he laid it upon me, in the most solemn manner, to do all in my power to bring Laura home to her God, if I ever had the opportunity. I undertook the charge, Bertrand; his earnestness acted upon me with a sort of magnetic power, and I could not have refused, even had I wished it. But I thought it most likely I should never come across her on this earth again, and now that I have so unexpectedly been brought to her, I do entirely believe, Bertrand, that it is in answer to John's prayers for her, incessantly offered to the last moment of his life, and for the same reason I believe that I shall be allowed to bring her back to her Redeemer; for, although personally I should be utterly weak and incapable of such a task, yet I do think that I shall be able to accomplish it by means of Pemberton himself. I think his beautiful history will touch her heart as with a ray of divine light. She does not even know at present that he is dead, or anything of the life he lead after he parted from her; but, surely, when I have told her all as I hope to do, she too will learn to desire that Deathless Love for which he was so glad to die."

And as Mary remembered the look that had been on John Pemberton's face when he spoke to her of his longing to depart, but a few hours before his death, the tears rose suddenly to her eyes, and she hid her face upon her husband's shoulder.

(To be Continued.)

#### THE OWL THAT THOUGHT HE COULD SING.

"What can bring the people into the groves to hear those nightingales sing?" said an owlet to his mother.

The old owl didn't know, and she didn't care—she was busy watching a bat.

"I am sure I have as fine a voice as any nightingale, and far stronger."

"Stronger, certainly, my son," said the owl, with a blink, for the bat had escaped.

"I shall go into the grove to-night, and give them a song," said the owlet.

The owl opened her round eyes very wide, but said nothing.

Accordingly when the night came, and the hour for the sweet thrilling of the singing birds drew near, he flew heavily along, and placed himself in a conspicuous part of the grove, that he might be seen and heard to a proper advantage.

Now the nightingales did not by any means admire the prospect either of his company or his co-operation in their concert; so those who were bent on singing sought another grove, while those who were content to be quiet for the night kept snugly at roost.

"Where can the nightingales be?" said the people who came to hear them.

Upon this the owlet set up a hoot so loud and so long that it nearly frightened them into fits.

"That creature has terrified them, and scared them all away," said one. "I will soon dispatch him. Where's my gun?"

But the disconcerted owlet took the hint, and before the gun came he had got back to his mother.

"Your feathers are ruffled, my son. Have you been singing?"

The owlet reluctantly related his disgrace and narrow escape.

"It is just what I expected, and I am glad you are safe back."

"Then why did you suffer me to go?" said the owlet, indignantly.

"Because I was sure it was a point on which nothing but experience could con-

vince you. I don't understand music, and cannot tell you why people should take the trouble to go and hear nightingales sing, and at the same time shoot owls for hooting, but I know it to be a fact. There is much difference between our voices, which I can discern myself every time I hoot. Ours may be superior for anything I know; but as the prejudice of the public mind is strong on the other side, I shouldn't think of disputing the point; and probably, now you have experienced the effect of your performance on their ears, you will be satisfied, with me, to leave them alone in their mistake.—Mrs. Prosser's Fables.

#### CHILDREN'S GARDENS.

I wish every mother in the country knew the great satisfaction to be derived from the little plots of land the children cultivate as their own. No matter how small, it has a peculiar charm, and its mixed and incongruous plantings often yield astonishing results. No radishes so crisp as those your little son will lay beside your plate, the reward for his toil and care. No flowers so beautiful as those your loving daughter in some bright spring morning, nurtured and tended by her own hands. The earliest hepatica of the woods grows serenely in the shadow of May's tree, and wild violets flourish in Annie's gentle care.

In our own home each child has a plot of ground and an apple-tree, the fruit of which, always fair and beautiful, is shared generously, and the surplus sold for pocket money. Sometimes an early melon finds its way to our table from the garden of one of our industrious boys, and is praised and appreciated as a reward for his labor. Little two-year-old has a garden too, and while we try to teach him not to pull up the happy family of flowers and vegetables that thrive there, we delight in his glad murmur as he roams like a true Bohemian in the summer sunshine, saying, "My garde, my garde," and taking a whole potato from the cellar where his restless feet often wander he plants it just deep enough for the hens to pick out, and nothing daunted sows a handful of peas over it. But as he grows older he will learn that this is not the road to success, and try to copy the care and vigilance displayed by his elders. Even "Baby Hope" has a little circle filled with sweet wild flowers, brought from the woods this spring, "to be ready when she can gather them," the children say—and our eager young botanists are ever ready to search for a new flower to transplant into "Hope's garden." By such innocent pleasures home is made happy and beautified.—Rural New Yorker.

#### PETTY DECEPTION.

There are now-a-days very many people who flatter themselves that they are very good and pious, that they would scorn to lie or cheat, or enact an out-and-out wicked deception, who are yet constantly skirmishing all along the line of upright dealing, without coming fairly and squarely up to it. The time has come when all this fencing and dodging, this scheming and wire pulling, these petty deceptions and so-called innocent little frauds, should be branded with their right names. When the line of right should be very distinctly drawn, especially in our example and in our teaching the young. Intentional deception slyly and wickedly enacted is a lie. Taking people's money without a fair equivalent is stealing. Private use and embezzlement of trust funds is a high crime; and offerings ostentatiously laid at the feet of God's servants, are not always what they seem.

#### HOW THE RUST GROWS.

The transformations in the growth of a butterfly are so evident that the merest school-boy may try the experiment and observe the truth of it for himself; but in the rust the objects are so very small that the changes can only be seen by the keen eyes of skilled observers, aided by the best powers of the microscope. Beginning with the spores of the mature rust-plant, as seen in the black stains on the old stubble of any grain-field, it will be found that when the warm and moist days of spring come these spores germinate, producing in a few days a short stem bearing a crop of other spores of very much smaller size. To avoid confusion, these must be called by their scientific name, *sporidia*, while the parent spores are the *teleutospores*. The sporidia have never been seen or made to grow upon the grain; but when they find their way to the leaves of a barberry bush, they soon begin to germinate, and make themselves manifest on the under surface of the leaves in what are commonly known as "cluster cups." The interior of these pretty little cups are closely packed with spores of a still different kind, styled the *acidium* spores. These will not grow upon the barberry, but when they fall upon a blade or stock of grain, they soon produce the yellow rusty covering so often seen as the grain is beginning to ripen, and caused by a multitude of *uredo* spores. Later in the season this *uredo* state produces the final, perfect teleutospores, thus completing the circuit of life in this little rust-plant. Long before this rust was discovered to be a plant, farmers had noticed that there was a close relation between it and the barberry, and at present the latter is being rapidly destroyed with good results, though it can scarcely be expected that the rust-plant will thereby become extinct, as probably the *acidium* state grows on other than the barberry, though not yet discovered elsewhere. This is an excellent illustration of polymorphism, so common among fungi, and it also answers well to show the vast number of spores these microscopic plants produce. The teleutospore usually bears from five to ten sporidia, and allowing that only one of these finds the barberry leaf, there may be from one to fifty cluster cups as the result. In our case suppose only one, and a low estimate for its contents would be 250,000 *acidium* spores, and if only one in a thousand finds a place on the grain-stalk, and each brings forth its 250,000 fold, there would be under such circumstances 62,500,000 spores from the single one with which we started. Taking the same teleutospore, and supposing every spore in all the stages found its place to fill it, the result would be 1,562,500,000,000,000,000 spores, which may be looked upon as its true descendants for the season. Or giving each inhabitant of the globe his equal share of these reproductive bodies, he would have nearly as many as there are individuals in the whole human race. This may seem like a very large story about a very small matter, but it is not the only strange truth the microscope has revealed.—Scribner's Magazine.

We are too apt, in our wonder and our applause, at the height to which a man has attained against all odds, to forget to note whether his steps up the incline have been clean and justly taken.

Thou can't make death's awful summons  
Angel whispers to mine ear;  
Chilling blood and breaking heart strings  
Thrills of joy if Thou art near!  
Waiting, working, praying, hoping,  
While the shadows creep apace,  
Clinging to thee—resting on thee,  
Death is but thy crowning grace!

—Brunot.