

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, MARCH 9, 1876.

THE OBSERVANCE OF LENT.

The season of Lent is well suited for an attentive consideration of the means adopted by the Church for the promotion of holiness and for the Christian's growth in grace. It is for this reason that discipline was more especially and more publicly exercised in the early Church at this season; and, on this account also, more systematic and more general attention has been given to teaching the principles of our Holy Religion, and especially to preaching sermons during Lent than at any other time. It is directed by the Church to be used as a season of mortification, partly because such a course of humiliation is best calculated to enable us to celebrate in a becoming manner, the greatest gift that man could receive, or that highest heaven could bestow. Fasting and charity are therefore the two duties to which our services are more particularly directed at this time. The Epistles and Gospels, which are the same as those in the old Missals, are especially selected to direct our attention to these objects. The Epistles are particularly directed to an enunciation and illustration of the duties connected with mortification, self denial, and the purification of the flesh and the spirit. The Gospels for the Sundays in Lent are more particularly designed to excite us to the exercise of the great duty of charity in many of its innumerable branches. They propose to us the example of our great Lord and Master, the blessed Jesus, who not only fasted and withstood the greatest temptations of doing evil in his own person, as we find in the Gospel for the first Sunday in Lent, but went over the country seeking opportunities of doing good to others. His healing the sick is recorded in the Gospel for the second Sunday; feeding the hungry, in the Gospel for the third Sunday; blessing those that cursed him, in that for the fourth; and doing good to those that spitefully used him, in that for the fifth.

Whenever any great work has been undertaken by the Church, or any great revival has originated in it, there has generally been previously, and always attending and following it, an increased attention to those means of grace which are ordinarily adopted by her members. The duty of fasting is perhaps the one which is more particularly noticeable, as that which is, in multitudes of instances, almost entirely laid aside in the ordinary procedure of the Church, but to which the greatest attention is paid in those extraordinary seasons of refreshing which come "from the presence of the Lord." The Saviour of men set us the example, when he fasted forty days and forty nights, previous to his entrance on his public ministry. That he intended this practice should continue in his Church, we may gather from the

fact that he gives directions, "When ye fast, be not, as the hypocrites of a sad countenance;" and also from the intimation—"This kind goeth not out but by prayer and fasting," St. Matt. xvii. 21. The system was taken up by the Apostolic Church, as among other instances we find in Act xiii. 3, that "when they had fasted and prayed, and laid their hands on" Barnabas and Saul, they sent them away for the work whereunto the Holy Ghost had called them. And who among those who profess to take the Bible for their guide, shall presume to pour contempt on a practice recommended by so much Scriptural authority?

At that great epoch in the history of the Western Church, which took place three hundred years ago, our Reformers placed so much importance upon the duty that they have given us two homilies upon the subject; an attentive perusal of which, at this time, could not fail to be eminently beneficial. The first is called "An homily of good works: and first of fasting." The second is termed "The second part of the Homily of fasting." The motto taken, is from Eph. ii. 10. "We are his workmanship, created in Christ Jesus unto good works." The homily guards us from supposing that these words mean "to induce us to have any affianee, or to put any confidence in our works, as by the merit and deserving of them to purchase to ourselves and others remission of sin, and so consequently everlasting life." "For it is of the free grace and mercy of God by the mediation of the blood of His Son, Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favor, and are made heirs of His Heavenly Kingdom." St. Paul is referred to as teaching three reasons for good works: to show ourselves obedient children, as testimonies of our justification, and to excite others to glorify our Father which is in heaven. The homily also lays considerable stress upon the Scripture declaration that "at the last day, every man shall receive of God, for his labour done in true faith, a greater reward than his works have deserved;" and the good work that is to be first particularly spoken of is one, "whose commendation is both in the law and in the Gospel,"—"fasting, which is found in the Scriptures to be of two sorts; the one outward, pertaining to the body; the other inward, in the heart and mind. This outward fast is an abstinence from meat, drink, and all natural food, yea from all delicious pleasures and delectations worldly." Scripture instances are referred to at length, as showing the nature and extent of the duty; and allusion is made to the Council of Chalcedon, A.D. 451, to show how the primitive Christians understood and practiced the duty; they decreeing that "whosoever did eat or drink before the

evening prayer was ended, should be accounted and reputed not to consider the purity of his fast." And the homily thus concludes:—"Fasting then by the decree of those six hundred and thirty fathers, grounding their determination in this matter upon the sacred Scriptures, and long continued usage or practice, both of the Prophets and other godly persons before the coming of Christ, and also of the Apostles and other devout men in the New Testament, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting." The profit and acceptableness of the duty are distinctly stated to be three-fold:—to bring the flesh into subjection to the spirit; to ensure that the spirit may be more earnest and fervent in prayer; and that our fast may be a testimony that we are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

And later still,—we may adduce the agents of the religious movement in the Church during the last century, and that principal actor among them, Wesley, one of the most remarkable and thorough-going High Churchmen since the Reformation. He laid the greatest stress on fasting, both by his teaching and by his practice. What those who profess to be his followers now, may do or teach, is nothing to our present purpose. The more recent Oxford movement also, with its results, was much indebted to the observance of the same practice; and indeed whenever and wherever the Gospel in its purity and in its fulness has won its legitimate triumphs, this branch of self-denial has always had its due share of attention. The right exhibition of Christ and Him crucified is inseparable from the institutions, the ordinances, the means of grace which He Himself has either appointed, or by his example and teaching, has sanctioned.

Other branches of duty, specially applicable to the present season, must be reserved for our next issue.

Mr. DISRAELI'S pet ecclesiastical scheme, the Public Worship Act, intended, its author acknowledged, to work only in one direction, that is, to put down only one class of law-breakers, does not seem likely to facilitate matters, any more than the old Court of Arches. The bungling uncertainty with which Lord Penzance, as judge, went through the first case which came before him; that of Mr. Ridsdale, and the fact that he has found it necessary to write a letter to the public papers in order to explain the argument he used and the judgment he gave, show that the questions raised are neither capable of so easy a solution, nor to be so easily shelved as some appear to have imagined. Some of his logic is still incomprehensible and needs further explana-

tion; as for instance, that what is used "as an aid to prayer or spur to devotion is therefore and so far, liable to receive adoration." The questions will, of course, be again argued and that more fully than before, on appeal, which will be made to the Privy Council.

THE NEWFOUNDLAND colonists are tired of the red tape system, so far as their fisheries are concerned. They have sought redress in vain from the Imperial Government, and now they declare they will wait no longer, but will take the matter into their own hands; so that we may expect that a decision of some kind or other will be arrived at in due course of time. The Newfoundland Government had previously done its best to impress the Colonial office with the desirableness of stationing a man-of-war permanently at St. John's. Hitherto the men-of-war on the coast have rendered very inefficient protection to the colonial fishermen. The French fishermen claim not only exclusive privileges, but territorial rights; and they refuse to admit that British or Colonial fishermen have a claim of any kind whatever over several hundred miles of the coast of a British Colony. It is quite evident that the question must receive an early solution or mischief will soon manifest itself. A British vessel of war at St. John's will be of no service, unless it have a commission to scour the coast so as to protect the Colonists in the pursuit of their rightful avocations. The Newfoundlanders cannot do better than to join the Dominion.

THE WELSH COLONY in Chupat, Patagonia, is probably one which many of our readers have not heard of. That the Welsh claim to have discovered America centuries before Columbus was born, although none of them ever went back to Europe to tell the story, we all know. But this is a colony of later date, and exists in the southern part of South America. It appears there are a thousand or twelve hundred colonists living down there, with scarcely any thing to eat, which state of things we venture to say could hardly exist among their own native mountains, barren as some of them may be. In 1878, it is said the little colony only numbered 140 souls, so that in one respect it has been flourishing, viz., in an increase of population, although at that period they were only beginning to grow sufficient corn for their needs. The thriving condition of the colony has attracted an increased emigration from Wales during the last twelve months—too large it is feared for the limited resources of the little settlement. The Argentine Government is expected to aid the new comers to meet their first difficulties. We hardly think it is necessary to go so far as Chupat in order to be half starved, or to become objects of charity to a foreign government.

THE proposed cession, by the British Government, of the River Gambia Negro Colony on the Western coast of

Africa, to the French, has created some consternation in England, and not a little surprise in the United States. France appears to have made the offer of another settlement nearer to ours on the Guinea coast, as an equivalent. Commercially, it is supposed that the exchange will be advantageous to Great Britain, but the principles involved in such a procedure are supposed to be such as have not received the sanction of any English statesman of late years. To abandon a colony, especially a colony of emancipated negroes, after they have become more or less imbued with English institutions, English literature and English customs, is exclaimed against as a monstrous act on the part of Great Britain. In England they say they would much prefer that the population should proclaim its independence or seek the protectorate of the United States, than pass beneath the alien domination of a military and Romanist power. Our neighbors however reply they do not want to go into the "protectorate business," and therefore the Gambians must seek relief from some other quarter. They also say they are considerably surprised to find that the English Government can so much as entertain a proposition which would, in any way, work to the prejudice of a race that has, for so long a time, challenged its sympathy and protection; and they think the fact that England would gain certain commercial advantages from France, by the exchange of territory, does not by any means improve the aspect of the case.

SECURITY for life and property is what is said to be wanting in order to make Ireland prosperous and happy. It may be added that this valuable quality would render several parts of the earth's surface so many excellent representatives of Paradise. Fortunately, Lord Abercorn informs us that crime is diminishing in Ireland, and outrage is less prevalent than in former years. The two principal banks in the country show a dividend of 12 per cent, and most of the others are in a very satisfactory state. The Irish farmers have little to complain of, and much to be thankful for. The Government purpose to form a Museum of Science and Art in Dublin, and their liberal intentions in reference to it are expected to be eminently beneficial to the population generally. The past season has been as favorable for Ireland as for Canada; although it may be no more the lot of the one to profit thereby than the other. Agrarian troubles, it is only too probable to expect, have not yet run their destined course: thousands and tens of thousands of the population occupy lands, of which the original owners were dispossessed. This however, is the case in many other countries besides Ireland. England has had to pass through the same difficulties more than once; but there, the older populations have had less fiery resentment in their composition than the Celtic Irish; and large tracts of American

soil would have been deluged with the blood of the incoming races several times over, if the same causes here would produce the same results as in the Emerald Isle. Let us be glad however, at the assurance given, that the city of Dublin is making astonishing progress, and that every succeeding year is expected to bring fresh joys of peace, tranquility, and happiness to Ireland, and an increase of wealth and contentment to her people.

MR. MORGAN'S Burial Bill fixed for the 3rd of March in the British House of Commons, embodied in the form of a resolution this principle:—"That the parish churchyards of England and Wales having by common law been appropriated to the entire body of the parishioners, it is only just and right, in the interests of order and decency, to permit the performance of other burials than those of the deceased members of the Church of England, and to permit the religious services on such occasions by other persons than the ministers of that Church." We can imagine those who have very indistinct notions of *meum* and *tuum*, and very little knowledge of the historical facts, to think all this would be "just and right," but in what way any one could imagine it would promote "order and decency" to permit "religious services" to be conducted in the same place by Romanists, Presbyterians, Methodists, Mohammedans, Socinians, Baptists and Jumpers is not very apparent. It strikes us also as being rather extraordinary that the House of Commons should be invited to exercise judicial functions and determine what the common law has decided. Mr. Morgan must also be aware that if the parish churchyard has been appropriated to "the entire body of the parishioners," it is more than probable that previous to bringing his resolution before the House of Commons, others than deceased members of the Church of England had already been buried there. Indeed we have never heard of a case in which an attempt has been made to prevent the burial of any corpse in any English churchyard whatever. We have known instances in which a clergyman has had conscience enough to feel it his duty to carry out one of the regulations of his Church—that contained in the rubric at the beginning of the Burial service, which says:—"Here it is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves."

LARGE numbers of the working men in England who enjoy the aesthetic services of the advanced party in the Church are coming forward to remonstrate against the attack made on a ritual which they have learned to appreciate and love. The *Morning Post* states that one of those monster petitions with which the Convocation of Canterbury has of late years been familiar, will be presented at the present session. It

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will contain the signatures of many thousands, all working men, who express their dissatisfaction that their religious liberty and their right of freedom of worship have been taken away from them, by the Bishops putting in force against the clergy the late judgments of the Privy Council, notwithstanding some of the first lawyers in the land say the soundness of those judgments is doubtful, and the petitioners themselves believe them to be in opposition to the law of the Church. They express their conviction that the only moral power to legislate for Church matters belongs to Convocation, which ought to be the only Church Parliament. They ask for no monopoly of any one party in the Church, but take their stand on the right to worship God according to the dictates of their consciences and in agreement with the principles and requirements of the Book of Common Prayer. They therefore appeal to the Convocation now assembled, for assistance in endeavoring to obtain the rights which are generally understood to be the common heritage of all Englishmen, whether rich or poor. They conclude by saying:—"We beg further to represent to your Right Reverend House that by the action now being taken against the clergy, not only are your petitioners prevented from giving their best endeavors to the worship of God, but those working men who love their Church, are deprived of much that is beautiful and which helps to give brightness and pleasure to their lives, which are oftentimes dreary enough already."

THE UNVEILING of Lord Palmerston's statue in the gardens of Parliament Square, has given an opportunity for journalists to dilate on some of the most remarkable peculiarities of this statesman and diplomatist. He was perhaps better known as a diplomatist than a statesman, inasmuch as few of the great events of Europe transpired within half a century before his death, which were not more or less modified or influenced by himself. He was an Englishman, or rather the living impersonation of Great Britain, and his name was equally known and respected among the Carlists of the Spanish Mountains, across the deserts of Syria, and over the Pampas of South America. The honor of England lay near his heart; he had an intense pride in the greatness of the Empire. He was the most popular minister of the generation now passing away: not an orator like Chatham, Burke, or Grattan, but an unrivalled leader of the House of Commons. He is generally believed to have fairly represented in intellect and temperament a combination of Celtic vivacity and humor, though the quantity of Irish blood in his veins must be very slight, with that solid common sense and staying power, which are generally regarded as peculiarly English. His temperament may therefore be considered eminently national or imperial. Whether he was a

statesman of the highest class cannot be accurately determined, because he was never tried in exigencies that would call forth first rate powers. The Indian Mutiny was but the pang of a moment; and whatever may have been the misfortunes of the Crimea, we know that Lord Palmerston got none of the blame, but rather won a new reputation for capacity and energy. He certainly always seemed ready for any emergency; and if no resources were at hand, he knew how to stave off every difficulty that presented itself to him. He had an inexhaustible fund of animal spirits, an unflinching vivacity, an easy, airy, jaunty humor, and a quickness of repartee, which was often of as much service to him in the House of Commons as deeper qualities have been to other statesmen. As an illustration of the latter feature we may mention an instance which happened to come within our own knowledge. He was staying at his seat in Melbourn, near which lived a stout, muscular gentleman, a little given to inactivity, although claiming the possession of unusual skill in most things. His small garden was remarkable just then, for the luxuriance of its weeds. His Lordship passing it one morning, inquired to whom it belonged. On being told the name of the owner, he immediately repeated the rhyme:—

"A little garden full of weeds,
A great man full of words and little deeds."

THE letter to Cardinal Manning about admitting the Ritualistic clergy to the Roman communion on easier terms than usual, it is now more evident than ever, was a *canard*. That it should have been so successful, considering its intense absurdity, is certainly wonderful. That it should have brought to light the extreme ignorance that prevails both in England and America, about the essential character of the Roman system, is not less surprising; for men who evidently wish to be considered intelligent, and can see the foul taint of Romanism in every color of nature, and in every return to primitive ritual or teaching, have lost no time in swallowing the bait. And that it should have been so greedily devoured by scandal mongers and so extensively utilised by sensational platform speakers, clearly indicates the great dearth that exists, of the kind of material most suitable for them to work with. Can it be possible that those who have made use of this story are not aware of the fact that Rome does not admit the validity of English Orders, that Rome demands absolute submission, an unconditional surrender of every faculty of the soul? Can they have forgotten the reply officially sent to Dr. Cumming, the Presbyterian minister in London, previous to the Vatican Council of 1870? On that occasion a general invitation was addressed to the whole of Christendom. Dr. Cumming and others expressed their desire to be present, and argue the question. The reply made was that this would be impossible; that

Rome never recedes: that in other words, she marches onwards age after age, in her triumphs over the liberties and consciences of men, and in her unwarrantable dogmatic assumptions; while she has never yet been known to retrace a step once positively gained, and never yet been known to abate one of her pretensions. These pretensions have been so often and so universally insisted on, that it appears impossible they should not be pretty generally known. And therefore we are led to fear that it is not ignorance but dishonesty that has led some persons, both in England and Canada, to make the use they have made of so ridiculous a rumour, which they must know, could not possibly be true. The letter itself addressed to Cardinal Manning and signed *Presbyter Anglicanus*, is now believed to have been written by a member of the religious association, called by the Bishop of Peterborough, "the Joint Stock Persecution Company;" and its success can hardly have astonished any one more than the writer himself.

AT THE RECENT Burns' anniversary entertainment in Edinburgh, Professor Blackie recommended the Clergy, instead of declaiming against amusements, to take a hint from the person who got up that entertainment, and give sacred exhibitions similar to what they had just seen, which consisted of illustrations of the works of the poet. He asked why they should not have the life of King David, with scenery from Palestine, and some one to lecture on his life and character. He thought too, there would be nothing profane in singing the Psalms of David, in order to complete the illustration. If the learned Professor could provide us with the music King David used in his days, it would no doubt be a treat of no common order. He thought the Clergy would do more service to the cause of religion by leaving off the stale declamation against theatres and dancing, and providing instead thereof some public amusements upon which the seal of sacredness could be put. He does not appear to have referred to the Passion play of Oberammergau, which probably would not have met with his entire approval, as tending to produce irreverence for the most sacred and most Divine features of our redemption. The Professor further expressed the pride it would give him if he thought he should ever see the day when some great Professor would reproduce all the great Greek tragedies, represented with proper scenery, dresses, and decorations. But the idea was far too good to be realized, the tendency of men's minds had become far too utilitarian and too worldly for that. He would like to know how the noble creations of Homer, Euripides, Sophocles, and Eschylus could be better imprinted on the mind than by such pictorial illustrations as they had then witnessed attended with proper scenery, dresses, and decorations. The learned Professor, immured within his college walls, appears not to have the slightest idea of the supreme contempt mankind in gen-

eral, of the present generation at least, appear to have for the most magnificent productions of the ancient world. The tendency of human thought is in another direction altogether. He said Scottish learning, and he might have added, English and German too, would have to climb pretty high before it could achieve so noble a realization as that he suggested. He felt indeed that his audience did not understand anything about the subject he had brought before them, and which called forth all the energies of his soul. In the minds of the Scottish people, he said he knew that learning was something very grave and very heavy. But he wanted to unite learning with what was beautiful, and even with what was good, and for this reason he wished to see the same kind of exhibitions extended to the productions he had named.

OUR MUSICAL FRIENDS will have a treat they do not meet with every day, in the beautiful selection we present them in this issue, for the Great Week. It is of an unusually high order: the rendering of the several parts is grand, exceedingly rich, sweetly and plaintively expressive. We intend to present our readers with other specimens in due course.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE II.—We now come to consider "The Exhortation."—How suitable is this address of God's ambassador to God's people! There is no strain of command, but a loving exhortation—"I pray and beseech you," before ever you ask Almighty God for favors, before you attempt to praise God in holy chant and psalm, to confess your sins to Him. By such confession to the Almighty, not that He needs your confession to know your shortcomings, but because it is the duty of the sinner to humble himself before God, in that God "giveth grace to the humble," in that he hath graciously declared by the mouth of the inspired Psalmist that "a broken and a contrite heart" He will not despise—by such confession we fit ourselves to approach, in a worthy spirit, the Lord of heaven and earth.

1st. The Scripture moveth us . . . us Christians, ministers and people. How beautifully does the Church base this sentence upon the example of David, as recorded in Psalm xxxii. 5. "I acknowledged my sin unto Thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin;" such was the plan of David, a man after God's own heart. And St. John, the loving disciple, tells us:—"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 St. John, i. 9. For the necessity of confession, hear the strong words of the same Apostle (1 St. John i. 8) "If we say that we have no sin we deceive ourselves and the truth is not in us," and

at verse 10 "If we say that we have not sinned, we make Him a liar, and His word is not in us." How solemn then is the warning given by St. John, who lay on Jesus' bosom and knew so well his teachings, as in the words of our exhortation "that we should not dissemble nor cloke (hide) our sins before the face of Almighty God, but on the contrary that we should confess them with an humble, lowly, penitent and obedient heart, to the end (or intent) that we may by His infinite goodness and mercy, obtain forgiveness of the same.

2nd. "Altho' we ought at all times . . . body as the soul." The opening address of the minister goes on to remind both the congregation and himself, that although all times, yet more especially is the present time a suitable one in which, assembling—meeting together in God's house—we may acknowledge our sins before Him who has promised His especial presence "where two or three are gathered in His name." This is almost a self-evident truth to any reasonable Christian, but our Lord impressed it yet more strongly upon us when he said "Again I say unto you, that if two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven."—St. Matt. xviii. 19, 20.

In this same division you are reminded of what public worship consists—thanksgiving—praise—hearing God speak in His Word, and speaking to God in prayer. Of *Thanksgiving*—"to render thanks to Him for the great benefits we have received at his hands." Of *Praise*—"to set forth (offer in a public manner) His most worthy praise. Of *Hearing* "His most Holy Word." Of *Prayer*, "asking for those things which are requisite and necessary both for body and for soul."

Lastly—the urgent invitation. I pray and beseech you, as you value your immortal souls, to accompany me, the minister. I do not ask you to bear with me awhile, that I may confess your sins for you to God, but you and I and all sinners, will, with one accord, one heart, and one mind, in union, confess with a pure heart and humble mind, with a pure motive and a knowledge of our need of a tender Saviours' mercy, our sins before the throne of grace. As St. Paul urges in his epistle to the Hebrews (iv. 16), "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Note:—first mercy, and then grace.

Having laid before the people the most urgent reasons for, and having earnestly invited to (I pray and beseech you) confession before God, the whole congregation, minister and people, rich and poor, learned and unlearned, old and young, all kneeling humbly upon their knees proceed to a general confession.

But why "general?" First, because all have sinned, and secondly, because the confession is made in general terms, suitable to a large and mixed company of sinful creatures. It is not considered

by the Church, that the time of public worship is a suitable one for individuals to make special public confession of their special besetting—I may say personal sins—much less of their virtues. Such a course, we hold, savours too much of confession for the applause, or at least, for the ears of man, and too little of true penitence before God.

A rather more suitable time and place for such are to be found when we enter into our closet, and pray to our Father which seeth in secret, that our Father which seeth in secret may reward us openly (evidently.)

The General Confession.—Let us divide it: 1st The Introduction or address to God. "Almighty and most merciful Father," as the Almighty God, the God to whom vengeance belongeth, we greatly need pardon. As the most merciful Father, our Father which art in heaven, the Father who gave His only begotten Son Jesus Christ to die for us sinners, then may we feel assured of 'mercy' if with truly contrite hearts, we prodigals but still sons, return to our Father.

2ndly.—The Confession.—We have erred . . . health in us like lost sheep, but Thou O Saviour came to seek and to save that which was lost. If you will compare this general confession clause by clause with the vii. chap., verses 8-25, of St. Paul's epistle to the Romans, you cannot but be struck with its exact Scriptural nature.

3rdly.—The *Supplication* that we may receive pardon for the past, not through any merits that we do or can possess, but for the sake of our Redeemer Jesus Christ, ending with the earnest petition for grace for His sake, through whom alone we obtain pardon for our sins, to amend our lives.

Our next lecture will be upon the forms of absolution in use in the Church. *Cont. 123 p.*

A CHINESE Professorship is to be established at Oxford; and a Chinese Embassy has been appointed at the English Court.

Roses, orange blossoms, jasmine, violets, geraniums, tuberoses, and jonquil, contain types of nearly all flower odors. Jasmine and orange flowers give the scent of the sweet pea; jasmine and tuberoses, that of hyacinth; while violet and tuberoses resemble that of the lily of the valley.

MR. GEORGE SMITH, of the British Museum, has succeeded in obtaining an official permission from the Sultan of Turkey to continue his exploration at Nineveh. He has returned to London from Constantinople, and is making the necessary preparations for his trip.

ARCHBISHOP TASCHEREAU is said to have written in reply to the Anglican Bishop of Quebec, censuring as unseemly the conduct of Father O'Connor, in his entering the national school and haranguing children who were not Roman Catholics on their heresy, and stating that such a thing will not be allowed to occur again.

THE great elm on Boston Common has been blown down. It is supposed to have been growing before 1630. Some of the early executions in the old colony took place on its limbs. During the revolutionary struggles, it was a place of constant resort by the Sons of Liberty, who illuminated it with lanterns on festal occasions.

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A GRAND His Honc Tilley, at Church of was given ericton, I plied in ai the singe Fisher, M Fisher, M Mr. Rich Miss Rich son.—St.

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BOOK REVIEW.

THE INSTRUCTOR: A Monthly Magazine for the Times. February, 1876. Toronto. The present number of the *Instructor* is much enlarged, and contains a great quantity of valuable reading matter. The first article is on the Anabaptists in Port Colborne. Next comes "Is it true?" A paper on the "Church Association" follows; then Book Notices; Afterwards "The Rev. Mr. Carry on the final state of the wicked;" then Thoughts, Reflections, and a number of interesting and instructive stories with wood cut illustrations, which render the whole an exceedingly valuable magazine for general readers.

CALENDAR.

March 12th.—2nd Sunday in Lent.
Gregory, Bishop.
Gen. xxvii. 1-41; St. Mark x. 82.
" xxviii; 1 Cor. iv. 18 and v.
" xxxii; 1 Cor. iv. 18 and v.
" 13th.—Num. xxv; St. Mark xi. 1-27.
" xxvii. 12; 1 Cor. vi.
" 14th.—Deut. i. 1-19; St. Mark xi. 27-xii. 18.
" i. 19, 1 Cor. vii. 1-25.
" 15th.—" ii. 1-26; St. Mark xii. 13-35.
" ii. 26-iii. 18; 1 Cor. vii. 25.
" 16th.—" iii. 18; St. Mark xii. 35-xiii. 14.
" iv. 1-25; 1 Cor. viii.
" 17th.—" iv. 25-41; St. Mark xiii. 14.
" v. 1-22; 1 Cor. ix.
" 18th.—Edw. King of W. Saxons.
Deut. v. 22; St. Mark xiv. 1-27.
" vi; 1 Cor. x. and xi.

FREDERICTON.

A GRAND concert, under the patronage of His Honour the Lieut.-Governor and Mrs. Tilley, and under the auspices of the Church of England Temperance Society, was given in the Temperance Hall, Fredericton, Feb. 22nd, the proceeds to be applied in aid of the building fund. Among the singers were Miss L. Roberts, Miss O. Fisher, Miss Paisley, Mrs. Akerley, Mr. Fisher, Miss Black, Mrs. Beek, Mrs. Long, Mr. Richards, Mrs. Tabor, Mrs. Tibbets, Miss Richards, Mr. Copley and Mr. Wilson.—*St. John Daily News.*

MONTREAL.

CONFIRMATION AT ST. MARY'S, HOCHELAGA.—The Lord Bishop of Montreal held a Confirmation in this Church, last Sunday evening, 20th Feb. There were four female and one male candidate who received the Apostolic "laying on of hands." The Bishop addressed the candidates in a solemn impressive manner. The Rev. the Incumbent read the prayers and lessons and the Bishop preached. The Venerable Archdeacon Leash was also present.

THE JAIL OF MONTREAL.—In the afternoon of Sunday the 20th ult., the Lord Bishop of Montreal preached to the prisoners now in jail. There were about 100 present. One remark of the Bishop's struck every one present—which was—that he had been in many churches, but had nowhere seen such a general kneeling at the service as in the jail, whilst in many churches, numbers leaned forward or sat at prayers, all before him were devoutly kneeling. The Venerable Arch-

deacon Leash read the prayers, and the Chaplain, Rev. J. D. Brothwell, also incumbent of St. Mary's, Hochelaga, read the lessons. Police magistrate Brehault and a number of influential ladies and gentlemen were present either in the body of the hall or gallery. One remarkable feature of the service is that the Chaplain has received a letter from one of the prisoners deeply impressed with the earnest sermon of the good Bishop, who gave an interesting address in the Leper "cleansed by Jesus." It is thirteen years since a Bishop or any other high dignitary of the Church has been officiating in the gaol. May this be the precursor of many more visits!—J. D. B.

ONTARIO.

CHRIST CHURCH SOIREE, BELLEVILLE.—This entertainment, which took place in Ontario Hall last night, was one of the most successful of the kind ever undertaken by the members of this Church. The tables were furnished with a superabundance of excellent viands by the liberality of friends, and a crowd of guests did ample justice to them. The Committee are much indebted to the kindness of Dr. Crozier and those who took part with him in the delightful quartettes which they played. The Misses Vanallen received a hearty *encore* for their exquisite and well rendered piano-forte duet. Mr. Lucas and the church choir acquitted themselves well in their respective performances. The piano was kindly furnished by Mr. Vantassel. We must not omit to mention Mr. Newbury's amusing readings, which were highly appreciated. Mr. Overall occupied the chair. The incumbent, Rev. R. S. Forneri, in a few closing remarks, gave the managing committee well merited praise for the way in which they had performed their arduous duties, and congratulated them upon the result. The proceeds are calculated at about \$150. A children's entertainment was announced for Thursday evening next at 6 o'clock, ample provision remaining for it.—Over one hundred of the younger children who had not attended the soiree on Tuesday, together with some of the parents and friends of the school assembled in the Ontario Hall on the 24th ult., to enjoy the entertainment provided for them by the ladies of the Managing Committee. The children it need hardly be remarked, did more than ample justice to the good things spread along the tables. After these were removed, the magic lantern, kindly lent by Dr. Palmer for the occasion, was arranged and the views exhibited. This enjoyment over, Miss Mary and Miss Carrie Wallbridge played in excellent style some duets on the pianoforte. Mr. Lucas then gave a laughable reading, and Mr. A. Geen a song, and the incumbent concluded the proceedings by a few remarks enforcing the truth that the secret of a happy life was to love God and to please him. After the doxology had been sung, the company dispersed. The proceeds from the entrance fee of ten cents amounted to \$15.10—*Daily Intelligencer.*

At a missionary meeting held a few days ago in Richmond, Mr. Pettit, the Rector, said he felt called upon for the first time in his life to speak against the public press of our country. It did not deal fairly with the Church. It accused the Church of everything, and gave her credit for nothing; it published hasty and false reports about her, and was slow to contradict them when known to be false. If we were to believe all that the press says, we should conclude that the Church

of England was rapidly going to Rome. But what is the truth, as taken from "Ravenstein's Denominational Statistics?" It is that other Christian bodies have increased five times as fast as Romanism since 1801. In 1801 the population of England and Ireland was 31,500,000, of whom 4,500,000 were Roman Catholics, or 27 per cent. In 1875 the population had increased to 37,000,000. Did the Roman Catholics increase in proportion? No; they only increased 1,250,000, forming only 18 per cent, instead of 27 per cent, as in 1801. Or, in other words, while the Roman Catholics have increased at the rate of 28 per cent., others have increased at the rate of 120 per cent. The Methodists cannot claim the credit of this progress, for the last census shows that they are decreasing. Then, again, the press would persuade the people that the Church of England is on the decline in this Province—but what is the position of the Church to-day compared with twenty years ago? Then she had one Bishop; she has now seven. Then she had only about 100 clergyman; now she has about 350, of whom 48 have come from the ranks of dissenting preachers—yet on this increase from those ranks the press is silent. Then, again, twenty years ago the Church had only 3 clergymen in the county of Carleton; she has now 7. Then she had only 7 churches; she has now 21. Does all this go to show that the Church is on the decline? No, but that she is increasing more rapidly than at any period in her past history. Because she does not boast of her work, or make a noise in the world, and because the press is against her, people conclude that she is not progressing. Her growth, like growth in nature, is silent; her power, like that of vegetation, is hidden, unobserved and unnoticed by the world; her life like that of man, is within. As God breathed into man the breath of life and made him a living soul, so He breathed into the Church on the day of Pentecost the Holy Spirit, and made her a living body. By this Spirit she lives and moves; by this she grows and increases, notwithstanding the winds and the storms that are raging against her.

MISSIONARY DEPUTATION, No. 12.—This Deputation which consisted of the Rev. E. H. M. Baker (Convener), and the Rev. J. H. Nimmo, B.A., brought their labors to a close at Brockville on the night of Feb. 7th, having had large success in their tour, as the following statement of collections bears witness. In Crysler the sum of \$44 was received; in Roxboro, \$5.90; Osnabruck, (St. Peter's), \$27; Osnabruck (St. George's), \$16.80; Aultsville, \$11.03; Williamsburg, \$57.20; Morrisburg, \$57.30; Iroquois, \$30.47; Wallace's School House, \$4; Dixon's Corners, \$4.40; South Mountain, \$13.73; New Ross, \$5.70; Edwardsburg \$16.64; Prescott, \$66; Brockville (Trinity Church), \$70; Osnabruck (2nd Concession), \$6.13—making an aggregate sum of \$434.70 received from sixteen congregations. The amount returned last year by the same district was in all, only \$257.08. The annual offerings of the children for the Missionary Diocese of Algoma are embraced in the above figures, and amount this year to \$84.85 from six Sunday Schools, against \$64.50 from five in 1875. Undoubtedly if the same success as that enjoyed by Deputation No. 12 attend the labors of the other sixteen Deputations (and some of them we learn have already reported a large increase upon last year's returns) the \$10,000 required for the missionary operations of the year will be raised.

NIAGARA.

THE Lord Bishop has issued the following circulars:—

TO THE REVEREND THE CLERGY OF THE DIOCESE OF NIAGARA:—My dear brethren, I propose (D.V.) confirming in your several parishes and missions as follows.—Berlin, April, 18th, 2 p.m.; Fort Erie, April 18th, 7.30 p.m.; Chippewa, April 20th, 7.30 p.m.; Stamford, April 21st, 11 a.m.; Drummondville, April 21st, 7.30 p.m.; Queenston, April 22nd, 11 a.m.; St. Catharines, St. George's Church, April 23rd, 11 a.m.; St. Catharines, Christ Church, April 23rd, 7 p.m.; Grantham, April 24th, 11 a.m.; Virgil, April 24th, 3 p.m.; Niagara, April 25, 11 a.m.; Port Dalhousie, April 25th, 7.30 p.m.; Jordan, April 26th, 10.30 a.m.; Grimsby, April 26th, 7.30 p.m.; Merriton, April 27th, 7.30 p.m.; Port Robinson, April 28th, 7.30 p.m.; Welland, April 30th, 11 a.m.; Font Hill, April 30th, 3 p.m.; Marshville, May 1st, 11 a.m.; Port Colborne, May 1st, 7.30 p.m.; Port Maitland, May 2nd, 2.30 p.m.; Dunville, May 2nd, 7.30 p.m.; South Cayuga, May 3rd, 10.30 a.m.; Cayuga, May 4th, 10.30 a.m.; York, May 4th, 7.30 p.m.; Caledonia, May 5th, 10.30 a.m.; Hagersville, May 5th, 7.30 p.m.; Jarvis, May 6th, 10.30 a.m.; Nanticoke, May 7th, 10.30 a.m.; Cheap-side, May 7th, 3 p.m.; St. Georges, Bastow, May 8th, 10.30 a.m.; Tappleytown, May 8th, 3 p.m.; Binbrook, May 9th, 10.30 a.m.; Stony Creek, May 9th, 7 p.m.; Barton, St. Peter's, May 11th, 10.30 a.m.; Glanford, May 11th, 3 p.m.; Dundas, May 12th, 10.30 a.m.; Flamboro West, May 12th, 3 p.m.; Waterdown, May 14th, 10.30 a.m.; St. Matthew's Church, May 14th, 3 p.m.; Lowville, May 15th, 11 a.m.; Nassagaweya, May 15th, 3 p.m.; Carlisle, May 16th, 10.30 a.m.; Wellington Square, May 16th, 7 p.m.; Nelson Church, May 17th, 10.30 p.m.; Milton, May 17th, 7.30 p.m.; Hornby, May 18th, 10.30 a.m.—You will oblige me by preparing your candidates very carefully for that apostolic ordinance, which affords you an opportunity of close personal influence over them, that should be very assiduously improved by you.—I am, my dear brethren, your faithful friend and Bishop, T. B. NIAGARA. *Hamilton, Feb. 26th, 1876.*

TO THE REVEREND THE CLERGY OF THE DIOCESE OF NIAGARA:—My dear brethren, —I have to request you to call the attention of your people during the ensuing month of March, to the pressing wants of our mission fund. I did not urge you to make any collections for this fund in the month of January, (as usual in the Diocese of Toronto) as by the act of our synod the financial year of this Diocese was made to close on the 31st of December, and consequently the parochial collections, those from house to house, were made during the month. But as we are in great want of funds to enable us to meet our engagements with our twenty-seven missionaries, I must now call upon you, either to preach on the subject yourselves, or better still to induce some one of your clerical brethren to do so, urging upon your people the duty of showing their gratitude to God, by contributing of their means for the support of His missionary servants in their Diocese, and denying themselves during the coming season of Lent, in order that they may have wherewith to give to the Lord, when the offertory is made after service in Church. Unless more funds are forth coming, we shall have to abandon some of our missions, or to reduce the very small stipends now paid to our missionaries; either of which would be most disastrous to our cause. Trusting, therefore, that you will plead, or cause to be pleaded,

the cause of your Master Christ, as effectively as possible, and that your people will respond to the appeal to the utmost of their ability, I am, my dear brethren, your faithful friend and Bishop, T. B. NIAGARA. *Hamilton, Feb. 26th, 1876.*

[From Our Hamilton Correspondent.]

OPENING OF CHRIST CHURCH CATHEDRAL.—On Sexagesima, the Cathedral of our diocese was at last opened for divine service. The building is in the decorated gothic style, and although the whole of the original design has not yet been carried out, it presents a stately appearance. The Church is seventy-six feet in width and one hundred in length; and comprises a lofty nave, clerestory, and side aisles. The chancel is thirty-five feet deep by thirty wide. In the choir are placed the Bishop's throne (canopied), the Dean's chair also canopied, six stalls for the canons, seats for thirty or forty singers, and the litany and prayer desks. Within the sanctuary, which is separated from the choir by a low open worked railing stands the altar, the credence, a sedile on the north side for the celebrant, and three sedilia on the south, for assistant clergy. The altar is vested with a handsome crimson cloth heavily fringed with gold—the gift from the family of Mr. Birkett. The alms dish of beaten brass was presented by Mr. R. S. Radcliffe; the gas standards, of blue and gold, were given by Mr. Winer; and the altar books, Bible and prayer-book, were the gift of Mr. and Mrs. Wyld of Toronto. The nave will seat about 1000 worshippers. There are several memorial windows in the church. The Jameson window forms the principal feature of the west front. It is a large three-light window placed above the central entrance, and containing three life size figures of faith, hope, and charity. At the east end of the south aisle is the Ainsley window, representing Christ receiving and blessing little children; near it is the McNab window containing a figure of St. John; while in the north aisle are the Davidson and Grant windows, the former representing Zacharias and Elizabeth, the latter the good shepherd and the resurrection. The east window is the finest which I remember to have seen in Canada; it consists of seven lights surmounted by a rose and exhibiting in the centre light a figure of Christ with right hand raised in the act of blessing. The Dean of Niagara may be congratulated on the accomplishment of what for many years has been one of his dearest wishes, the completion of a church worthy of its sacred function.

The service on Sunday the 20th ult., commenced with Holy Communion at 8 a.m. The Very Rev. the Dean was the celebrant; R. G. Sutherland, B.A., curate of the cathedral, reading the epistle and assisting in the administration. There were about fifty communicants at this service. The second service began at 11 a.m., the church was crowded, fully 1,500 people being present. At this as at the 3 o'clock and 7 o'clock services, the clergy entered the cathedral in procession. The Bishop of the Diocese celebrated after matins. Bishop Coxe preached from Jeremiah xvi. 19. "The text" he said "was chosen as embodying the principle on which the Church of England returned to a pure Catholicity in the 16th century after 500 years of enforced submission to an uncatholic position, and to doctrines and usages not less contrary to the Catholic Creed and to Scriptural and primitive orthodoxy." The sermon was a most instructive one, and delivered with the Right Rev. prelate's wonted fire and eloquence. I cannot refrain from quoting

from it a passage which contains I might almost say a prophecy as well as a warning. "For one I do not believe in state churches; I see nothing to admire in mere establishments. But to speak of the Church of England as an establishment is historically false, and will prove a fatal mistake if it should lead to the practical experiment of destroying it. For indeed the Church of England is no 'establishment.' Are the roots of an old oak an establishment? What jurist will pretend to cite an Act of Parliament that invests her with this position? I say not, she has grown with the state itself; for it is far more true that the state has grown with her; has sprung out of her; owes to her all that distinguishes England from minor kingdoms, is in short 'bone of her bone and flesh of her flesh.' Talk of disestablishment in England, you talk of revolution, of overthrow, of downfall, and decay. It means to cut out the heart, and call it surgery; to pull down the foundation stone, and call it repair."

Dr. Shelton of Buffalo preached in the afternoon to a large congregation, on the value of St. Paul's life and character as an evidence of the truth of revealed religion. In the evening the church was thronged fully a quarter of an hour before service began. There must have been, says the *Evening Times*, nearly 2,000 people present. Bishop Coxe was again the preacher and took *Repentance* for his subject. The offertories of the day amounted to about \$400. This may appear a small sum, but only to those unacquainted with the resources of the parish, and with the large amounts already subscribed by the wealthier members of the congregation. On Monday the 21st, the Bishops and clergy were entertained at lunch by Mr. Laidlaw—after which the Bishop of Niagara held a reception which was largely attended by the principal residents of Hamilton and the vicinity. In the evening the Venerable Archdeacon McMurray preached in the cathedral. For the rest of the Octave the following clergy were the preachers—Tuesday, Canon Read; Wednesday, Canon Dixon; Thursday, Rural Dean Holland; Friday, Canon Worrell; Saturday, Canon Hebden; on Sunday morning, the Bishop of Toronto; afternoon, the Bishop of Niagara; evening the Very Rev. the Dean.—Q. R. T.

TORONTO.

CANADIAN AND FOREIGN MISSIONARY SOCIETY.—A meeting was held in the Synod office, Toronto, on Wednesday evening, for the purpose of completing the organization of this Society which has for its object the maintenance and extension of the mission work of the Church of England in Algoma and foreign lands. The Bishop is the patron of the Society; and Rev. S. Givins was elected President, Ven. Archdeacon of York and Mr. Peter Patterson, Vice-Presidents; Rev. Sep. Jones, Secretary; and Mr. E. M. Chadwick, Treasurer. Forty-eight members were enrolled, and annual subscriptions promised amounting to over \$300. A constitution was adopted, and also the following declaration explanatory of the objects of the Society:—

I. While the very urgent needs of the Missionary Diocese of Algoma—containing as it does large numbers of the Indians of this continent—primarily suggested the formation of this Society, it was yet considered inexpedient to designate its objects as relating to the Diocese of Algoma exclusively, and that for the following reasons:—

1st. It was considered right to affirm that it is the duty of the Canadian branch of the Church to seek, according to its

ability, without any arbitrary limitation, the general extension of the blessings of the Gospel of Christ.

2nd. It was hoped that at no distant time the wants of the Diocese of Algoma might become less pressing, while other equally important fields of labor might present a like claim on the Christian Sympathy of the members of our Church.

3rd. It appeared that even at the present moment the Society might create a more general interest, and embrace a larger number of the members of our Church, if provisions were made that through its instrumentality; aid might be given, not only to our own Missionary Diocese, but also to the operations carried on in other missionary fields.

II. The originators and first members of the Society propose through its organization simply to promote the collection of funds for missionary objects, and to attempt to administer these funds. All monies not specially appropriated by donors or subscribers will at present be placed at the disposal of the Bishop of Algoma for the purpose of his Diocese, while contributions made for other Missionary objects will be transmitted to the several societies by which these objects are carried out, or to the Bishop of any particular Diocese as the donor may desire.

III. It is held that if a time shall arrive when the Church in Canada shall find itself called upon to undertake independent foreign missions, and to send out missionaries of her own training, the work should be taken in hand by the Provincial Synod through a Board of Missions constituted by that body and responsible to it.

IV. This Society will with the most lively satisfaction resign the work which they are attempting to inaugurate into the hands of the Provincial Synod at the earliest moment at which that body may consent to assume it; trusting, meanwhile, that their voluntary organization may, by the blessing of Almighty God, prepare the way for a speedy recognition by our Canadian Church in her corporate capacity, of the duty of putting her own hand to that great work of foreign missionary labor which is so extensively and successfully prosecuted by the mother Church at home, and by the sister Church of the United States. Annual subscriptions and donations are invited, and may be sent to the Treasurer or any of the under-mentioned officers to whom also may be sent the names of any persons desiring to become members of the Society.

The constitution was then adopted as follows:—

Article I. : Name.—Society for promoting Canadian and Foreign Missions.

Article II. : Objects.—The aiding of Missionary Work in the Missionary Dioceses of Canada.

Article III. : Membership.—All members of the Church of England subscribing to the funds of the Society not less than \$1 per annum; or collecting for it not less than \$5 per annum, shall be members of the Society. Any member of the Church of England contributing to the funds of the Society \$25 in one sum, shall be a life member of the Society.

Article IV. : Officers and Administration.—Patrons.—The Canadian Bishops on signifying their consent.

Toronto Diocesan Branch.—Patron.—The Lord Bishop of Toronto. President.—Rev. S. Givins. Vice Presidents, three in number, of whom two shall be Laymen.—Ven. Archdeacon of York, Peter Patterson, Esq. Secretary.—Rev. Septimus Jones. Treasurer.—E. M. Chadwick, Esq.

Committee of Management.—To consist of the officers above mentioned, being members of the Society, and twelve other

members, six Clergymen and six Laymen. Members of the Committee of Management:—Rev. J. D. Cayley, Rev. W. F. Checkley, Rev. H. E. Maddock, and Messrs. H. Moody, W. Plummer, J. Cartwright, and S. G. Wood; the remaining members, if possible, to be selected from members of the Society residing out of Toronto, and the Committee of Management to be empowered to fill up their number from such persons.

Quorum of the Committee.—Seven Members shall constitute a Quorum.

Power to Frame Rules.—The Committee of Management shall have power to frame rules for their own guidance in carrying out the work of the Society,

Circular Issued by the Committee of Management.—The Committee of the Toronto Diocesan Branch of the "Canadian and Foreign Missionary Society," regard it as their first duty, after their organization, to make known to the Clergy and the Laity of the Diocese, the objects of the Society, and the several methods by which, as they conceive, those objects may be advanced.

The pressing wants of the Missionary Diocese of Algoma primarily suggested the formation of the Society, and to the supply of these wants the contributions which it may receive will at present be appropriated, except the donors expressly desire that they may be applied to some other Missionary purpose. It has, however, been considered right not to restrict the ultimate scope of the Society's operations to one single Missionary Diocese, but to provide an organization which may hereafter be available for other and larger purposes. It has been further considered both right and expedient to extend the present operations of the Society, by receiving contributions for Missionary purposes in general, and by making provision for the application of such contributions to any special objects which their donors may indicate. While the originators of the Society have recognized, by the name which they have given it, and by the provisions of its Constitution, their hope that it may not be confined to the Diocese of Toronto, the Committee feel that their immediate duty is to invite the Clergy and the Laity of that Diocese to co-operate with them in the work which has been inaugurated. They beg therefore to suggest that such co-operation may most effectually be given:—

- 1st. By the formation of Branch Societies and Committees in cities, towns, and large villages, for the purpose of awakening interest in Missionary work, and of collecting funds for its promotion.
- 2nd. Periodical meetings, half-yearly or quarterly, might as they think, be held with great advantage, for the purpose of offering intercessory prayer, on behalf of the heathen, and of those who are engaged in Missionary labours, and of communicating interesting Missionary intelligence.
- 3rd. They would suggest that in cities, towns, and even villages, much might be effected by a regular system of collecting small weekly or monthly subscriptions. It is well known how much is effected by such agencies at home, and the younger members of our congregations, who have little else to give, might most profitably devote some time and labour to this work.
- 4th. Missionary boxes might also be employed with very good effect, and these, as well as collecting Books, will be furnished, for the purposes of the Society, on application to the Secretary of the Committee. Provision has been made in the Constitution for the holding of an Annual Meeting of the members of the Society in the month of October. The Committee earnestly hope that very many of the Clergy and Laity of the Diocese will, before the first annual meeting, have enrolled themselves as members of

the Society, and thus have become qualified to take part in its proceedings. Any member of our Church may be admitted as a member of the Society on the payment of an annual subscription of \$1, or on collecting annually \$5 for the purpose of the Society. While it has been thought advisable not to set the minimum amount of subscription, requisite for membership, higher than the sum above stated, it is hoped that the average rate of subscription may be far in advance of this. Provision will be made for transmitting periodically to every member of the Society papers detailing the progress of Mission Work in the Diocese of Algoma. And it is hoped that, at no distant period, information may in like manner be furnished respecting missionary work in general.

The Committee submit this brief statement to the kindly consideration of their brethren of the Clergy and of the Laity, well aware that their action is at present simply tentative, and trusting that they may hereafter benefit largely by the suggestions of others, to whom they are assured that the objects, which the Secretary avows, are no less dear than to themselves.

—Toronto Diocesan Gazette.

CANADIAN AND FOREIGN MISSIONARY SOCIETY.—Subscriptions received from 1st February to 1st March, 1876:—Rev. J. D. Cayley, \$30; Peter Patterson, \$25; Henry Rowsell, F. Farncomb, each \$20; Archdeacon of York, W. Plummer, Harry Moody, each \$10; Rev. Mr. Maddock, E. M. Chadwick, each \$5; Mrs. J. R. Cartwright and Mrs. Moody, each \$2; Rev. J. Langtry, M. A. Cayley, E. C. Cayley, Arthur Cayley, Mabel Cartwright, John M. Cartwright, S. H. Cartwright, Mrs. Wilson, Mrs. Wyatt, Wm. Gamble, Miss Dapont, Mrs. Murray Mrs. Chadwick, Vaux Chadwick, E. A. Chadwick, Marion Chadwick, each \$1. E. M. CHADWICK, Treasurer.

BRADFORD.—On Sunday, Feb. 20th, the Superintendent of Trinity Church Sunday School, J. W. H. Wilson, Esq., was presented with a very handsome family Bible, and a large and elegant Prayer Book, accompanied with an address as a recognition on the part of the members of the school of his valuable and popular services.

HURON.

THIS is a week of Missionary Meetings in the city. Ven. Archdeacon Cowler, who has been thirty and five years labouring as Missionary among the Indian nations of the North-west is here, and during the week he will have addressed every one of the city Congregations. On Sunday he preached in the Chapter-House, advocating the cause of missions. A good collection was taken up. On Tuesday evening the annual missionary meeting was held in Christ Church. That evening will be remembered as the most inclement of the season. Religious meetings are seldom well attended in bad weather, so the attendance was not large. We had been under the impression that the fair sex were the more delicate, but the ladies that ventured out to the meeting in the storm were much more numerous than the attendants of the more robust sex. Mr. J. P. Smith, Rector of the parish presided, and in a few words stated the object of the meeting. Canon Innes forcibly pressed the claims of missions upon Churchmen, and on that Congregation especially, who owed their existence as a parish, and the blessings they enjoyed as such, to the missionary efforts of the late Right Reverend Bishop Cronyn, who long before the church was built

purchased the ground on which it now stands. He (the speaker) had preached here weekly in the open air, the trunk of a tree forming his pulpit, where the pulpit of the church now stands. He told how the many Dioceses in Canada had been founded by missionary labour, and recalled the memory of the good Bishop Stewart and of his labours, when 50 or 60 years ago he had the whole of Canada for his Diocese. The Church in Canada must now be self-supporting. The Church Society had helped them in their time of need; that time has passed away. He spoke of the annual meetings throughout the Diocese. The result this year has been very gratifying, the collections being twice and in some instances four times the usual amount. He trusted that the people of London would not fall behind their brethren in the country parishes.

The address of Ven. Archdeacon Cowley was replete with interest to all who desire the spread of the kingdom of God, as he spoke of the work being performed among the Indians of Prince Rupert's Land. Five and thirty years have sped their course since the speaker was sent out by the Church Missionary Society to the mission field, and since that time his labours there have been continuous, and the results of his labours very gratifying. He gave a graphic description of the sad state of the Indians, sunk in degraded barbarism, on his arrival. Shortly after arriving at his mission he went to Manitoulin Island, and there he found the older men and women almost entirely naked. The young men who had been in the employment of the Hudson Bay Company, had received their pay in kind, and had pretty good clothing. As was the clothing of these people so was their condition. The parents showed the greatest unwillingness to allow their children to attend school. This unwillingness was, after some time, overcome, and some 40 or 50 children were induced to go to school; and by the kindness of friends to the mission, principally ladies, they were clothed and educated. This kindness to the children had a good effect on the parents, and at length they began to attend the meetings. They came, not as his present audience—they came, squatted themselves down in the front of the preacher, and stopped smoking during the meeting. There was soon great improvement, and many an Indian was seen kneeling in prayer, and he believed that many as they knelt prayed in their hearts. Many were baptized after a short time, and now a prosperous church was largely attended by Indians, and there are many such settlements as that. His purpose, however, that evening was to tell them of the Great West, now rapidly filling up with population. There was a great future for Manitoba, and its religious welfare should be looked after by true Christians. Although many churches were planted there, many more were needed, and the settlers, hardly able to support their own churches, were unable to give assistance to others. Under these circumstances he who knew the field of labour had offered his services to plead the cause of the brethren in the Northwest, and he trusted his pleading would not be in vain. He hoped aid would not be required by them for many years, as the Province would soon be self-sustaining. He referred them to the Sioux Indians, refugees in British territory from the United States. They were, he said, to have a missionary to labour among them on their reservation. Articles of clothing would be needed for their children, who would have to be taught, and here was a field of labour opened for the ladies of London, who might form a Dorcas Society and send forward the clothing for the des-

titute little Sioux. The ladies of England, some years ago, gave to the missionaries at Prince Rupert such aid as he now invited the ladies of London to give to the missionaries of Manitoba. He appealed for increased support to the missionary cause, and spoke forcibly of the blessings resulting from the gift, to the giver no less than the receiver.

Rev. John Gemley in an earnest appeal on behalf of missions, showed that the Church of England was a missionary Church as they have had missions in every part of the known world. After a collection had been taken up the Ven. Archdeacon Cowley pronounced the benediction.

THE entire season of Lent is to be devoted by the Church in the city to mission services similar to those that have been a means of blessing to so many in old England. As there is no clergymen here, known especially as a mission preacher, or Evangelist, the clergy of the city will carry on the mission work each in his own parish, and the mission will be in each church successively a week in each. The first week beginning with Ash Wednesday was in St. Paul's, the second will be in the Memorial Church, the third in the Chapter-House, the fourth in Christ Church, the fifth in St. James's. These services are not to interfere at all with the usual Lenten services on Wednesdays and Fridays in all the Churches.

ALGOMA.

THE following letter appears in the *Toronto Globe*: SIR,—With a view to dispel the erroneous views which I believe exist outside, regarding the need for Church missionary help in the outskirts of the Muskoka settlements, I am induced to send this to your widely circulated paper, trusting it will meet the eye of some who have the will and the means to help the Bishop in his arduous mission work here. We have no Church of England minister stationed nearer than some eighteen miles from my location (and double that distance from others) who preaches alternately in a circuit of ten or twelve miles; and when it was known that the Bishop of Algoma would hold a service at the residence of Mrs. Tupper, Sr., (who gladly offered her house for the purpose, and kindly provided an ample lunch for his lordship and congregation), some thirty people assembled, twelve of whom received communion, and three children were brought and christened, and this on a week-day, which can be ill spared by a Muskoka settler. It is impossible for us to do much towards supporting a minister for some years, and if some assistance is not given, a great many are denied the privilege of hearing God's Word preached, from one year's end to another, by our own ministers. Hoping this may be the means of giving well-wishers of our Church some idea of the situation, and gain means to enable the Bishop to appoint more ministers where they are greatly needed, I beg to remain, yours very truly, JOSH. MALKIN.
Stated, Feb. 18, 1876.

ENGLAND.

THE ALLEGED INTRIGUE WITH ROME.—Archbishop Manning has sent the following letter to the editor of the *Times*:—"Sir,—In the *Times* of yesterday and of to-day, I have seen two telegrams, purporting to come from Rome, in which my name occurs. As I think that both you and many others may desire to know how far their contents are true, I may say that they are both, from first to last, wholly devoid of truth. No scheme whatever on the subject of Ritualism has ever been

conceived by me; I need not add, none has ever been, to my knowledge, proposed or opposed or defended in Rome.—I remain, sir, your faithful servant, HENRY EDWARD, CARDINAL ARCHBISHOP. Feb. 5th, 1876."

JENKINS VS. COOK.—On the 16th of February, the Judicial Committee of the Privy Council decided the case of Jenkins against Cook, in favor of Jenkins. The Committee condemned the Rev. Mr. Cook to pay all the costs, and admonished him not to refuse to administer the sacrament to the appellant Jenkins.

IRELAND.

(FROM the *Guardian*.)—Feb. 5, 1876.—The Bishop of Cashel has recovered from his recent illness, and has resumed his lectures in the cathedral of Waterford, on the Articles of the Church.—A FUNERAL REFORM Association has been formed for the united dioceses of Dublin, Kildare, and Glandelagh, under the patronage of the Archbishop—the object in view is the checking of "vain display and needless expense" at funerals.—THE *Irish Ecclesiastical Gazette*—in which more careful editing and an improved tone are evident—resumes, in its last monthly number, and after a long interval, the question of the Athanasian Creed; and it particularly notes the cautious and moderate words of the Bishop of Ossory, who, as the Rev. R. Gregg, of Cork, was in favor of the revision. The Bishop, now "feeling the responsibility of his new position, recommends caution, delay, reconsideration, and even retraction in that course which he, in an inferior station, encouraged."

THERE is a profound suspicion that the national system of education in Ireland is from time to time subjected to changes designed to impair and contract its influence. Hence on Tuesday a deputation appointed by the General Assembly of the Presbyterian body waited on the Lord-Lieutenant to complain that the Commissioners of National Education, having already increased the maximum fee of pupils in model schools from 5s. to 10s. per quarter, have now further increased it to £1. His Grace promised that the matter should have the attention of the Government.

THE Solar Eclipse, March 25th, will be annular in British Columbia.

THE population of Ireland is 5,412,397, showing a falling off of 3,000,000 in less than twenty-five years.

THE Great Thesaurus of the Sanscrit Language published at Calcutta by Professor Taranatha Tarkavachaspati, has now reached as far as the letter K. It fills 1,678 pages 4to, and will far exceed in bulk, the dictionary published by Messrs. Boetlingk and Roth.

THE most terrible poison known is Osmium. Twenty pounds of this metal would be enough to poison all the inhabitants of the globe. One-thousandth part of a grain of osmic acid, set free in a hundred cubic yards of air, would possess so deadly an influence, that all the persons breathing the air would be nearly killed.

MENEELY & KIMBERLY of this city, who are now making a bell of thirteen thousand pounds for the tower of old Independence Hall, Philadelphia, are about to send one of five thousand pounds to the Church of the Most Holy Redeemer, New York city, also a peal of bells to Yale College, New Haven. Last week they shipped a bell to a church in Turkey.—*Troy Morning Whig*.

A LITTLE WHILE.

A little while with tides of dark and light
The moon shall fall;
Warm autumn's gold be changed to shrouding white
And winter's chill.
A little while shall tender human flowers
In beauty blow;
And ceaselessly through shade and sunny hours
Death's harvest grow.
A little while shall tranquil planets speed
Round central flame;
New empires spring and pass, new names succeed
And lapse from fame.
A little while shall cold star-tapers burn
Through time's brief night;
Then shall my soul's beloved One return
With dayspring bright.
How oft in golden dreams I see Him stand,
I list his voice,
As winning largess from his lifted hand
The poor rejoice;
But waking bears that vision dear away,
My better part,
And leaves me to this pale and empty day,
This longing heart.
I cannot see Thee, but I love Thee. Oh,
Thine eyes that read
The deepest secrets of the spirit know
'Tis love indeed!
A little while; but, ah! how long it seems!
My Jesus, come,
Surpass the rapture of my sweetest dreams,
And take me home!

THE MISSIONARY EXPRESS.

"Your wagon squeaks awfully; why don't you put some oil on it?" said Lovell Banks to Earnest Russel, as the two played together on the walk.

"I don't want to," said Ernie.

"But there's no use having it squeak."

"Yes there is," persisted Ernie; "if my mamma hears it squeak, then she knows where I am." With this explanation, he was turning away, but Lovell's next remark arrested him.

"I made some money with my wagon yesterday. Uncle David had a whole armful of big books to take down to the office, and he let me carry them in my wagon, and he paid me ten cents for it. Yes he did, and I bought this with it"—exhibiting a ball attached to an elastic string, which he drew from his pocket. Ernie looked thoughtfully at Lovell for a moment, answering not a word, then turned and ran through the gate to his own home, dragging the wagon, which squeaked louder, and rattled too, in the boy's haste. Pushing open the door, he eagerly called "Mamma! mamma! Now I can do it!"

"Do what, my son?"

"Children's work, you know!" and becoming breathless by this time, the child made a pause, in which the mother was able to call her thoughts from the sewing that had claimed them, to the matter which seemed so to interest Ernie. Yes, she knew! Mothers have a way of following the thoughts of their little folks, though ever so many links may have been dropped between parts of the childish talk. So, without questioning Ernie, she resumed a conversation held on a previous evening, just before his bedtime. She had read to him about this little magazine which we were preparing, and he had been quickly pleased with the notion of one "all o' purpose for children, like me," as he said, and had proposed at once that she should give him the money and let him take a copy. But mamma had pondered not a little on this point already, and suggested that to do so would be for her to "work for children," not him. Ernie had no money just then, never remembered having any which was not the gift of some one, and when his mamma had said, "Earn some, my boy!" he had felt all thrown back from his sudden enthusiasm.

Yet the matter had taken firm hold on his childish attention; for, though but eight years old, he could "keep on thinking" when he choose. The remark of his little playmate had seemed to supply the very thought for which he waited, and he eagerly rushed in to consult his best friend.

It was soon arranged that he might go and seek errands to do for the grocer, on the next street, and the boy smiled at the man's look of surprise, as he asked for "some work for his wagon." However, Mr. Weed (the grocer) gave Ernie some parcels to carry to the other end of the street; and, as the errand was promptly done, gave him five cents.

Ernie had expected more, but concluded to say nothing about it, only confiding the disappointment to the ever sympathizing ear of his mother, who explained that it was not gifts, but wages he was seeking now. Then she sent him to the carpenter's shop to get some blocks for kindling, and take them up to the Widow Noyes, way up on top of Burt's hill, engaging to pay him five cents for this second errand.

On the way he met Lovell Banks, and of course told him the plan; and straightway there were two express wagons doing missionary errands.

We cannot stay to tell how Ernie had more success, did many errands, gaining the fifty cents in less than three days; nor how he upset once, and broke a jug, spilling molasses all into his nice clean wagon, and cried, and thought he would have to pay for the jug and more too, and how it would take all his money, but that his good sister Addie undertook to "fix it all right" with the grocer; nor how Lovell Banks went to the baker's and got leave to carry all the bread to the customers. There are ups and downs in all undertakings.

But while this was going on, there had been sweet little talks with mamma and Addie between; and both boys had learned well to understand that it was not only to obtain the magazine for themselves they were working, but to help poor little heathen children who had never heard of Jesus, to know and love Him, that children like themselves might "work for children," might live as the Saviour lived, in striving to do good.

Ernie's wagon was called the "Missionary Express," Lovell's the "Missionary Help," and when Ernie's mamma, at their request, counted their gains for them, she found that these two little boys, one eight, the other nine years old, had earned more than three dollars in less than two weeks by their little plan.

Are there not some other "Missionary Express Wagons" by which "Children can work for children?"

A SLACK HUSBAND PUNISHED.

"Mr. Moneton," said my grandmother, "I have no wood to burn to-day. What shall I do?"

"Oh, send Louisa to pick up some," said the good man, making a stride towards the door.

"But she has picked up all she could find."

"Then let her break up some old stuff."

"But she has broken up everything already."

"Oh! well then, do the next best thing—I must be off," said the farmer, and off he was, whistling as he went, and no doubt wondering in his heart what the next best thing would turn out to be.

Noon came, and with it came my grandfather and four hungry labourers. My grandmother stood in the kitchen, spinning on her great wheel and singing a

pleasant ditty; Louisa was scouring in the back room, and the cat sat purring on the hearth before a black and fireless chimney, while the table sat in the middle of the room, spread for dinner with empty dishes.

"Well, wife, here we are," said my grandfather cheerily.

"So I see," replied she placidly; "have you had a good morning in the corn-field?"

"Why, yes, so. Where is the dinner?"

"In the pot on the door step. Won't you see if it is done?"

And on the door step, to be sure, sat the great iron pot, nicely covered, but not looking particularly steamy. My grandfather raised the cover and there lay all the ingredients of a nice boiled dinner—everything prepared in the best manner, and the pot filled with the clearest of water, and all the vegetables as raw as they had ever been. My grandfather stared, and my grandmother joined another roll to the yarn upon the spindle, and began another verse to her song.

"Why, woman, what does this mean?" began my grandfather indignantly. "This dinner isn't cooked at all!"

"Dear me, is it not? Why, it has set in the sun these four hours."

"Set in the sun?"

"Yes, you told me to try the next best thing to have a fire, and I thought setting my dinner in the sun was about that."

My grandfather stood doubtful for a moment, but finally his sense of humor overcame his sense of injury, and he laughed aloud. Then picking up his hat, he said:

"Come, boys, we may as well start for the woods. We shall have no dinner until we have earned it, I perceive."

"Won't you have some bread and cheese before you go?" asked my grandmother, generous in her victory, as women almost always are. And so she won the day.

The cellar-stairs in the old farmhouse had become broken and so unsafe that my grandmother besieged her husband, early and late, to repair them, lest some accident should happen. He always promised to do so, and always forgot to fulfill his promises. At last one day my grandmother fell in going down, and spilled the milk she was carrying.

"Are you hurt?" asked my grandfather, smoking his pipe beside the fire.

"No matter whether I am or not!" returned the angry housewife, reappearing with her empty pan. "That is the last time I carry milk down those stairs until they are mended."

"Please yourself, and find the next best way to get it down," said her husband, a little vexed at her tone.

"I will," said my grandmother, and she was as good as her word. The next evening my grandfather went down to the cellar to draw some cider.

"What in thunder!" exclaimed he—nothing worse, I assure you, for he was not a profane man—"what in thunder is the matter down here? Why, woman, your milk is all over the cellar bottom!"

"It is?" replied my grandmother, tranquilly. "Well I think that is likely enough, falling so far."

"Falling so far? What do you mean?"

"Why, you know I said I shouldn't carry milk over those broken stairs again, and you told me to try the next best way of getting it down, and so I took up a board in the kitchen floor, threw down the pans and then strained the milk down into them."

The cellar stairs were mended next day.

STILL AND DEEP.

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

CHAPTER XXXV.

When Bertrand Lisle, having removed all traces of his long dusty journey, walked down through the great room towards his uncle, with his handsome head erect, and his eyes bright with excitement, he looked in truth a worthy representative of the old de L'Isles, whose portraits gazed down upon him from the walls, many of them bearing that strange resemblance to his own pleasant face which is often to be traced in members of an ancient family, even with an interval of centuries between them. His appearance was in striking contrast to that of the actual possessor, who still sat in his great chair with a black velvet robe folded loosely round his wasted shrivelled form, and a rich crimson silk coverlet flung over his helpless limbs; he watched the young man admiringly as the servant drew forward an old-fashioned green velvet chair with a carved wooden back, in which he seated himself close to his uncle's side.

The old Comte stretched out one of his thin white hands, and laid it on Bertrand's, not less delicate and shapely, though tanned with exposure to the sun, and said, tenderly, "You are very like your father, Bertrand; no wonder that I forgot the lapse of years, and took you for him."

"Ah!" continued he, "life must have been greatly embittered for Louis before he could thus seek to bring you up as an alien from our country, and doubtless I had my heavy share in poisoning it; but Providence has overruled us both—him in his nobleness and me in my unworthiness—and at the end of it all you stand in your rightful place, beneath the roof-tree of your ancestral home. You did well, Bertrand de L'Isle, to leave the stranger country that you might fight for France; and France opens her heart to you, and bids you rest on her soil for ever."

"I scarce understand you," said Bertrand, looking anxiously at the old man, who spoke with feverish excitement.

"No," he said, "how should you till you know my history. But I will accomplish now the bitter task, and tell it you from first to last." He joined his hands for a moment as if in prayer, and then went on. "Your father was my nephew, the son of my eldest brother, but we were so nearly the same age that we were brought up together as children in this old home, where I, in my orphanhood, was sheltered by your grandfather, who was in possession of the estates. Louis, his only son, was of course, by the law of primogeniture, which was always observed in our family, the direct heir of the property and all its territorial rights and titles. He was generous to me after he became the head of our house, but we were never friends, we were too unlike; he was like one of the old cavaliers of the times of chivalry—loyal to his God and to his king, pure-minded and disinterested, holding principle more precious than gold, and truth dearer than life. As for me, I cared neither for religion nor for the throne, nor for my country; I desired only wealth and worldly honours and luxurious ease, and I was bitterly jealous of Louis because he held the position of lord of this castle and estate, which I coveted for myself. I rejoiced to see his enthusiastic devotion to the cause of the Bourbons, because I knew that their tenure of the throne was precarious, and I allied myself to those who were secretly labouring to undermine it,

on purpose that if they fell I might stand well with the government inimical to them, and wrest the estates from Louis should he follow them in their fallen fortunes. I well knew that in doing so I should be false to the principles of our father as well as a treacherous usurper of that to which I had no real claim, but cared nothing even for honour and justice so that I could gain my own ends. I had married by that time a woman of low birth, for whom I never pretended to have the slightest affection, but whose wealth had become necessary to me on account of my debts, and she was full of vulgar ambition to be made lady of the castle, and urged me on in all my unworthy plans. They succeeded but too well: Charles X. was driven from France, and Louis clung to him in his misfortunes. I seized on the estates at once, and succeeded in getting my possession of them, unjust as it was, recognised by the new dynasty, to whom I gave in my adhesion, till the Revolution of 1848 made me veer round to call myself first a Republican, and to court the imperial favour. During all these years I did my best to lose sight of Louis. I knew well that even if he chose to remain in exile, my plain duty would have been to ask him to let me care for the estates as his representative, and to have honestly transmitted to him every farthing of the revenue, but so far from that, I succeeded in getting a sentence of exile and deprivation passed upon him, through false representations which I made concerning him, to the reigning powers, and I established myself here as in my right. I forbade the mention of his name by any of our dependents, and after that one intimation of his marriage, and subsequently of your birth, which he sent through the family notary, I never heard of him from that day to this. But Bertrand, God is just, and not for one single hour did I find happiness in my usurped position. Nothing prospered with me. My wife was a woman of violent temper, coarse in language and in mind; she made enemies of all around her. Our neighbours, equal to the de L'Isles in birth, and long the friends of the family, refused to associate with her, and her violence and insolence to our tenants and household were such that I dared not leave her alone in the chateau. We lived, therefore, a lonely life when we were here, shut up together, without a spark of affection between us to render our position tolerable, and when we went to Paris she tortured me by her plebeian manners and reckless extravagance. We had children, but they died one after another. The greatest desire I had in the world was that a son of mine should become lord of de L'Isle and head of our house, and again and again the hope was awakened only to perish. I had four sons, who passed from their cradles to their coffins. My wife and I were left alone face to face in our misery. Age crept on apace. Rather more than five years ago she died. It was too late then for me to marry again.

"It was about six months after my wife's death, when I had come down here to entertain some of my political friends who had agreed to meet at my house. They had spent a week with me, and had departed, leaving me alone; it was a beautiful summer evening, and I could not bear the solitude of these old halls; I went out, and roamed beyond the grounds, into a wood which lies at no very great distance from our domain. I did not feel well, but the fresh air seemed to revive me, and I had gone far into the recesses of the forest when suddenly a weakness seemed to take possession of me, a dimness passed over my eyes, then all became blank, and I remained unconscious I know not how

long; when I came to myself I was lying on the ground at the foot of the tree; darkness had fallen on the earth, save that one portion of the horizon was illuminated every now and then by sheet lightning, the thunder was growling in the distance, but in the wood itself all was absolute calm. I lay there for a few minutes, trying to understand what had happened to me, and I concluded I had fainted, but when I tried to raise myself to move my limbs I understood the fatal truth, I had had a paralytic stroke, and I had lost all power of movement excepting in my hands; I tried to cry out, but my dumb lips refused to make any sound: I have since regained my speech, though not the use of my limbs, but for the time even the power to ask help was taken from me, my head fell back upon the earth, and I said to myself in despair, 'I shall die here unaided and alone. No one knew where I was, no one ever ventured into the forest after dark, where the peasants believed that the spirit of a man who was murdered years ago within its shade still walked by night; there was not a chance that any one would seek me till the morning, for my servants believed I had retired to rest. In my faintness and helplessness I felt as if I could not possibly survive through the night, stretched on the damp earth, without succour; death then, death speedy and terrible was surely before me, and as I closed my eyes in helpless despair I seemed to hear a solemn voice within me saying, 'and after death the judgment!'"

"The dreadful night wore on, while my awakened conscience held me in its grasp like an accusing spectre. But still I lived; and with the dawning light a wood-cutter, passing near, through the mercy of my God, perceived me, and I was rescued. My servants were summoned. They carried me home. For days and months I lay dumb and helpless. Gradually the power of speech returned; but my limbs remain like those of a dead man."

"I believe that this much life was given me only that I might make restitution of all my unlawful gains. I sought Louis by every means in my power, but nowhere could I hear of him. I had a deep conviction that if only I were permitted to restore these estates to the rightful heir, I might take it as a token that the pardon and mercy of God would be extended even unto me, repentant, when in actual fact I am summoned before the judgment-seat. And now Bertrand de L'Isle," continued the old man, turning to him with a smile of ineffable contentment, "has not the good God been gracious to me indeed? He has tried the truth of my repentance by five years of anguish and almost hopeless waiting, and then he has brought you to me—you, the son and representative of Louis de L'Isle, legitimate heir, the true and rightful lord of all this fair estate. Already have I sent for the family notary, and to-morrow, in the presence of competent witnesses, I make over to you this chateau, and all that belongs to the inheritance of your father. As for me, the good cure of the village will give me a lodging with him for the brief remnant of my days."

"No, dear uncle, not so," said Bertrand, earnestly; "I will never consent to you leaving this place. After all that you have told me, I dare not gainsay your will that it should belong to my father's son hereafter, if I should survive the war, which is very doubtful; but while you live it is yours, and I will never deprive you of it."

"So Louis would have spoken," said his uncle, smiling. "But, Bertrand, we need scarce discuss the matter; it is but a question of a few months—the doctors have

told me I cannot live longer. If you are good enough to let me linger out my days, in a corner of your house, I will accept your kindness with gratitude; but all shall be made over to you before the day is many hours old to-morrow, and if you leave me here you leave me as your guest."

Armand de L'Isle carried his point; and when Bertrand rode away from the chateau the next day, his title to the estate was safe in the notary's hands.

CHAPTER XXXVI.

Mary Trevelyan and her associates reached Paris (not without great difficulty, from the distracted state of the country) in the first week of September, 1870; and the events of that month so fatal to France, are matters of history with which our readers are well acquainted. The news of the terrible disaster of Sedan and the fall of the Empire, took place the day after their arrival, and within ten days from that time Paris was encircled as with an iron ring by the irresistible force of the Prussian army, and the siege had commenced. Ingress and egress became alike impossible, and Mary knew that she, and all those who, like herself, were devoted to the relief of the sick and wounded, were finally shut in, and must needs go through all the hardship and horrors of the siege, however protracted it might be. She was well content with this fiat, so far as she herself was concerned; she had come there to help the suffering, and was prepared herself to suffer in doing so, and a very few weeks passed in the capital (fitly called in those days the "bleeding heart of France") sufficed to show her that there was more than work enough for hundreds like herself, could they have been found, to devote themselves to the never-ending task. Ambulances were at first established in connection with the hospitals, for the greater convenience of surgeons and nurses, who had thus everything that was required at hand, and into these, day after day, were poured the wounded soldiers from the ramparts, or those who had succumbed to fever from exposure and hardship, along with numbers of men women and children who were stricken down in the streets by the shot and shell of the ceaseless bombardment. Very soon, too, the want of provisions began to tell on the poor, and never in this world will it be known how fearful an amount of misery was endured within the wall of Paris during those awful winter months; soon the hospitals, even with their supernumerary ambulance, no longer sufficed to hold all the sufferers, and different places were utilized for the purpose, until at last the very churches were put in requisition, and turned into receptacles for the sick and wounded.

In the first commencement of the long trying siege Mary Trevelyan was appointed chief nurse to the ambulance attached to the Hospital of Notre Dame de Pitie, where wooden sheds and tents erected in the courtyard were filled with sufferers, after all the wards had been crowded to overflowing; but in agreeing to remain there, chiefly, she had stipulated that she was to be replaced by some other person, if at any time it happened that she found her services suddenly required elsewhere; for the one thought that lay ever at her heart, and filled her with anxiety night and day, was the conviction she had that Bertrand Lisle was somewhere, even now, within the beleaguered city, wounded, it might be, or dying, and in sore need of the succour which she longed beyond all words to give him; she had calculated, from what he had said as to his movement in the letter to Laura, of which Charlie Davenant had

spoken to her, that he must have arrived in Paris with his despatches a day or two before she herself had reached the city, and she knew that if this had been the case, it must be impossible for him to leave Paris again—a French officer was the last person who would be allowed to pass the ranks of the Prussian army: where, then, was he? and how could she know whether, disabled as he already was, he might not be in some great suffering or danger? This was the question that seemed to wear her very heart out, as night and day she laboured among the sick and dying; but she spoke no word of her dreadful anxiety to Mrs. Parry, when she snatched a moment to go and see her. Poor nurse Parry had enough on her hands already, without having to share Mary's cruel suspense.

Madame Brunot, the wife of the colporteur, was in the greatest distress; nothing had been heard of her husband, and it was certain that if he were alive at all he could not return to his family till the siege was over. She was herself in a very delicate state of health, entirely confined to bed, and she had no money with which to pay the exorbitant price to which provisions were already rising. Her seven children and herself depended entirely on the charity of others, and though Mary and Mrs. Parry gave all they had, it was far from sufficient for their wants.

Their condition would have been almost desperate had it not been for John Pemberton; he had been appointed by the Relief Society to the onerous task of distributing food from the English stores to the famishing population in a large district of the city, and the work taxed his energies to the utmost, from the scenes of distress in every possible shape to which it introduced him, and which he never failed to strive most earnestly to relieve without confining himself at all to his special department. The Brunots lived in the *quartier* which had been assigned to him, but he would in any case have known of their distress from Mary Trevelyan, whom he often went to see, and he soon became interested in the family. Valerie, the eldest little girl, who was about ten years old, was one of those charming unselfish children to whom sorrow and trial had given wisdom beyond her years. Now that Madame Brunot was incapacitated she acted as the little mother of the younger children, and scarcely knew what it was to be without a baby in her arms continually; she it was who consulted with John Pemberton as to the wants of the family whilst nurse Parry was attending to the sick woman, and, as he spoke French only with great difficulty, he used to take her with him as his little interpreter, that Mrs. Parry was often left in charge of the household while Valerie went with him to help in succouring families as badly off as themselves. Hand in hand they would walk through the streets of unhappy Paris, or stand in the long line of purchasers waiting at the shops of the butchers and bakers till their turn came to be supplied; and the child showed wonderful calmness and courage with the ceaseless thunder of the bombardment sounding over her innocent head, and the lurid smoke of the cannon glaring before her eye. She soon came to feel for John Pemberton that intense affection which an intelligent and warm-hearted child is so quick to cherish for the friend of mature years of whose kindness and wisdom she has had experience. She well knew that he was the benefactor of those who were dear to her, and she looked upon him as the embodiment of all that was good and noble; she would open her guileless heart to him as she trotted along by his side, and

John Pemberton soon found that the services he had rendered to her family were more than repaid by the benefit he derived from his intercourse with her, and the insight he gained into her transparent nature and simplicity of mind; for she restored to him that faith in his fellow-creatures which had been so cruelly destroyed by Lurline's artful intrigues. Valerie taught him that the world is not all evil, that God has many a holy shrine in pure unworldly hearts that seem through all their lives to retain the freshness and brightness with which they first came from His creative hand. The patience, too, with which the child, in quiet submission to the will of the Heavenly Father in whom she trusted so implicitly, endured a life of joyless privation without a murmur, made the man of riper years feel ashamed of the gloom he had allowed to overspread his whole existence, because the one love on which he had set all his hopes had failed him in such bitter fashion, and she taught him, above all, a lesson of disinterestedness in her thoughtful and observant care for others and complete forgetfulness of self.

One evening Mary was seated in the midst of Madame Brunot's children, whom she was feeding with some rice, and she smiled gently on them, as they stood round her with open mouths, like so many hungry sparrows; but when the welcome repast was over, and they had all been carried off to bed under the guardianship of Valerie, Pemberton saw how instantaneously the transient brightness faded from her face, while a long shuddering sigh seemed to shake her whole frame. She went to the window, and stood there, look-out with a sad wistful gaze so full of yearning anxiety and pain, that he no longer doubted she had indeed some heavy secret trial that was blanching her wan face, and wasting her delicate frame with far more insidious power than all her labours on behalf of the suffering.

He was always in the habit of escorting her back through the dangerous streets to the hospital, when he happened to meet her at the Brunots'; and she was soon ready to go, for she never stayed away from her duties longer than the time necessary to do anything she could for the Brunots, and to comfort Mrs. Parry with the assurance that she was quite safe and well. So the two found themselves walking, by the quietest way they could, in the direction of the hospital. It was a bright moonlight night, clear and cold, and Pemberton could study his companion's face as they went along as well as if it had been high noon.

"Valerie Brunot is a very wise little woman," he said presently.

"She is indeed a singularly thoughtful, intelligent child," answered Mary.

"She has made a discovery which I was too blind or too stupid to make," said Pemberton, "and has told me she is certain you have some great grief or anxiety which you are bearing unaided and in silence. If this is true, Miss Trevelyan, I should be so thankful if you would let me try to help you."

"It is true," she said, in her soft pathetic voice.

"Then do I entreat of you, tell me what it is—if at least it is at all possible for me to be of use to you with regard to it."

She held down her head, and did not speak.

They were crossing one of the bridges over the Seine, and Pemberton resolutely stopped, and looked at her while he repeated, "Miss Trevelyan, can I help you? You must tell me. These are not days for conventionalities."

"I think you could," she answered;

"but I fear that it might lead you into danger."

"As to that, I cannot be in greater danger than I am every day and every hour. My duties oblige me to be under fire half my time, near the ramparts. You may be perfectly certain nothing can make any difference to me in that respect. I shall not move from this spot till you tell me what I can do for you."

Then she raised her face into the full moonlight, and Pemberton saw that over it was passing a wave of emotion which made her lips tremble and her eyes shine with tears.

"Oh, how kind you are," she said; "it will indeed ease my heart to tell you. Think—think what it must be to me to spend every hour, night and day, attending to the sick and wounded who are strangers to me, and all the while to know that he, who is my first and dearest friend on earth, is most likely lying somewhere within those walls ill, dying perhaps, with none to tend or care for him."

She could not go on, but, bending her face on her hands sobbed unrestrainedly. John Pemberton looked at her with infinite compassion.

"You mean Bertrand Lisle?" he said very gently.

"Yes," she answered, in a broken voice. "I know that he came into Paris at the same that we did. He cannot have escaped from it, as you know; and in no possible way have I been able to hear anything of him. But I have an instinctive conviction that he is ill somewhere, and in need of help. I have visited every ambulance to which I could gain access, and looked in the faces of hundreds of wounded men; but never, never have I seen him."

"Then, Miss Trevelyan, from this moment leave the search to me; and I promise you that I will never rest till I have found him. I can go where you cannot, and I do not doubt I shall succeed."

She put both her hands into his. She looked up into his face, with eyes radiant with gratitude.

"I cannot thank you," she said, "for I know no words which could express what I feel; but our Father in heaven will bless you, Mr. Pemberton, with a great blessing for your mercy and goodness to me."

He pressed her hand in silence, and they walked on to the hospital.

"I ought not to wonder at man's folly," thought Pemberton, as he turned away from seeing Mary within the gate, "after my own insane weakness at Chiverley; but certainly there never was madness like that of Bertrand Lisle, when he flung aside such a heart as Mary Trevelyan's for the sake of the siren Lorelei!"

(To be continued.)

To walk with him obediently! Yes—without choosing.

BELIEVER, forget it not—your are the soldier of the Overcomer.

How many a worldly person hath Satan reasoned into the bottomless pit.

FAITH has nothing to do with reasonings, but is the most reasonable of all things.

UNTIL a man knows himself justly lost, he can never know himself graciously saved.

THERE is the existence of all grace in the child of God—but deficiency in every grace.

FAITH knows that there are no impossibilities with God, and will trust Him when it cannot trace Him.

A CHILD of God should be a visible beatitude, for joy and happiness, and a living doxology, for gratitude and adoration.

FOR USE DURING HOLY WEEK

Voices in Unison.

I.—The Question.

Musical notation for 'I.—The Question' in G major, 4/4 time, featuring treble and bass staves with unison voices.

IN His own raiment clad—
With His Blood dyed;
Women walk sorrowing
By His side
Oh, whither wandering,
Bear they that tree?
Heavy that Cross to Him—
Weary the weight—
One who will help Him waits
At the gate
He who first carries it—
Who is He?
See! they are travelling
On the same road—
Simon is sharing with
Him the load.

II.—The Answer.

Musical notation for 'II.—The Answer' in G major, 4/4 time, featuring treble and bass staves with unison voices.

FOLLOW to Calvary—
Tread where he trod—
He who for ever was
SON OF GOD.
Is there no beauty to
You who pass by
You who would love Him, stand,
Gaze at his face;
Tarry awhile on your
Earthly race.
As the swift moments fly
Through the Blest Week
Read the great story the
Cross will teach.
In that lone Figure which
Marks the sky?

III.—The Story of the Cross.

Musical notation for 'III.—The Story of the Cross' in G major, 4/4 time, featuring treble and bass staves with unison voices.

ON the Cross lifted
Thy Face I scan—
Bearing that Cross for me,
Son of Man.
Thorns form thy diadem,
Rough wood Thy throne—
For us Thy Blood is shed—
Us alone.
No pillow under Thee
To rest Thy Head—
Only the splintered Cross
Is Thy bed.
Nails pierce Thy hands and Feet,
Thy Side the Spear;
No voice is nigh, to say
Help is near.
Shadows of midnight fall,
Though it is day—
Thy friends and kinsfolk stand
Far away.
Loud is Thy bitter cry:
Sunk on Thy breast
Hangeth Thy bleeding Head
Without rest.
What, O my SAVIOUR!
Here didst Thou see,
Which made Thee suffer and
Die for me?
Loud scoffs the dying thief,
Who mocks at Thee—
Can it, my Saviour, be
All for me?
Gazing afar from Thee,
Silent and lone,
Stand those few weepers Thou
Callst Thine own.
I see Thy Title, Lord,
Inscribed above—
"Jesus of Nazareth,"
King of Love!

IV.—The Appeal from the Cross.

Musical notation for 'IV.—The Appeal from the Cross' in G major, 4/4 time, featuring treble and bass staves with unison voices.

CHILD of My grief and pain—
Watched by My love
I came to call thee to
Realms above.
I saw thee wandering
Far off from Me:
In love I seek for thee—
Do not flee.
For thee My Blood I shed—
For thee alone:
I came to purchase thee—
For Mine own.
Weep not for My grief,
Child of My love—
Strive to be with Me in
Heaven above.

V.—Our Cry to Jesus.

Musical notation for 'V.—Our Cry to Jesus' in G major, 4/4 time, featuring treble and bass staves with unison voices.

Oh, I will follow Thee,
Star of my soul,
Through the deep shades of life
To the goal.
Grant through each day of life
To Stand by Thee:
Yes, let Thy Cross be borne
Each day by me—
Mind not low heavy, if
But with Thee.
With Thee, when morning breaks,
Ever to be.
Lord, if Thou only wilt
Make me Thine own,
Give no companion, save
Thee alone.

* Part IV. should be sung by a Tenor or Bass voice.

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