

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, JANUARY 6, 1875.

HEAVY rains are again reported from Texas occasioning the usual accompaniment of floods and damages. The parts which appear to have been most visited are the southern and the western. The rivers and bayous are higher than they have been for years. The railroads are in some of them in so unsafe a state on account of the condition of the tressles that trains have not been allowed to leave their stations. Much damage has been done to the roads and bridges. Loss of life has not yet been reported. The year appears to preserve its character for storm and flood up to its season.

IN COUNT ARNIM'S recent pamphlet, following remarkable words occur:—"If Europe is in perpetual unbusiness, the cause is to be found in the Helmsstrasse, where are Bismark's house and the Foreign Office. Monsieur de Bismark has changed lodgings, but the Emperor will not brook dictation from Berlin more than from Paris." The demand for the pamphlet on the Continent of Europe has been enormous. It proposes to prove as calumnious, the charge brought against Count Arnim having purposely thrown difficulties in the way of the convention regarding the evacuation of French territory. It also gives an account of an interview between the Count and the Emperor of Berlin, at which the Count is represented as having deplored Prince Bismark's selfish tendency, which had already cost His Majesty many a faithful servant, of whom several are named.

THE Pacific Railway, it would seem at present, is to be entirely shelved. A minute council proposes that the agreement which would build the railway shall be cancelled, as well as the compromise since made; also that seven hundred and fifty thousand dollars shall be paid down in cash to the Province of British Columbia, instead of commencing the Esquimault and Nanaimo Railway, and spending millions annually on constructions within the limits of that Province. It is urged that all the British Columbians wanted was to have money spent in their colony. No doubt they would have no objection to some arrangement, which would lead to so satisfactory a result. But that was not all that the Province of Canada wanted; nor is it all that they still want in that direction; and

there can be no question that the railway if constructed would be a vast blessing to the Dominion of Canada. It would do more to open up our part of the continent than any step that has been taken for that purpose since the conquest of Quebec, and would give the whole Dominion a power and an agency almost beyond our present conception. No doubt the railway must be a work of time, but the project is not therefore to be given up.

A BENEFACTOR of the human race has departed this life, the Abbe Paramello, at St. Cere, in his eighty-fifth year. He was most remarkable for having studied the springs of rivers evidently fed from underground streams, and also the natural irrigation of several well watered departments. He had been much struck with the sufferings of both man and beast from want of water, which could only be procured at great cost and by dint of much labor. Plenty of rain fell in the department where he lived, but it all disappeared under the chalky soil. After nine years of study and two years rambling, he thought he understood something of the subject. He laid his theory before the General Council of the Lot, who rewarded him six hundred francs to make experiments. He immediately pointed out five spots where operations should be commenced, one of which furnished water enough for the whole department. He was regarded as a sorcerer, and succeeded 305 times out of 308; and when in 1854 owing to age and infirmity he gave up a labor of love for which he had left the church, thirty-seven departments were demanding his services. He spent the latter years of his life in writing his experience and has left behind him a work entitled "The Art of Discovering Springs." The story of men like these should not be allowed to pass away unheeded.

A STARTLING disclosure has been made respecting the death of Shelley, which took place on the 8th of July, 1822. A dying sailor is said to have been confessed by a priest, who was at the time requested to give publicity to the statement. The confession has through the medium of a friend reached the ears of Miss Trelawney. She has written the account from Rome to her father, who is well known as having been an intimate friend of Shelley's. The sailor stated that he was one of the crew that

ran down the boat containing Shelley and Williams, and that it was done under the impression that the rich "Milord" Byron was on board with plenty of money. They did not intend to sink the boat, but to board her and murder Byron. He says she sank as soon as struck. Captain Trelawney credits the account. He says it so exactly corresponds with the event, that it solves that which has been a mystery for half a century. Captain Roberts who after several days dragging succeeded in recovering the *Don Juan* (Shelley's boat) said that every thing was in her, showing that she had not been capsized. The gunwale was stove in, the hull half full of blue clay, many of the timbers on the starboard quarter broken, so that the opinion expressed by many at the time was that "a native boat had tried to board her piratically," and that "she had been run down by some of the feluccas in the squall."

TWENTY-TWO THOUSAND women of Ontario have presented a petition to the legislature asking for an act to be passed limiting the number of licensed taverns, and entirely discarding saloon and grocery licenses. The petitioners attribute a large portion of our pauperism as well as of our immorality to this source; and they claim to have a personal interest, many of them, in the solution of the question. Considerable amelioration might result from the limitations proposed. The more drinking saloons there are, and the more other trades use such an instrument as intoxicating liquor for the purpose of enticing customers, so much the stronger is the temptation to indulge in the habit of drinking too freely. A poor woman in Glasgow knowing her husband's infirmity, used to go and meet him after he had received his wages on Saturday afternoon. She said she could get him past seven places of drink but not past fifteen. This gentle treatment will not however cure the evil. Without going to any extremes, without by any means contending that taking wine or ale, or even sometimes spirits, in moderation is a sin, we may nevertheless subscribe to the Archdeacon of Bombay's principle on the subject. He admits the benefit that these beverages may oftentimes produce, but believes that every one will also admit the evil occasioned by their use to be infinitely greater than the good; and he therefore contends that this one fact, denied by none, ought to decide the question as to a total prohibition of the manufacture and sale of all alcoholic beverages.

PURSUANT to a late announcement, this, the first number of the DOMINION CHURCHMAN in the new year, appears in new form. We are confident this change will meet the approbation of our readers. The old newspaper form which was in long use, has been generally abandoned by religious weekly periodicals, in favor of smaller pages. In making the change, it may therefore be said of us that we "follow the fashion." But there can be no harm in following the fashion when it goes in the right direction, and when the new is a manifest improvement on the old. The most rigid Conservative cannot reasonably object to beneficial reforms. Such a principle, if observed, would be a bar to all progress. Now the DOMINION CHURCHMAN is determined to make progress. We are well aware that we have not yet attained perfection as a journal, but we shall strive to reach that degree of merit as speedily as possible. The best, the most useful, the most permanent institutions in the world were not made to order; nor did they spring up in a day. They are of slow growth, they require watchful and laborious care, they are certain to be misunderstood and perhaps mistrusted for a time; but if they have merits, their merits will eventually obtain recognition and command success. We are content to proceed at a steady and moderate pace. It never formed any part of our desire to take the world by storm. The meteor flash is very brilliant, but very brief.

The opening of a new year is a season of many hopes; let us hope the career of the DOMINION CHURCHMAN will be long and successful. Its mission is to aid our bishops, our clergy, and our laity, in building up and extending the Church in every part of this vast dominion. We believe in the principles and the destiny of that Church. We believe in her primitive and Apostolic origin. We believe she embodies and teaches "the faith once delivered to the saints." To labour for the preservation and extension of that faith is a high calling, and worthy of the best energies of the best men. We believe there never was a time in the history of Christianity when the demand for the work of sound Church agencies was louder or more imperative than the present time. If the Church is to hold her own against the many opposing influences of the day, she must be in fact, as well as in name, a Church Militant. She must wear the

armour and wield the sword. On the one hand, her purity, as well as her liberty, is threatened by the ceaseless activity of that ambitious system, more or less corrupt, the head and centre of which is in Rome. On the other hand she is compelled to meet the assaults of a still more dangerous enemy. Infidelity, in many popular forms and guises, is striking at the very foundations of the Christian faith. In addition to these opposing forces, there is the spirit of a sectarianism, which in some cases means well, but which involves a principle much to be deplored. It retards the work of the Church, at least in proportion to the extent to which it impairs her historic unity, and disregards her visible organization.

ALGOMA.

The wants of the Church among us, and the fact that her movements have not kept pace with the increase of population, have had a tendency to confine our efforts almost entirely within the limits of our respective Dioceses. Those however who can claim to have imbibed any considerable measure of that largeness of soul both inspired and demanded by Christianity, have felt that we could not expect the Christian religion to flourish in this way, even at home. Whatever else we may call it, certainly it is not Christianity, which does not seek to expand itself: it is not the religion of Jesus Christ which does not find employment for one hand in carrying on strictly missionary operations, while the other is engaged in building up the Church at home. We may construct churches and endow them, may establish a ministry in the true Apostolic succession in our own borders, but ours will be only a spurious system after all, a mockery of a Christian Church, if we neutralize all our exertions and mar the beauty of our fair fabric by ignoring one of the first and most decidedly fundamental principles of such a church, by refusing to make special provision for foreign missionary work. The History of the Church every where and in all ages has proved this; and deeply impressed with so important a truth, very many among us have sought to incorporate the principle in the every day work of the church. Efforts have been made, feeble enough it is true, to do something towards sending a missionary to our Indian Empire; Africa and China of course have not been thought of. When behold! there suddenly starts forth in our midst a strictly missionary Diocese,

that of Algoma—a field for foreign missionary operations, and a field which forms a part of our Dominion—a field full of interest, inhabited by a race of men differing more from ourselves in religion, blood and in language than the inhabitants of Hindostan or Ceylon. Here those who are fond of entering may find ample scope for the gratification of their tastes; and those who have noble ambition to plant the standard of the cross where Christ has not yet named, may here find the harvest plenteous, while the labourers are few. As we have recently pointed out, the philologist also will meet abundant materials of interest. Our language has no literature now, could not exhibit so high a state of cultivation without having once possessed a literature; and its flexibility and other capabilities are such that it is prepared to receive all the lessons and culture of the old world.

It is scarcely necessary, we have imagined, to refer to the history of this very important missionary Diocese and the claims it has on us. We have several times brought them before our readers; but from the indications we have met with, we fear we shall have to dwell on the subject again and again, before its urgency is felt in any adequate measure. We have all entered voluntarily and solemnly into certain engagements respecting it. Those engagements we had almost said, ridiculously for a Dominion that has already to boast of its wealth, that is in a flourishing state, that extends across a large continent, and whose inhabitants claim to have within themselves, the elements of a great nation. But ever the engagements may be, must be attended to, that is, the Canadian Church desires to secure the blessing of her Great Head, and flourish at all in her own local conditions. A Bishop has been appointed and consecrated to carry on the Church's work in that interesting of the Lord's vineyard; but instead of superintending his Diocese, he is expected to ramble over Canada, and for the small pittances that have been promised for his new sphere. He has been compelled to visit England for the same purpose. That visit was not successful. We are given to understand he was there informed that the responsibility for providing for the new Diocese was entirely resting on Canada, and that besides it was

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trifling an amount that the people in England did not feel called upon to come forward in the matter. We have some other facts to bring before the readers of the DOMINION CHURCHMAN, and must therefore recur to the subject again next week, and every week indeed until we shall be able, if we can possibly do so, to make some impression upon the members of the Church as to their duty as well as their privilege in this matter. In the meantime, and in wishing our subscribers and friends a happy New Year, we commend to them the attention and prayerful consideration of the claims of the missionary Diocese of Algoma, as a good beginning of the year that has now dawned upon us.

THE COLLISION IN THE SOLENT.

Another coroner's inquest has been held on the death of one of the unfortunate sufferers from the collision of the *Alberta* and the *Mistletoe*, in the Solent near the Isle of Wight. The result is that the jury could not agree and were therefore discharged. Baron Bramwell's remarks to the coroner's jury which inquired into the cause of death, have been severely censured. He stated that with regard to speed, Her Majesty's subjects must feel very proud to learn that she could sail through the water faster than other people; and also that great pain would be given to the Queen if an unfavourable verdict were given by the jury against Captain Welch, who navigated the Queen's Yacht, the *Alberta*, at the time of the collision. He warned the jury too against indulging in the prevailing tendency to give verdicts "against persons who hold high places;" and he begged them not to allow any feeling of the kind to influence their verdict. It is remarked however by the British public, that why they should be proud that their Queen travels at the rate of seventeen miles an hour across a crowded arm of the sea to the danger of herself and others, they are at a loss to conceive. And again, they want to know whether a jury should be instructed to remember that in bringing in a verdict against a certain officer for wanton carelessness in sacrificing human life, they will be giving pain to the Queen! It appears in a British mind a strange interference, not with the liberty only, but with the life of the subject. *Lloyd's Weekly* remarks that "some not too inquisitive people reading the proceedings before Baron Bramwell will wonder how it is that the name of Prince

Leiningen has disappeared altogether from the case! It has been an ugly case throughout. If it has distressed the Queen, it has also distressed many of her subjects; indeed, it has left an abiding ill-feeling in Southampton and thereabouts. Edified by Mr Baron Bramwell's instructions, the jury spent another hour in consultation; and then it was made known that there was no hope of their agreeing in a verdict. They are dismissed; but it is very evident that the case cannot end here."

TRADE WITH THE WEST INDIES.

Fortunately for Canada, the United States Government broke off the Reciprocity Treaty in time to save this country from a great amount of commercial depression, to be paralleled only by that which has for the last two or three years existed across the border. Had that treaty continued in force, our business relations would have been so thoroughly interwoven with theirs, that little short of national bankruptcy would have taken place before this. On the termination of that treaty, and the failure of all attempts to renew it, our countrymen looked about to find suitable markets elsewhere; and many commercial men came to the conclusion that the West Indies would offer the most profitable markets for the surplus productions of the Dominion. With regard to the United States, they are pursuing their own policy, according to what they consider will best conserve their own interests, although we think that they occasionally overreach themselves. Our belief is that Canada ought to be looking forward to that which will doubtless sooner or later be realized, a grand confederation of Great Britain and her colonies. Under the regime of such a confederation the fundamental commercial principle ought to be simply and plainly this:—"Absolute free trade among all the branches of the confederation, and Reciprocal trade with all the rest of the world." Several of our exchanges have for some time past endeavoured to draw public attention to the importance from a Canadian point of view of the trade that might be carried on with the West Indies. Not only fish, but cheese, crackers, flour, hams, luziber, oats, and even potatoes and hay would, it appears, realize considerable profits by exportation to Demerara and other parts of what are called the West Indies. It is said too that "the West India trade, both with Europe and America is done by vessels of less average capacity than

those that are now passing through the Welland Canal. Our friends in St. John, Yarmouth, and Halifax have at command plenty of the right kind of vessels for the West India trade." We desire especially to direct our readers' attention to this matter, as we believe that other interests besides those of a merely commercial character will be influenced by the course taken therein.

BOOK REVIEWS.

THE PAROCHIAL MISSION as a Distinct Kind of Work in the Church. By the Rev. Harry Leigh Yewens. New York.

The writer of this valuable little pamphlet is now, as we recently announced, the Incumbent of Mount Forest, and we sincerely hope he will make arrangements so that his pamphlet may be readily obtainable in this country. We have recently called attention to the subject, and have a strong conviction that it should be more generally ventilated and the practice be more frequently resorted to. Mr. Yewens, after a short introductory statement, enters upon his subject by describing the course of a Parochial Mission, which he divides into three parts: the Initiation, the Preparation, and the Public Work. A comparison is then instituted between this work and the much vaunted Revival, which is more popular with many, on account of its greater emotional character. The writer shows that while the Parochial Mission has for its object, and will most probably by God's blessing secure an increase of spiritual life, with a renewed application and efficiency of all the Church's means of grace, on the other hand, the Revival system realizes but little more than religious excitement, which may be based on no sound principles whatever, and which is in almost all instances, as short lived as the occasions which have called it forth. He shows that "the true relation of the principles of human nature places the judgment of the conscience at the head of the forces of motion, while it gives to feeling a co-operative but subordinate influence. But when a person is excited, this order is reversed. The feelings take the reins, and the judgment is wont to be clouded in the dust of the rapid movement that follows." The Revival system differs also from the Mission in this very important respect, that the former ends where it begins, whereas the latter aims at something further and higher, as well as something deeper. He shows also that the mission is not spasmodic though it is special. So that "what a parish gains by its mission, it may expect to hold without any artificial stimulus or strain, but rather by the regular activity of springs of life before unused, and the energy of grace before neglected, both helping to produce, in orderly progress, a quicker glow and healthier growth of spiritual life in the body."

SPECIAL SERMON about Matters of Recent Controversy, preached in Christ Church, Belleville, on Eph. iv. 31-32. By the Rev. R. S. Forneri, B.A., Incumbent. Belleville 1875.

This sermon appears to have been preached in reference to complaints made about some "furniture" in St. John's Church. The name of the church gave some umbrage; a little cross also was objected to, apparently because it was not so large as that on the Presbyterian Kirk. The cross however was removed, a desire being manifested by the incumbent to satisfy everybody. But alas! vain is such

a hope; as we should have imagined a much shorter experience than Mr. Forneri's would have sufficed to testify. Some other matters arose, as might be expected, when once the thing has been started. Things were found fault with, which are to be seen in most of the churches known by the name of "Evangelical." The Vestry of Christ Church however decided that they had "entire confidence in their pastor, both in the soundness of his doctrine and his faithfulness to his charge, that they heartily appreciate his labours for the welfare of his congregation and of the Church in the parish, and trust he may long be spared to exercise his ministry among them." The sermon is exceedingly simple in style, and is an appeal to Christian feeling in those who fancy they have anything to complain of.

CALENDAR.

- Jan. 9th.—1st Sunday after the Epiphany.
Isa. li; St. Matt. v. 38.
" lii, 13 and liii; Acts v. 17.
" liv; Acts v. 17.
" 10th.—Gen. xiii; St. Matt. vi to v. 19.
" xiv; Acts vi.
" 11th.—" xv; St. Matt. vi. 19 to vii. 7.
" xvi; Acts vii. to v. 35.
" 12th.—" xvii to v. 23; St. Matt. vii. 7.
" xviii to v. 17; Acts vii. 35 to viii. 5.
" 18th.—Hilary, Bishop and Con.
Gen. xviii. 17; St. Matt. viii. to v. 18.
" xix. 12-30; Acts viii. 5-26.
" 14th.—" xx; St. Matt. viii. 18.
" xxi to v. 22; Acts viii. 26.
" 15th.—" xxi. 38 to xxii. 20; St. Matt. ix. to v. 18.
" xxiii; Acts ix. to v. 23.

"A SOWER WENT OUT TO SOW,"
St. Matthew xiii. 9.

BY A LAYMAN.

INFINITE HOLINESS.—When we contemplate the numberless worlds that constitute the universe of God, the myriads of creatures dependent upon Him for security from wrong, how sacredly inviolable must the laws be regarded upon which the fabric of His universal government is based. As the Supreme Ruler it behoves Him in the common interests of all to maintain these laws against any—the least violation. Again, the government of an Infinitely Holy God will be protected by his omnipotence from the least encroachments of sin. Tampering with an enemy is evidence of weakness. A human father may overlook the errors of his son, but it is impossible for God to lend Himself to any compromise with sin—to admit into His kingdom any soul having the least leaning to the least sin, or rather which does not hate sin with utter abhorrence. This is a solemn thought, but any other would be irreconcilable with this attribute.

INFINITE JUSTICE.—Laws however salutary and judicious for the preservation of life and property might be rendered abortive through their unjust administration by an unprincipled judge. Selfish, prejudiced, covetous motives may warp his judgment, and the poor may be oppressed by the strong. Omnipotence is above such influences. All things belong to Him. All are subject to Him. He needs not resort to human means to aggrandize Himself, or to gain the good opinion or the affections of any.

Will not the Judge of all the earth do

that which is equal and just? Will He not punish injustice on the part of His creatures in their dealings with each other?

If a man be guilty in our neighborhood of a wrong, of a theft, of arson, of murder, and be brought before a judge, and if it be whispered abroad that justice has been tampered with, what a cloud of indignation would ascend from the inhabitants to the throne—the centre of law, for redress—demanding a more impartial administration of its requirements in the interests of life and property. How can the Judge of all wink at any violation of His laws which are founded on Infinite Wisdom, and for the good of all?

INFINITE TRUTH.—All our social and commercial connections are maintained and cemented by confidence and truth. The moment a man is suspected of untruthfulness, that moment he becomes ostracised by his fellows. We select those in whom we have the most implicit confidence, to whom we entrust the secrets of our hearts, our all, in some cases our lives. When dying we appoint them as administrators of our estates for the benefit of those we leave behind, near and dear to us. What shall we say of Him in whom not only all our present interests but all our future destinies are centered? trusting to the fulfilment of whose promises we are now struggling through the difficulties and perplexities of a troubled life, from whom when life is ebbing, and we stand on the brink of eternity, we can, as the boundless ages overwhelm our thoughts, take courage, and in the fullest confidence exclaim, "O Lord, in thee have I trusted." A mortal may lie to extricate himself from difficulties. The Omnipotent need not lie! His promises are encouraging, but how awful His threatenings, let man beware!

INFINITE LOVE.—This, of all the attributes of the Almighty is perhaps to man the most attractive. We cannot but admire a great man who employs his energies of mind and body in ameliorating the condition of any class of degraded or oppressed humanity. We cordially join in the praises of Wilberforce, but when we are ourselves the objects of benevolence, we feel drawn towards our benefactor not only with admiration, but by the closer bond of gratitude; and the greater social difference there is between ourselves and our benefactor the more sensibly we feel our obligations. The kindnesses of a brother, a sister, a father, a mother, are more deeply appreciated. Gilded over with an identity of nature they find a more ready access to our hearts, and arouse our sensibilities. What expression can convey an idea of the relationship of a creature to his Creator? Who can explain the passages:—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life;" Can a woman forget her sucking child that she should not have compassion on the son of her womb; "Yea, they may forget, yet will I not forget thee?" While the other attributes of the divine nature rather appal the human heart, this finds a ready access to our confidence and affections.

Now these attributes of the Divine nature, being infinite in degree, elude the grasp of the human mind in reducing them to a standard for our imitation compatible with the weaknesses of our nature. Each is a great deep far beyond the reach of our limited powers. But God in His merciful consideration of our condition has adapted them to humanity by their embodiment in Christ. He assumed our nature, not only to become a propitiatory sacrifice for sin, and to earn for us a title to heaven by a perfect obedience, but that he might become a standard example for our imita-

tion. While occasions demanded the manifestations of His divine nature we can trace Him during His short history on earth, engaging in all the endearments of domestic and social life from childhood, under the guardianship of His earthly parents to His manhood, when he relieved the distressed—when he accepted the hospitality of many—when chiefly he was the constant guest of Lazarus and Martha, and Mary, whom he loved—when his affectionate regards for His disciples became the foundation of their after zeal in His cause even to their death—when on the cross he committed his mother to the care of his beloved disciples with all the solemnities of a dying charge.

Such is a brief outline of some of the attributes of God which to the thoughtful inquirer are a great deep; beyond the limited powers of his deepest researches. The study and contemplation afford ample and natural nourishment for maturing the soul for companionship with God in Heaven, but like the farinaceous substance of the bean, which dissolving, is gradually administered to the embryo germ, so a knowledge of God can only be reached by the mind gradually. Farther and increasing developments are promised to the anxious inquirer. Even the student of astronomy, as in any other science must first learn the rudimentary principles, but as he pursues his investigations, his calculations, and his measurements, the glories of the celestial bodies become gradually unfolded to his mind in the grandeur of their magnitude, their distances, and their movements. Likewise the Tyro Christian will only be able at first to entertain elementary notions of the attributes or character of God. Continuous unremitting study will be rewarded with deeper knowledge, and the sincere inquirer may be assured of ultimate success.

A clear and definite knowledge of the first steps in the Christian life is of great value to many, who, under various impulses, may be seeking a Saviour. It is well to review the subject. What is the proper preparation of the soil before sowing the seed? It must be cleaned from weeds by ploughing, and harrowing, and exposure to the sun. So the evil affections of the soul must be loosened by disappointments, trouble, and afflictions, and withered under the influence of the love of God in Christ. When the seed is committed to her bosom, the innate powers of the earth are stimulated into activity by the vital warmth of the sun's rays. So when the soul receives the word of God its innate powers are also stimulated into activity by direct rays from God Himself. Without the sun the powers of the earth would remain torpid. Without God kept continuously before the mind the powers of the soul would also remain torpid.

The plate of the photographer is cleansed and immersed in a solution to render it more sensitive to the rays of light which impinge upon its surface, through the medium of which an image of the object before it is formed. However well prepared the plate may be, no image could be formed unless the object is placed before it, and the more advantageously and directly the object is placed before it, the more perfect will the image or picture be. Similarly God must be placed before the mind before the image of God can be implanted in the soul. The mind must turn to God, study the character of God, deeply reflecting on each of His attributes, and chiefly in their convergence in the Cross of Christ; and as certain as an image of a man is produced on the plate of the photographer, as surely will the image of God be implanted on the soul. The one is a result of the law of nature, the other is

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an express promise of Scripture. The one is visible to the naked eye, the other is manifested in godliness and charity.

It may be asked what impelling influences can turn the mind to God, and how are they to be reached. There may be supernatural conversions—cases where like St. Paul a man may be arrested in the midst of his rebellion; but ordinarily the spirit works with mysterious unobtrusiveness. As before remarked seed would remain unproductive unless stimulated by warmth and moisture, communicated through the agency of the sun; so likewise the seed of the word of God would remain unproductive without the agency of the Spirit. The earth must however come under the influence of the sun, so must the human soul come under the influence of the Spirit. There is a reciprocal action. The Holy Spirit stimulates, but the mind is expected to come under His teachings and directions, and to make use of its powers of reason and reflection, judging between good and evil, weighing well the results of each as affecting not only itself but the world before it. When a conviction of the consequences of sin seizes on the mind under the influences of the Spirit, there is a hankering after the good from which we have fallen, and a man is ready to exclaim, "I will arise and go to my Father." Repentance and faith follow the rudimentary principles of the Christian life.

It is our bounden duty to set apart some fixed times morning and evening for reflection and the study of God, otherwise, as before remarked, no image of God can be implanted on the soul; we may wait in vain for some miraculous interposition to constrain our attention to God. We have our reason to guide us, and the promise of help to ensure success. A disinclination to turn to God will be our only impediment, our only barrier, and which in the end will form just ground for our condemnation. When the mind lays hold of God and sees Him in all his perfections, when it perceives His omnipotence, His omnipresence, His omniscience, His infinite holiness and love, and all His attributes in their convergence on the Cross of Christ; and when a man feels himself to be individually an object of His love, he will abhor himself in dust and ashes, and every earthly object in comparison will become dwarfed and withered. The love of Christ will then form the pleasing subject of all his contemplation. The suggestions offered are by no means exhaustive: they may be elaborated by a reflecting mind to much profit and advantage.

ALL the city bridges but one in St. Petersburg are broken down by the ice.

The losses from the floods in the south of France amount to 100,008,714 francs; which divided among 127,817 persons averages 800 francs each.

A furious hurricane is reported as having taken place on the Philippine Islands, Nov. 30th. The storm was terribly severe in the provinces of Albay and Camarines, which form the south-east part of the Island of Luzon. Two hundred and fifty lives were lost, and 3,800 dwellings destroyed. Many cattle perished, and the crops in all directions were ruined. As if to be in harmony with the coming storm, a few days before this, the failure of the merchants, Messrs Russell and Sturgis, of Manilla, was announced. Their entire liabilities will be enormous, when the local ones alone amount to about \$2,500,000. Manilla was the scene of intense excitement for seven days after the announcement was received. It is expected, however that arrangements will be made in a short time whereby the firm may be enabled to resume its business generally.

NOVA SCOTIA.

KING'S COLLEGE.—A circular has been issued for a proposed new chapel connected with King's College, the present one being far too small, and another room being therefore temporarily used for the purpose. It appears that in 1863 it was contemplated that another chapel would be built as soon as possible. The new chapel is needed to carry out the regulations of the College, the object of which is to train students for the work of the ministry. The chapel will cost about \$4000. The building committee is as follows: The R. Rev. the Lord Bishop of Nova Scotia, Halifax, N.S.; the Rev. Canon Scovil, St. John, N.B.; the Rev. G. W. Hodgson, Charlottetown, P.E.I.; the Rev. H. J. Brigstocke, St. John, N.B.; the President of King's College; the Vice-President of King's College; H. J. Hind, Esq., Windsor, N.S.

TRINITY CHURCH, HALIFAX.—The work of decorating the church in honor of our Saviour's birth has been very energetically carried on by a few of the ladies of the choir and congregation, for which they deserve great credit. The designs are very good and have a pleasing effect. As you enter the church, between the windows of the nave, surmounting large Greek and Maltese crosses, is the sentence, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The sentence is worded with green letters on a scarlet scroll, the ends of which are turned over to show the white back. On the left over the entrance to the side chapel are these words, "Thou shalt call his name Jesus, for he shall save His people from their sins," so arranged on scrolls as to enclose a massive Latin cross. On each side of the wall of the chancel are the words, "Unto us a child is born—unto us a son is given." Within the chancel surmounting the window which is a representation of Jesus speaking with the Sisters of Bethany—the sentence "The Word was made flesh and dwelt among us," and below the same, over the communion table "Do this in remembrance of Me," brings the greatest event of our Saviour's sojourn on earth, to the remembrance of his true followers.—*Acadian Recorder.*

At the regular monthly meeting of the Diocesan Church Society, a special grant of sixty dollars was made to the Rev. W. H. Groser. A report was submitted by the sub-committee appointed to consider the proposal to unite the D.C.S. with the synod. The report was read and reserved for consideration at the next meeting. As the subject is of much importance a full attendance is requested.—*Halifax Church Chronicle.*

A very sad and painful occurrence took place in St. Paul's Church, Charlottetown, P.E.I., on Sunday, the 12th ult. The Rector having been unwell, Mr. Crundall read the prayers, and Mr. Charles Desbrisay was to read a sermon. He gave out his text:—"Who may abide the day of His coming, or who shall stand when He appeareth?" and went on with the sermon for a short time, when he suddenly paused, sank back, and expired. He was the youngest son of the late Theophilus Desbrisay, first rector of Charlottetown, and was 76 years of age. He has died as he lived, without an enemy, himself a friend to all, a staunch Churchman, and one who seemed almost a part of the place.

ONTARIO.

The Lord Bishop assisted by the Ven. Archdeacon Parnell, held a confirmation at Christ Church, Indian Reserve, on the 12th inst., when 84 persons were confirmed.

OTTAWA.—A special meeting of the vestry of St. Alban's Church was held in the basement for the purpose of taking into consideration the best means of increasing the revenue of the church, and other business. The minutes of the adjourned meeting of the congregation, held on the 6th of October, were then read. At that meeting it was decided to open a subscription list for the purpose of increasing the revenue of the church. Mr. Sinclair, one of the Churchwardens, now stated that the subscription list had been tried and found to be a failure, there being only 20 or 30 subscribers. The wardens had held two meetings last week, at which they fully discussed the situation, and had finally agreed to revert back to what is known as the envelope system. He now read a draft of a circular which the churchwardens proposed to have printed and distributed among the members of the congregation. The circular set forth that the churchwardens require \$2,000 per annum for current expenses, which they proposed to raise in some systematic manner. Their plan was to divide the congregation into four different classes, each class being expected to contribute a certain amount every Sunday. Two boxes, containing the envelopes, would be placed on each side of the church door, and after filling in the name and the amount, the envelopes would be placed on the offertory. The envelopes were placed as stated, for the convenience of the members of the congregation, who when the system was previously in force, neglected to call upon the sexton for a supply. By the proposed plan they could take the envelopes home and fill in the name and amount there. It was proposed to do away with the "number" system altogether. The churchwardens would keep a book containing the names of the subscribers and the amount subscribed, which would be printed and distributed at Easter each year. Attached to the circular were copies of the notices which it was proposed to send to delinquent subscribers, and blank forms to contributors.—Mr. Sinclair moved a resolution rescinding the subscription list, and authorizing the churchwardens to revert back to the envelope system for the purpose of raising money for church purposes, and giving them power to take such steps as might be necessary to carry it into effect. Mr. Meredith seconded the resolution, which was carried unanimously.—The Rev. Canon Jones made a few remarks respecting the land question. He thought some thanks were due to those who had been instrumental in settling the question. It was therefore moved by Mr. Courtney, seconded by Major Wicksteed, and resolved, "That the vestry of St. Alban's hail with much satisfaction the settlement of the long dispute between the congregations in regard to the Church property on Sussex Street; and while expressing no opinion as to the equity of the proposed distribution of funds to be derived therefrom, believes that in the best interests of the Church of England in this city it was highly expedient that some such arrangement should be effected: Carried. Also, moved by Mr. Plummer, seconded by Mr. Cowper Cox, and resolved, that the Vestry desires to place on record its thanks to Lt.-Col. Bernard and John Langton, who with the churchwardens, F. Toller, acted in behalf of St. Alban's in conference with the representatives of the other city congregations, and succeeded in having the claims of St. Alban's recognized.—Carried.—*Free Press.*

The services at Ottawa on Christmas Day were not characterized by any especial features. The interior of the buildings were neatly decorated with evergreens, and

the usual anthems appropriate to the occasion were sung. At the Church of St. John the Evangelist, His Lordship the Bishop of Ontario preached at morning service. The Rev. John May officiated in Christ Church, and the Rev. Canon Jones at St. Alban's. The services in each were well attended, and the discourses delivered were well suited to the occasion.—*Ottawa Times.*

The Christmas services in the Kingston churches were generally well attended; and the number of communicants considerable, notwithstanding the inclemency of the weather. The decorations were also very neat, and in some cases far more elaborate and extensive than they have been for some years; notably so in St. Paul's Church.—In St. George's cathedral the decorations are very handsome and have a very fine effect; they consist of wreaths of evergreens round the pillars, the Bishop's throne and the front of the gallery, the latter terminating in the chancel in the shape of a crown. The windows are filled with stars, triangles, and crosses; along the front of the gallery is the inscription, "Unto us a child is born, unto us a son is given." In the east window there is a large white cross over which an ivy plant hangs carelessly, and underneath are the words "I am the Bread of life." The font is prettily trimmed with evergreens and mountain ash berries.—In St. James' Church the decorations are quiet, chaste, and in exceedingly good taste, wreaths are twined round the gas lamps, and along the windows, between which are triangles and stars; on either side of the chancel are the words "Alleluia," and "Hosanna."—In St. Paul's church the decorations are decidedly the finest, and are much admired, wreaths of evergreens are placed round the pillars, and over the windows, between which are stars and triangles, the centre one on each side being blue and red; the font and pulpit are neatly dressed with evergreens and berries of the mountain ash, the panels of the pulpit being blue and red. Underneath the windows are the words "Very God. Very Man," "God and man is one Christ," in evergreens. Over the high arch is the inscription in illuminated text "The Lord is in His Holy Temple;" over the chancel arch "Holy, Holy, Holy, Lord God Almighty," and under the east window is the word "Alleluia," all in illuminated letters. Along the front of the gallery on a white ground are the words "God manifest in the flesh," the first three letters being red, and the rest evergreens; on either side of the chancel window is a frame of lattice work—diamond shaped—covered with evergreens over which hang two blue shields; the effect is very beautiful and the best for many years in the church.

Besides the usual offertories for the Clergy on Christmas Day, the Rev. W. B. Carey of St. Paul's Church, and the Rev. H. Wilson, curate of St. George's, were recipients of presents from their respective Bible Classes. At a Christmas party on the following Wednesday, at Mr. Creegan's, one of the churchwardens at All Saints', after the Christmas Tree was unloaded of its fruit, Miss F. M. Stacey was presented by the incumbent, on behalf of the donors with a handsome copy of "Keble's Christian Year," and a neat set of jewelry; as a token of their appreciation of her gratuitous and valuable services as organist.

On Christmas Eve, the congregation of St. Mark's Church Barriefield, presented Miss Alice Boswell with a handsome set of seal furs in acknowledgment of her valuable services.

The Christmas gifts of the Rev. G. N.

Higginson, of St. Bartholomew's, New Edinburgh, were a Persian lambskin overcoat value \$125, Christmas offering \$65.99, and ten cords of wood brought in by the people of the country. This for a small congregation was certainly very generous.

TORONTO.

THE address of the Rev. F. Burges, formerly of Perrytown, will be in future, Bethany, Manvers.

CHRISTMAS AT ST. PAUL'S, LINDSAY.—The usual decorations in this church at the present season have sustained their former character for taste and beauty. The chancel is heavily draped with festoons of evergreens, around the mullions of the triplet window surmounted by the star and sacred monograms and appropriate mottoes, while on the walls, banners of white and gold, and blue and silver, add to the beauty of the decorations. The windows and gallery are ornamented with young forest trees, and a scroll of lettering runs round the church on the upper wall, but we have not space to particularize further. The following were the musical services on the occasion: Dec. 25th, Christmas Day—Venite, Woodward's Chant; Te Deum, Helmore in C; Jubilate, Jones, Chant; Anthem, Glory to God in the Highest, Silcher; Hymns, 9 and 16; Kyrie, Sanctus and Gloria in Excelsis, Gregorian chants. Evening—Gloria Patri, Heathfield's Chant; Magnificat and Nunc Dimittis, Chants; Hymns, 10, 15, and 188. Dec. 26th, St. Stephen's Day—Morning—Venite, Farceant's Chant; Te Deum and Jubilate, Chants; Hymns, 23, 229, and 271; Kyrie, Gregorian Chant. Evening—Gloria Patri, S. Chant, Dupuis in B flat; Cantate and Deus Misereatur, Chants; Anthem, Arise, shine, C. Darnton; Hymns, 17 and 118. The sermon of Christmas morning by the Incumbent, was preached from St. Luke xi. 14, the Song of the angels, and in the evening from St. John xiv. 8, the demand of Philip for a manifestation of the Father. On St. Stephen's day, (Sunday) a.m., from Acts vii. 59-60, Commemorative of the Protomartyrs death, and in the evening from St. Luke xi. 29.

CHRIST CHURCH, YORKVILLE.—The decorations of this church have always been of great taste and beauty, but this year they are remarkably good. The Christmas Offertory amounted to the very handsome sum, for a small parish, of \$185. This amount was increased during the day to \$255, by the personal gifts of three neighbours of Mr. Trew's, none of whom are members of his congregation, one of them being a Methodist and another a Presbyterian. It must be particularly gratifying to Mr. Trew to receive from disinterested outsiders such marks of friendliness and appreciation of his character as a minister, while the generosity of the congregation itself we know is most pleasing and encouraging to him.

ALL SAINT'S CHURCH.—A most successful and well-attended concert and reunion were held in the school house of this church on Tuesday evening. A pianoforte duet by the Misses Symons opened the concert, after which songs were given by Messrs. Redstone, Crampton, and Crosby. Readings were given by the Rev. Mr. Baldwin, and an excellent and interesting description of Christmas times in England and Rome by the Hon. Geo. W. Allan.

ST. MATTHIAS' SUNDAY SCHOOL ANNIVERSARY.—The third annual anniversary entertainment of the St. Matthias' Sunday School was held yesterday evening in Trinity College, Provost Whitaker being in the chair. About one hundred and fifty

scholars and a fair number of friends of the school were present. The proceedings, which were under the management of Messrs. J. Way (Sunday School Superintendent) and C. Punchard, opened with a dissolving view exhibition by Prof. Maddock and the Rev. O. P. Ford. Two large and handsome Christmas trees were then lighted up, and the prizes, numbering sixty, were distributed by Mrs. Whitaker to those children who had obtained most marks for conduct, attendance, and lessons. The most interesting part of the entertainment was the drawing for the articles on the Christmas trees, that were loaded with everything which could please the children's fancy.

ST. JAMES' SUNDAY SCHOOL.—The spacious school-room of St. James' cathedral was well filled yesterday evening on the occasion of the annual Christmas festival and distribution of prizes. A number of carols were spiritedly sung by the scholars, Miss Wright presiding at the organ. An address was delivered by Prof. Wilson, and a selection from Dickens read by Vice-Chancellor Blake. The Superintendent, Mr. J. Gillespie, then proceeded to call the names of those scholars who by regularity of attendance and good conduct were entitled to prizes, remarking that many of the scholars were present every Sunday in the year. The Dean then distributed 150 handsome volumes amongst the successful candidates. The appearance of Prof. Curtis with a magic lantern was the signal for unbounded applause, and as the several fine views were exhibited, the children, and older folks as well, received them with shouts of approval. A plentiful supply of Christmas cheer was then distributed to the scholars, and the meeting closed with the benediction by the Dean.

GRACE CHURCH.—The annual Christmas festival of the school in connection with this church was held in the lecture room Dec. 30. There was a large number present, including the children's parents and friends. After refreshments some very choice selections were sung by the Misses Wright and Collins, which were very much appreciated. A piano solo by Miss Wilson, and a few Concertina selections by Prof. Payne, were deservedly applauded. The appearance of Santa Claus, drawing a sleigh packed with all kinds of suitable presents, was the signal for unbounded applause. He was dressed in the genuine old Santa Claus attire, and created great amusement among the children while distributing the prizes. After all the prizes had been given, Santa Claus thanked them for their kind attention, hoped they were all well satisfied, and disappeared, which brought the proceedings to a close.

DIVINE SERVICE was held in the new church, Jan. 2nd for the first time. Rev. S. J. Boddy preached in the morning from Haggai ii., 6 and 7. At the afternoon service, Rev. Septimus Jones also preached a sermon appropriate to the occasion, and having reference to the new year. The rector, Rev. W. Henry Jones, preached in the evening from I. Kings viii., 29. In the course of his sermon he stated that the parish to which that church belonged had been in existence for fourteen months. Through the kindness of their Presbyterian friends of Cooke's church, they obtained the mission house on Elizabeth street at a nominal rental, in which to worship, and the first congregation amounted to about thirty persons. So prosperous was the undertaking, that soon a strong necessity for a church of their own manifested itself. Land was accordingly purchased, and the first sod was turned on the 20th of June last. The corner stone was laid on the

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19th of August with masonic ceremonies. Since the 7th of November regular services have been held in the basement, and yesterday the body of the church was opened. The entire cost of the building, including the land and the furnishings, was about \$11,000. Special mention was made of Messrs. Kennedy and Cerbery for their incessant labours in furthering the work of its erection. The church is spacious and well-lighted, and is capable of seating 400 persons. A gallery extends across the entrance end, and is set apart for the choir and organ. Every Wednesday evening a pastor's bible class is held in the basement, and readings are held during the winter on Friday evenings. If the crowded congregations of Jan. 2nd can be taken as an indication of the future success of the church, it will indeed be very great. Collections were taken in aid of the building fund.

At St. Matthias' Church, Jan. 2nd, the Bishop of Toronto ordained the Rev. John Hannah to the office of deacon. His Lordship was assisted by the Rev. Dr. Scadding, who read the lessons, the Rev. Provost Whitaker, who preached; and the Rev. O. P. Ford.

CHRISTMAS DAY AT GRAFTON.—The Christmas festivities, and the joys of this holy season, were increased in this quiet rural parish, by the visit of the Venerable the Archdeacon of York, who came down to induct his brother the Archdeacon of Peterboro' into the newly constituted Rectory, to which he had been presented by the Lord Bishop of the Diocese. The ceremony of induction, not often witnessed by the people, took place before the commencement of morning service, and in presence of the congregation; and was thus invested with a very a solemn and religious character. The morning and evening services, both on Christmas day, and the following day, were conducted in the same simple, solemn, and impressive manner which they have hitherto been observed in this church, with a strict adherence to rubrical directions, without adding to or diminishing therefrom. The Pro- Archdeacon was celebrant at the administration of the Holy Communion, and preached, by request, at all the services; and notwithstanding the very unfavourable state of the weather, and the wretched condition of the roads, the attendance was much better than could have been expected. The plain, practical, and impressive discourses of the Archdeacon were listened to with marked attention. The intervals between the services were filled up by the two Archdeacons, in quiet social converse; and many reminiscences of times long gone by were called to mind, and a variety of church matters discussed, which it is to be hoped may not be without their use, in the fulfilment of future duties in the diocese. Taken altogether, it was a time of refreshing; and the fact of the two Archdeacons spending Christmas together, in a little quiet country parish, is probably unique in the history of the church in this diocese. Although this parish has long been endowed to some extent, by three deceased friends of the church, it has never till now constituted a rectory, the present Archdeacon of Peterboro' has been Incumbent for two and thirty years.—COM.

TORONTO DEANERY.—Appointments for sermons and missionary meetings in the above deanery for January 1875.—St. James' Cathedral—Preacher, the Very Rev. the Dean. Trinity Church—Preacher, Rev. A. Sanson. St. Peter's, Jan. 23, 11 a.m., Rev. S. Givins; Church of the Redeemer, Jan. 23, 11 a.m., Rural Dean Smithett; St. Paul's, Jan. 23, 11 a.m., Rev. Jones; St. John's, Jan. 23, 7 p.m., Rev.

A. Baldwin; St. Stephen's, Jan. 23, 7 p.m., Rural Dean Smithett; All Saints, Jan. 30, 7 p.m., Rural Dean Smithett; (2) St. George's Jan. 30, 7 p.m., Rural Dean Allen; (1) Holy Trinity, Jan. 30, 11 a.m., Rural Dean Allen; St. Luke's, Jan. 30, 11 a.m., Rural Dean Smithett; St. Stephen's, Jan. 30, 7 p.m., Rev. A. Baldwin; St. Matthias, Jan. 30, 11 a.m., Rev. J. Langtry; St. Anne's, Jan. 11 a.m., Rev. W. Maddock; Carlton, Jan. 30, 3 p.m., Rev. S. Givins.—Missionary meetings will be held in the following churches, viz:—St. Thomas' church, Wednesday, Jan. 19, 7.30 p.m.; St. Philip's church, Monday, Jan. 24, 7.30 p.m.; St. Bartholomew's, Tuesday, Jan. 25, 7.30 p.m.; Grace Church, Wednesday, Jan. 26, 7.30 p.m.; Christ's Church, Thursday, Jan. 27, 7.30 p.m.; St. Matthew's, Friday, Jan. 28, 7.30 p.m.; Deputation appointed by the synod. Rev. Rural Dean Allen and Rev. Dr. Smithett who will be assisted by the Parochial Clergy, and several Laymen.—SALTERN GIVINS, Rural Dean.

HURON.

In consideration of the sad affliction which has befallen the Church by the unexpected death of its beloved pastor, the Rev. Mr. Kellogg, the Bishop of Huron preached on Sunday last at both morning and evening service. In the morning the Bishop for his text chose from 1st Phil. 1st ch. 21st v. "For me to live is Christ, and to die is gain." And in the former part of his sermon dwelt pathetically on the loss which the Church and friends had sustained by the death of so exemplary and beloved a pastor, a loss which might be considered irreparable; and a heart-rending bereavement to a dearly beloved family. A man more universally respected and whose death is more deeply bemoaned, it would be difficult to name, and the Bishop impressed on the congregations many reflections suggested by the text and recommended his hearers to strive to follow so blessed an example. In the evening the Bishop preached a very eloquent sermon from 8 John 12th v. "Then spake Jesus unto them, saying 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.'" And contrasted the light that is in Christ with the rationalism and scientific pretensions of learned men in the present day, naming Darwin among the rest. While the Bishop gave scientific men all due credit for their wonderful discoveries in pursuit of their learned researches, he contended that all their pretensions to improve upon the light shed forth in Christ's Gospel were vain and tended to foster only infidelity. We cannot pretend to give more than a mere synopsis of the Bishop's learned and impressive discourse, but we may say that it was highly edifying and well delivered.—*Weekly Dispatch.*

PRESENTATION.

To the Editor of the DOMINION CHURCHMAN.

SIR.—It is always pleasing to observe services appreciated, and especially when the appreciation takes a practical form, for it seems to me in the latter case, we have undisputed evidence of real interest and gratitude. This pleasure was mine on Christmas morning, in witnessing the presentation of appropriate gifts to the lady organist and the precentor of All Saints' Church, Erin. The building is a comfortable and church-like structure of red brick, and was very tastefully adorned with evergreens in honor of the important Festival which commemorates the birth of our Blessed Lord. Divine service being concluded, the Incumbent, Rev. W. E.

Grahame, in a few appropriate words, dwelling upon the somewhat onerous duties of organist, especially in the case of a young lady, and the faithful and cheerful manner in which Miss Carberry had discharged them, presented her on behalf of the congregation with a valuable and beautiful work-box richly inlaid, and four handsome vases of white and gold, highly ornamented. He also referred in happy terms to the zeal displayed, since he had entered upon the charge of the parish, by Mr. Borland, precentor, who although not a member of the Church yet had been unfailing in his attendance at Choir practice and at the services, never being absent from his duties at the latter whether Sunday or week-day. He said, "It afforded him great pleasure as it had in the case of the present just made to Miss Carberry, to offer him in the name of the congregation a writing-desk," and I must say that in beauty of finish it was but little inferior to the other gift.

Surely at this festive season, when presents are all the vogue, it speaks well for the people that they do not forget those who serve them voluntarily in the highly important matter of rendering more effective the praises of God's House. As is well-known in country parishes in Canada, the clergyman often encounters not a little difficulty in connection with the musical part of the services, those well competent to conduct them being rarely found, and hence it is both cheering to him, and encouraging to those who thus assist, when his people are disposed to recognize in a practical way the efforts made in this direction. I trust that this is but one instance out of many in this diocese, where the people have, this season, similarly shewn a disposition to further this important portion of the services of the Church.—Yours very truly, AN OBSERVER, Erin, Dec. 28th, 1875.

CORNELL University has nearly 500 students.

St. STEPHEN'S Church Bazaar, Toronto, opened Dec. 22nd.

EARL RUSSELL declines to publish his book on the Eastern question.

Mr. Spurgeon has gone to the south of France on account of an attack of gout.

LAWTON & HEAD, merchants, London, have failed, with liabilities of \$950,000.

FIFTY persons were killed by the explosion of a boiler at Bremen, Germany, Dec. 11.

HER MAJESTY has given her consent to the Canadian Copyright Act, to take effect from the 11th inst.

THE Archbishop of Canterbury has declined to draw up a special form of prayer during the Prince's visit to India.

THE Duc d'Aumale, fourth son of Louis Phillippe, is to marry the Princess Thyra, daughter of the king of Denmark.

THE barley exported from Toronto during the eight months preceding Nov. 30th, was 2,581,486 bushels, valued at \$2,228,193.

MR. GEORGE SMITH of the British Museum, who left for further exploration in Assyria, has been obliged to return. The Turkish government is unable to protect him.

At the monthly meeting of the Archaeological Institute, a very interesting volume dated 1388, was exhibited; it contains a minute account of the vestments belonging to the Abbot and Chapter of the Royal Abbey.

ANGLO-SAXON graves have lately been rifled in Warwickshire. In hoping that ours may not be similarly treated, we may have the satisfaction of expecting that we shall not be buried with gold and emerald brooches and armlets.

ENGLAND.

THE BISHOP OF MANCHESTER'S LECTURE.
—Last month the Bishop of Manchester delivered an address at the local Athenæum on "Liberal studies in relation to a business life," and in the course of his remarks he said that no one deplored more than himself the condition into which the English stage had fallen; for he thought that low French vaudevilles, coarse and indecent Offenbachian operas, loose ballets, and that kind of thing were utterly corrupting. It was to him a matter of perfect surprise how people who cherished the purity of their wives and daughters could take them night after night to see some of the things that were put before them on the English stage. But on the other hand, remembering as he did, what in the minds of the great teachers of morality, the stage had been supposed capable of accomplishing—remembering what the theatre did at Athens, when the Athenians sat listening to the great dramas of Aeschylus and Sophocles, throughout which they could not find a line which would draw a blush to any maiden's cheek, and in which there was not a word that did not suggest grand and noble ideas. He did regret that the theatre and the stage, which would be always used, were not rescued from abuse and made what they ought to be—instruments of moralizing, refining, and improving the people. And therefore, though he was very much misunderstood at the time he stated it, and misunderstood by people who ought not to have misunderstood him—he was not ashamed to repeat, as Bishop of the Diocese, that he was glad Mr. Charles Calvert put on the stage of Manchester dramas like Henry V. and Richard III. The Right Rev. Prelate said the fastidious refinement which we saw possessing some people in this nineteenth century, was of all tempers the one it was the most desirable to avoid, if we really were to do anything to heal the many sores and lessen the many sins of our age. He saw again and again people sipping their wine, cracking their nuts, and discussing the most solemn questions, and who appeared for the moment to take the most profound interest in questions of social, moral and theological importance, but who forsooth never touched the questions vitally with the tips of their fingers. These were men of no good whatever in the generation in which their lot was cast. He was not at all sure whether some literary culture did not to some extent blur the clear and sharp lines of morality; such as would treat the solid questions of morality from what was called a casuist's point of view, which was to a certain extent a literary point of view. He thought there never was a more glittering fallacy in any statement than in that well known sentiment of Edmund Burke's in which he spoke of the period before the French Revolution, as a period in which vice lost half its evil by losing all its grossness. So far from that, he thought when vice lost its grossness, it became infinitely intensified for evil. His Lordship said that an apprehensive tone had been sometimes taken by the defenders of Christianity, as though the growth of knowledge and intellectual power implied a corresponding decay in the principle of faith. He thought all such apprehensions were utterly unworthy of any believer in Christianity. The only possible condition of things in which there must be an inevitable collision between science and religion was when the men of science told us, or seemed to tell us, that there was any other origin for this world than the will of God. So it was that he for one read with the greatest possible regret the address of Professor Tyndall at Belfast, not because he thought it impos-

sible that he might explain his meaning, but because of the effect his words might have on other minds.

BISHOP FRASER AND ARTISANS.—An editor writing to the *Spectator* says:—"Alighting from the train at London Road, I noticed that something was expected more than ordinary in the goods department. 'What is it?' I asked. 'The Bishop is going to address the men.'" I was glad to seize the opportunity. The subject chosen was temperance of life. Having first deprecated the idea on the part of his listeners—who, laying down their tools where they were working, came flocking round the platform—that he, the speaker, was intruding, or that he was there without having been asked to come, the Bishop proceeded to draw the picture of two homes,—one that of an intemperate, the other that of a sober man. It was from the life. And whatever might have been the case at first, I will vouch for the fact that ere the brief twenty minutes address was half finished, there was not a face that was not riveted on that of the earnest man who was speaking. The silence was absolute, and many eyes were moist. Your correspondent, who has had the pleasure, and the pain, of listening to the foremost speakers of the day, had never heard any thing like this before; and he came away with the unalterable conviction that such a man, addressing such assemblies, in such a manner, and on such subjects, was doing not only a useful, but a holy work. Moreover, as all clap-trap and sensationalism were studiously avoided, there could be no doubt that the effects of these friendly interviews between Bishop and artisan would be both permanent and real."

From a paragraph in the *Church Association Intelligencer*, it appears that the charges against Mr. Ridsdale, of Folkstone, will raise the questions of vestments, altar lights, processions, the mixed chalice, wafer bread, and the eastward position. The hearing before Lord Penzance has been fixed for the 4th of January, in the library at Lambeth.

A FUNERAL REFORM ASSOCIATION has been formed in Birmingham.

TENDERS are invited by the Lords of the Admiralty to raise the *Vanguard*.

IRELAND.

THE new cathedral of Cork was opened five years ago, and has since remained in a very incomplete state. An announcement however has been made of a speedy completion of the work. After service, a few weeks ago, on a Tuesday evening the Bishop stated that he had received a letter from Francis Wise, Esq., stating that he would give a donation of £10,000 towards the completion of the Cathedral, or one of £20,000, if £10,000 more were raised by the beginning of the year. The Bishop stated that the condition had been already met by a promise given that very afternoon by Mr. Crawford, Esq., of £10,000. The Earl of Eglmont had also promised £1000, and the Dean of Cork had undertaken to raise £7,000, with which to build one of the smaller towers, besides £700 he had promised before. Great rejoicing has followed this announcement.

THE ARCHBISHOP OF DUBLIN is recovering from the effects of a severe accident, and has been removed from Kingston to his Dublin residence.

At the College of St. Columba, near Dublin, a new building has just been completed, intending to make the college a first-class public school.

DEAN BAGOT, after forty-eight years in the ministry has compounded, and therefore resigns the Vicarage of Newry and the

deanery of Dromore. By the Irish Church Act he retains for life the title and precedence of Dean.

THE admirable statues of Burke and Goldsmith in the fore court of Trinity College, Dublin, are confronted by a new statue of Grattan, lately erected on the east side of College Green. The *Guardian* complains that street architecture is not advancing in Dublin as in London, or even as in Belfast; although many improvements may be noted, among which, is mentioned Balls' Bank, which has been renovated.

SCOTLAND.

DOLLAR.—The Bishop of S. Andrews has in accordance with Canon XXXIX., appointed Mr. George Levaek to act as lay reader and catechist, under the direction of the Rev. Alexander Troup, M.A., incumbent of S. James'.

DUNDEE.—S. Paul's.—The Rev. H. Macnamara, M.A., has been appointed by the vestry to this incumbency, rendered vacant by the death of the late Bishop of Brechin.

EDINBURGH.—S. John's.—On Sunday week the Rev. Dr. Sandford, incumbent of this church, announced several changes in the arrangement of its services, rendered necessary by the great and rapid growth of the congregation. These changes take effect from Sunday last. There are now two celebrations of Holy Communion every Sunday—at 8 a.m., and at the forenoon service which is so ordered as to conclude by half-past twelve: also, Children's Service, or catechising in class, 10 a.m.; Afternoon Service, 3 p.m.; Evening Service and Sermon, 7 p.m. On Saints' Days, Holy Communion at 8 a.m., Morning Prayer at 11 a.m., and Evening Prayer at 4.30, except during December and January, when it will be held at 4 p.m. Daily Prayer throughout the week at 12 noon. Every Wednesday evening, Divine Service, with full choir, at 8 o'clock. The Bible Readings, the Congregational Practice of Church Music, the Weekly Prayer Meeting, and the Instruction and Devotional Meeting for Communicants are regularly continued. Taken in conjunction with the work at the Mission Chapel, Earl Grey Street, and at Water of Leith, where ground has recently been broken, and the necessary supervision of so large a flock, it must be owned that a heavy, though not, we know, an ungrateful, demand is made upon the energies of Dr. Sandford and his curates, Messrs. Arnott and Lindsay. But when we consider what a centre of spiritual life and moral elevation S. John's has thus become, we cannot help wishing that all our churches were—as many of them are—equally blessed in their means and opportunities, and in the wise and loving employment of them.

GLASGOW.—Christ Church.—The following address has been forwarded to the Rev. W. Allen Whitworth and the Rev. the Earl of Mulgrave, who officiated at this church as missionaries during the recent Mission:—"We, the members of the Christ Church guilds and others of the congregation, beg to express to you our deep gratitude for your coming to us and conducting the late Mission at our church. We have a lively and touching recollection of the services and earnest addresses during the Mission, and we trust and believe that the work has not been in vain; but that, by the help and favour of our Heavenly Father, the Mission will be a blessing to us as a Church and congregation. Some, we believe we might venture to say many, have thereby been stirred up to more devotion to their Saviour; more constant, earnest, and devout communion with Him in the blessed sacrament and

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ordinances of the Church; and to a higher Christian life, whilst others, who had been leading careless and irreligious lives, have been brought to attend to "the things belonging to their peace." It may be that you will be permitted again to visit Christ Church, and we need scarcely say that your doing so would be to us indeed a great gladness. We sincerely pray, my Lord, that in your own parish, and amidst your own special flock, the Holy Spirit may descend abundantly upon you, prospering your ministry, and enabling you to be the means of building up Christ's Holy Catholic Church and winning souls to Him.—Yours, with much affection, in the Lord. The address was numerously signed.—*Scottish Guardian*.

UNITED STATES.

SINCE Bishop Jagger commenced his work in Southern Ohio, a lively, practical missionary work is inaugurated. Four clergymen were recently appointed with a *carte blanche* to officiate in the most eligible places in certain districts. One of these informs us that his ministrations among old, forgotten parishes in Delaware, Green, and Clarke counties, have resulted in the discovery of many who are attached to the Protestant Episcopal Church, and gladly embrace the opportunity to attend her services. The new bishop seems disposed to use all legitimate means to magnify the Master's kingdom.

CONSECRATION OF THE BISHOP.—On Wednesday, the 8th of December, the Rev. Edward McLaren, D.D., was consecrated to the episcopate of Illinois, in the cathedral at Chicago. The Bishop of Michigan was the consecrator; the Bishops of Minnesota and Nebraska the presenting bishops. The sermon was preached by the Bishop of Wisconsin, and the Bishops of Ohio, Indiana, Colorado, and Western Michigan were present and assisting. The certificate of election was read by the Rev. Dr. Chase; the testimonials of the diocese electing by the Rev. Dr. Locke; the testimonial of the Standing Committee consenting, by the Rev. Dr. Cushman; and the testimonial of the Bishops consenting by the Rev. Dr. DeKoven. The attending presbyters of the bishop-elect were the Rev. George Worthington of Detroit, and the Rev. Dr. Bolles of Cleveland. The clergy of Illinois and the neighbouring dioceses attended in large numbers, and the cathedral was inadequate to accommodate the laity who sought admission. The ceremonial was elaborate, and the full details occupy seven or eight columns in the Chicago daily papers. Bishop McLaren's first official act was to baptize an infant in the cathedral, immediately after consecration services had ended; and in the evening he preached his first sermon as bishop in St. James', Chicago. The night was exceedingly inclement, but a large congregation was present notwithstanding; and at the close of the service a reception was given at the residence of Mr. Julian S. Rumsey, opposite the church.—*Our Church Work*.

THE *Richmond Despatch*, in commenting upon the opening of the Monumental Church, Richmond, after being closed for some months for repairs, thus speaks of the history of the interesting old church:—"The Monumental Church stands upon the site of the old Richmond Theatre, which was built of wood, and which was destroyed by fire on the night of the 26th of December, 1811. There was a brilliant audience present, composed of the very flower of the population, embracing the newly elected Governor and many citizens of wealth and fashion.

The first act of the pantomime was over and the second just begun. Suddenly there was a bustling noise from behind the scenes. It was occasioned by the fire. A servant had hoisted up a chandelier, and in doing so got the rope entangled, and in jerking to clear it, swung it against one of the painted scenes, which instantly took fire, and soon the roof, which was not plastered, but consisted only of rafters covered with light boards and shingles, and being very dry, kindled at once. In a moment all was consternation, and it was not long before the whole building was destroyed. Many escaped, of course, but there were many who either perished in the flames, or lost their lives from the cold, or in leaping from the windows. The day after the fire the Common Council met and passed a resolution forbidding public amusements in Richmond for four months; and a meeting of citizens was held at the Capitol, at which it was resolved that the remains of the dead should be collected and buried together on the spot where they expired, and that a monument should be raised over them to record the remembrance of their fate. It was also determined to set apart a day of fasting, humiliation, and prayer in commemoration of the event. The marble monument which marks the spot can still be seen in the porch of the main entrance to the church, and is a feature of much interest to everybody who visits our beautiful city." The Rev. George Woodbridge, D.D., rector of the church, in a sermon he preached on the opening of the church, said:—"Just thirty years ago to-day, my beloved people, we took possession of this church in the name of the Lord; and now, to-day, we stand here once more to praise and bless His holy name. The history of this church is in some respects peculiar. During its existence it has had but two rectors—if we except the short period of two years—Bishop Moore and myself. Of what other church in this country can the same be said? The permanence of the pastoral relation has become so disturbed and so inconsistent that it now continues but a very few years; congregations are agitated with the breaking up of the pastoral relation, and perplexed with the difficulties of a choice, and frequently with the suspension of services altogether for a considerable length of time. "There is another peculiarity. There has never been, through the mercy of God, a single ruffle of discord since it was first opened. During Bishop Moore's rectorship everything moved on so harmoniously that no root of bitterness ever sprang up to trouble them; but peace and happiness, truth and justice, religion and piety, were established among them. And during my own rectorship I do not recollect one instance of discord which has ever risen up to trouble us. To the Lord alone be the praise. This church was opened for the first time on the 8th of May, 1814. The sermon on that occasion was preached by the Rev. William Meade, afterwards the bishop of this diocese. Bishop Moore was consecrated to the episcopate on the 18th of May, 1814, and immediately afterwards entered upon his duties as rector of the Monumental Church. He died November, 1842. The Rev. Dr. Norwood succeeded him, and continued in the rectorship about two years. The second Sunday in Advent, the 7th of December, 1845, the congregation of Christ Church took possession of this church, and to-day is the thirtieth anniversary of that event. At that time the number of communicants was one hundred and three, of whom three were in the following June admitted to holy orders. Since then to the first day of last May, 864 have been admitted to the communion of the church; 622 have re-

moved and received letters of dismission; 114 have died, and 19 have either withdrawn from the holy communion or have been suspended. The number of communicants as last reported is 237. There have been 140 adults and 733 infants baptized. There have been 264 marriages and 623 funerals. The amount collected independent of the regular expenses of the church—such as ministerial salary, music, sexton, etc.—is \$89,755.79. This amount is for the general purposes of benevolence and of the church—not only diocesan, but general. Ten persons have been ordained to holy orders in this church, of whom three are now resting from their labours in the grave. Three others have been consecrated as bishops in the Church, of whom the Right Rev. Channing Moore Williams is now the devoted, self-denying, single hearted missionary bishop to Japan."

A ROBBERY in Hamilton has been committed by three masked men in broad daylight.

TEMPLE BAR is again under consideration. It is proposed to remove it, and to widen Fleet Street.

DURING the last forty years, more than 200 vessels have sailed from Gloucester, Mass., which have never been heard from.

TWENTY boys are reported to have perished at the burning of the training ship *Goliath*.

MOUNT VESUVIUS is increasing its agitation, and an extensive eruption is expected.

GENERAL COLBORNE has taken Kintab, the centre of the rebellion in Malacca, without loss.

SPAIN is sending soldiers to Cuba, and is determined to retain the island, even if other nations interfere.

A CARGO of steel rails, 186 days from Liverpool, arrived at Victoria, Vancouver's Island, in the bark *Unanima*, of St. John, N. B., (Captain Cain, Yarmouth.)

CAPTAIN BOYTON, the celebrated swimmer has returned to New York, having been to Berlin; and in Switzerland he swam down the Rhine in the midst of a freshet at the rate of fourteen miles an hour for fifteen hours. After landing at Strasburg he started again for Mayence, making a run of 165 miles, which he says was more fatiguing than crossing the channel. As a swimmer he has saved twenty-one lives since he left the Rhine. He intends to go to Vienna and Turkey, thence through the Suez Canal down the Red Sea to Bombay; on to Australia, and from thence to Siam, China, and Japan, and to return home by way of San Francisco.

ENGLAND has done a sensible thing in securing the contract of the Suez Canal, thus keeping her way open through Egypt to India. And now the Ottoman Empire is going to pieces; in fact that Turkish barque ought to have foundered a long while ago. That empire will not be enlightened and cannot be preserved, and no human agency can avert its doom. As the *London Times* has it, "She is perishing partly from the corruptions inseparable from her creed and her form of government, and partly from contact with a higher civilization than her own." If Turkey could only be embalmed and buried in one of the pyramids, or in one of the numerous tombs at Thebes or Memphis, it would be well. But as this cannot be, the sum in division had better be done as soon as possible, Russia getting the Dardanelles and the Sea of Marmora, Austria getting a slice, and Germany its share. The Ottoman Empire is only a mass of effete Oriental corruption, and the sooner the sick man is quietly chloroformed to death the better for the surviving relatives and friends.—*Christian at Work*.

STILL AND DEEP.

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

CHAPTER XX.

Bertrand Lisle had come to England at this time with the firm intention of definitely asking Mary Trevelyan to be his wife; but he went to his room on the first night of his arrival at Chiverley with all sorts of conflicting feelings combining to bewilder him. He was dazzled by Laura, doubtful of Mary, and quite perplexed as to his own position. The whole of the Lorelei's conversation had been skilfully managed by her, so as just to convey the impression she wished in an indirect manner, but of all the arrows in her shaft, there were two especially which had struck home to his heart with peculiar keenness: first the insinuation that Mary would at all times obey his father's wishes at any cost to herself; and secondly, the intimation that she had become attached to Charlie Davenant. There are few men who would accept of a sacrifice in order to win a wife, and Bertrand certainly was not one of them; if Mary Trevelyan gave herself to him it must be because she loved him, and not because his dead father had desired the alliance; and if any other had won her heart he would be the last to interfere with her choice; in fact, he did not consider that he had any right to do so; he remembered very well the words he had spoken to her by the new-made grave, when he told her that his father's wishes were his most truly also, and by those words he considered himself morally, though not legally, bound to her. But he also very well remembered that she had made no answer to them, and that in so far as it might be considered that he had conveyed to her then his wish to marry her, she had neither accepted nor rejected him. At the time he had firmly believed that her silence was eloquent of a love which rejoiced in the prospect of their union, but he had no actual ground for the supposition beyond the sentence so solemnly repeated by his father on his death-bed, as having come from Mary's own lips, and it was just possible that the old man had been mistaken; or at least, if that was impossible, as to the actual words which he had so carefully treasured in his memory, it was at least conceivable that Mary might have been influenced to some extent in uttering them, by the desire to gratify the last wish of her best friend in his dying hours.

Bertrand lay awake for a long time pondering over all these considerations, and the final result at which he arrived was that which the Lorelei most desired: he would wait and watch all concerned, and then be guided by circumstances; instead of seeking, as he had intended, the very first opportunity of asking Mary to join her fate finally to his, he would simply treat her with the affectionate kindness of their earlier years, and say not one word of marriage till he was well assured, as he had been until now, that she loved him and him alone.

"I will have no half-hearted wife," he said to himself; "she must be mine altogether or not at all." It was not without a pang that he thus contemplated the possibility of losing her; nor was it only caused by wounded pride, for Bertrand Lisle did love Mary Trevelyan—better perhaps than he knew himself—with a deep, long-standing, earnest affection; though he did not at present feel for her that overmastering, passionate love which would make it seem as if the very light of life were blotted out should he lose her; and yet, even after he had come to the for-

mal determination that he would wait and test her feelings to himself, there was all the time an underlying conviction in his heart of hearts that Mary Trevelyan was indeed his own, that all her love was surely his; for the vision of her sweet, pure face rose up before him, with the dark eyes, still and deep as fathomless waters, and he felt that whatever else might be doubtful about her, this at least was certain, that she was truth itself in all she said and did, and that if she had indeed uttered the words his father had reported, she had meant them in their fullest sense.

"She would not be false even to give peace to the dying," he murmured; and with this last reflection, Bertrand's handsome head sunk back on the pillow, and he went off into the profound slumber which usually carried him, with his good health and easy conscience, so lightly from one day to another.

In his dreams however, there came to him another image as different from that of fair quiet Mary, as is the morning star blazing in the dim skies of early dawn from the white rose in whose heart the dewdrops lie like pearls.

All night he was haunted by a bright bewitching face, with flashing eyes and radiant smile, and arch looks, that came and went with the fitful fancies of sleeping a hundred changeful aspects.

When Bertrand awoke next morning, and gradually came to understand where he was and what the day was likely to bring forth, his first thought was, that he should see again that strange and lovely Lorelei; his second, that he should once more hear the low soft voice of gentle Mary.

We do not intend to trace out in detail all the arts by which Laura Wyndham laboured to separate Bertrand Lisle from his first love, and win him to herself. It is sad enough to know that there are in the world persons who will leave no stone unturned to compass their own ends, and who care not over what broken hearts or untimely graves they have to step in the attainment of their object; sad enough to know that the character we are describing is no fiction, but a living reality, and while we trust that the history of this erring soul, with her perverted gifts, may act in some measure as a warning to those who may be tempted to enter upon tortuous paths, yet it will ever be a salutary process to unfold the windings of the serpent evil, and show by what means the rarest qualities, that might have been used to noble purposes in the service of the God who gave them, may be degraded to the basest uses, and made the ministers of falsehood and cruelty.

Be it remembered that the heart of Laura Wyndham was untouched by that divine fire of the love of God, which can make the desert blossom as a rose, and turn even pain and suffering into sweetest joy if borne for the dear Redeemer's sake. This mortal life was all in all to her, and she never really looked beyond it, though she believed herself to have a faith in that which was to come; and now at the point of her career at which she stood—verging on thirty, sickened of the dreamy sameness of her existence, without a prospect of escape from it—it was hardly strange that she, such as she was, should seize, with almost desperate determination, the possibility which presented itself in Bertrand Lisle, not only of release from a detested duration in her father's miserable home, but of the possession of all that her fancy pictured as the perfection of happiness. Marriage with him had, in fact, every attraction life could offer her. He was himself a thoroughly lovable individual—handsome, agreeable, honourable, and good; he had

an excellent position; the *entree* into the best society; and his home was in the gayest and sunniest of Continental towns, where music and laughter were in the very air.

What wonder that she set herself to win him by fair means or by foul, and thought no more of Mary Trevelyan, whose happiness she might be crushing in the process, than she would of a tender flower trampled under her feet as she sped on some hasty errand.

And this much more may be said for Laura, though it would not have stayed her course had it been otherwise, that she did not in the least understand the depth of Mary Trevelyan's nature. She honestly believed her cold, and incapable of strong feeling, and, although she knew perfectly well by her instincts as a woman that Mary did love Bertrand truly, and him alone, yet she believed her heart to be so still and passionless, that even his loss, she thought, would but pass over it as a light cloud soon dispersed; and now, though Mary had to die for it, though John Pemberton's life should be forever marred and broken, she, Laura Wyndham, meant to be Bertrand's wife, to live with him in his sunny *palazzo*, to shine like a star at his diplomatic receptions, to spend her joyous evenings at operas and balls, and taste at last all the pleasures of a life spent amid the allurements of the world.

So, from that first morning when Bertrand, coming out of his room, saw her dancing in through the open door into the hall, with her hands full of dewy flowers, fairer even than in his dreams, more radiant than the morning itself—to the day, a month later, when he resumed the record of events, the Lorelei ceased not for a single moment to use every charm she possessed, every art she could devise, to allure him to herself, and she succeeded. She dazzled his senses, she captivated his fancy, and she woke a sudden passion in his heart which had neither the depth nor the durability of the sentiment he had felt and still in a measure retained for Mary Trevelyan.

As it happened, there was nothing whatever to stay Lurline in her triumphant course. Charlie Davenant had left Chiverley two or three days after Bertrand's arrival; he just remained long enough to let the new-comer see clearly that he had neither eyes nor thoughts for any one but Mary, and the excessive annoyance and distress he manifested at having to leave the rectory at this juncture could only be attributed by Bertrand to that which Lurline told him was indeed the cause, the fear that he himself might prove a rival to him in Miss Trevelyan's affections. In actual fact Charlie's great unwillingness to leave Chiverley at that time arose from his perfect comprehension of the Lorelei's plans for the capture of him on whom he well knew Mary's whole happiness depended; he could not bear the idea of her abandoning her to her fate, although he hardly knew what he could have done to avert it had he remained. There was no help for it, however, he had to go; and Lurline well knew how to make capital with Bertrand out of his miserable looks as he bade farewell to Mary.

Laura was thoroughly mistress of the situation as soon as he was gone; for Mary never by word or look made the smallest attempt to stand between her and Bertrand, or to keep that place in his affections she had once believed to be her own. She, like Bertrand himself, had never forgotten the avowal she had made to Mr. Lisle on his death-bed, or the possibility that he might have repeated her words to his son; and to her delicate

shrinking nature there could be no terror so great, no pain so keen, as that which was aroused in her by the bare thought that Bertrand might marry her by no desire of his own, but out of reverence to his father's wish and compassion to herself. Her dread of this left her but one course to pursue. She must betray no sign of the deep enduring love she bore him, unless he made it unmistakably plain to her that he shared it heartily and without reserve. She was careful, therefore, even when they were alone, which was but seldom, to show him only the sweet gentleness of manner which characterized her with every one; she would speak to him of nurse Parry, or of any recollections they might have in common, as she might have done with any old friend, and when the Lorelei came flashing in between them, as she invariably did, Mary would quietly give way, and leave them together as they seemed to wish, while she went down to the village to attend the sick poor, whom she did not think it right to neglect, even for the happiness of being in the same room with Bertrand Lisle.

And so it was that the month of his visit, to which Mary had looked forward with such unutterable longing, became to her a period of intense and silent suffering; for she understood at once by the power of her own deep affection, that he was being strongly attracted by Laura, and she felt that nothing was left to her but to stand aside and see all that was joy and hope and life itself to her pass swiftly away from her utterly and for ever.

(To be continued.)

GRETA.

There's a fount about to stream, there's a light about to gleam,
There's a warmth about to glow, there's a flower about to blow,
There's a midnight darkness changing into gray;
Once the welcome light is broken who shall say
What the unimagined glories of the day,
What the evil that shall perish in its way?

CHAPTER III.—DAWNING.

"Auntie, are you ready? Now I'm just going to teach you the old thing. You know I mean about 'duck and drakes.' See here goes, skip, skip, skipping. Didn't I do that well? Oh my, how they crimp up."

"Greta child, my slippers are in the fire!"

"Yes, sure enough auntie, I told you I was a first rate hand at shying."

"But my slippers, child," said the old woman dolefully.

"Here they be, come try them on, aint they beauties?" and so saying, Greta seized one of her aunt's feet, so disturbing her balance that but for a dexterous clutch at the cupboard door the old woman would certainly have been stretched on the floor.

"Child, but you're giddy."

"Yes auntie, but the slippers is gay. Sit down and I'll try them on."

"They're none of mine; where did they come from? Greta, I wont have you beg, borrow, or steal; I'll go barefoot first."

"I'll not do it neither; but the slippers are yours, honest."

"How's that child?"

"I took 'em."

"You stole them?" asked the aunt in amazement.

"No, I did'nt, I took 'em up for my prize at school."

"Your school prize! Why I did'nt know they gave anything but books."

"Yes, nor they don't; but I asked Mr.

Hales if he would'nt let me have them slippers out of his store instead of the book, and he did it. He wanted me to take the book too, when I told him how I was going to fix, but I would'nt. I liked to pay for them slippers, and then they'd be my own, and then I'd give them to you."

"Child, it's very hot, I'm a little over-come."

"Why no, auntie, the fire's most out, only them old slippers is frying; but you look white."

"Oh, it's nothing, I'll sit still a bit; come by me child, times is changing."

"Yes, I'm going to turn everything up-side-down; wont that be fun?"

"Do what you like, dearie."

"Well I'll do you, auntie, for I like you best."

A strange nervous smile flitted across the old woman's face.

"Well; I believe it's best after all to like and love one another."

"By course it is," remarked Greta sagely.

Then in a coaxing tone she asked: "May'nt Miss Danesfort come and see us auntie?"

"Oh gracious!" cried the aunt, "how ever could we let her come in here."

"Why that's what I mean. I'll toss and tumble round 'till it's all like Kitty Giles's, and Kitty's coming to help me."

"But myself," said the old woman with a rueful glance at her shabby clothes.

"We'll wash you up, brave."

"Hush now child, I'll do it."

"What are you after, auntie," said Greta as she watched her companion climbing a chair to reach a high shelf, "I'd like to do that."

"But you needn't child, I've got it."

"Got a key I declare; I never found that out, but I suppose I did'nt 'aim high enough.' What's that to open, auntie?"

"You may come and see if you like," and the strange pair passed into another room.

"I hate this place, it's so dark," remarked Greta: "may'nt I open this window?"

"Yes, may be it's better. I'll help you; them boards is nailed tight."

"Who nailed them? My own hands, and what for, was'nt it horrid?"

"Yes, it was all horrid then. And you did it?" asked the child wonderingly.

"Yes, I did it fourteen years ago, before you was born. Dont be making me talk now, I feel a kind of choky. It's that fry—may be so."

"Oh auntie, what lots of good things!"

This exclamation was drawn out by the sight of the contents of the large chest her aunt had just opened, after a long resistance, lock and key were both so rusty.

"Why auntie did you beg, borrow, or steal them?"

"Hush up child, they were my mother's."

"Then she was big like you," said Greta, shaking out a dark stuff dress.

"We was the same height, but she was stouter."

"I can wrinkle this in till it fits you though," volunteered Greta eagerly.

"It will do as it is, if the moths have'nt got at it."

Fortunately the long hidden treasures had escaped the moths, and the chest having been at the back of the large fire place, damp had not reached it, so as to injure anything. But the dresses looked very quaint and strange; however this did not seem to strike either of those most interested.

"And wont you put this on too?" queried Greta, holding up an odd looking head-dress she had just picked out. "It will make you look as grand as the turkey cook with his tail up."

"Bother," said the old woman, taking the cap and crushing it down in a corner of the chest.

"Oh, but here's grand stockings, all red and blue and yaller; who made them I wonder?"

"Mother made me knit them for her, when she dyed the yarn," replied the aunt, whose name we may as well give, though Greta never used it, and rarely heard it amongst the neighbours; for Miss Jemima Dulse, was "auntie" with everybody now.

"Them will go well with the slippers; and here's a brave big apron with pockets in it big enough for a loaf. You'll put that on too auntie. Oh but you'll be fine, like the yaller rooster."

"Hush up that, child, I dont want to be fine; but if Miss Danesfort's coming, may be it's best to clean up a little."

"By course it is," pronounced Greta wisely.

"Now here's something might do you," said Miss Jemima, holding out a short sort of wrapper of bright coloured broad stripes.

"Splendid!" uttered the little girl gleefully, as she held it close to her, and found it did'nt quite reach her feet. "When the house is fixed up, and you dressed grand, then I'll put it on, and then we'll be ready for Miss Danesfort."

"Ah me! but some change is coming over us all," sighed Miss Jemima.

"Yes auntie, we'll look rale new, wont we? But you're locking up the box."

"Yes, but here's the key for you. Do as you like with the things."

Kitty Giles arrived, and busily the two little girls worked at 'the room' till it really looked wonderfully improved. The floor scrubbed clean, the hearth swept up, everything dusted, the bed made tidy, and the few articles of crockery or glass polished and arranged on the bureau.

"Now auntie, we'll fix you up."

"Stop obild, I think I'll do it myself, but thank you all the same."

And as the old woman left the room with her dress on her arm, she stooped and kissed her niece.

"Well, I declare she's going right back to the dark hole. Oh, but I forgot we left the boards down, and the light can get in. It's a rale nice room, Kitty; I wish auntie would let us fix it up too, and then we'd have a kitchen and a sitting room like you; would'nt it be nice?"

"Yes Greta, I'm sure you'd like it well. One can't always have the working room just tidy enough to bring folks into, and the bed's not best in the kitchen. But mother says no matter what we're at, we should try to be clean. She makes me keep my oldest clothes washed and mended up for working in, and when I'm done, then she lets me put on a better frock and a fresh apron."

"Aprons! Oh they're grand things Kitty, I mean to get one; but here, help me on with my brave stripy. Wont I look like the barber's pole. Oh my! how big it is; twist it in Kitty, and roll up the sleeves a bit; I declare they hang down to my knees, aint I funny all over? I wonder what Miss Danesfort will think. I'll not mind putting this thing on 'till she's gone. I'm too snakey with stripes up and down; I'd feel ready to spit fire if I thought she took me for a serpent."

"Oh, but hurry up, here she comes. It's ever so late, and you know you told me to say you'd be ready for her before this; the scrubbing took us long. Here leave the wrapper on, and just tie my apron over it, 'twill make it look better, and fasten it in round you."

This was scarcely done when the lady's knock was heard at the door.

(To be continued.)

POWER OF THE CROSS.

In the Palace of Justice at Rome, they take you sometimes into a chamber with strangely painted frescoes on the ceiling and around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion.

But there is one spot upon the floor of that room, and one only, standing upon which every line falls into harmony, the perspective is perfect, the picture flashes out upon you instinct with meaning in every line and panel. You can see at that point, and that only, the design of the artist that painted it. I believe that this world is just as bewildering a maze looked at from every point except one. I looked back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of this world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down until I take my stand at the foot of the cross. Then darkness and discords become light and harmony, the mystery is solved; the night that shuts me in becomes radiant with the divine light and glory. At the foot of the cross, art, science, literature, history, become at once to me divine, glorious, and blessed things. And so I claim for my Lord his rightful dominion over all the works of his hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in the world, and will lay it down at his feet; for "worthy is the Lamb that was slain to receive might and majesty, and riches and power, and honor and glory."

EVENING PARTIES.

Nothing has contributed to deprive evening parties of an intellectual and conversational character, and to reduce them all to the same level of dulness and barrenness, more than the invariable introduction of music. It is known that almost every lady "has brought her music," and expects to be asked to play or sing; and it is proper to give any gentleman who is reputed to have "a voice," or to cultivate the science of harmony, an opportunity to display his accomplishment. Of course there ought to be no talking at all, and there can be no general conversation while these performances are going on. Instead of an agreeable interlude they become too often the staple of the evening's entertainment. The expectation of them is quite sufficient to prevent the introduction of subjects of a nature to engage the interest of a considerable number of those present. Or if by chance a group has entered into the discussion of a question, or is listening to a good story, the first notes of the piano are a signal for the abrupt abandonment of both talk and narrative; and after the song or sonata they cannot be very effectually resumed, especially as, when once begun, music is thenceforth the order of the evening. No disparagement is intended in this complaint to music as an art, or as an accomplishment of either sex. Its influence in society, in education, and as a public amusement, is elevating and refining. Large or small parties formed for the purpose of practising and enjoying music, are by all means to be encouraged in every class among us. But both musical taste and social intercourse would be improved if a distinction were established between musical soirees and ordinary evening parties. It would contribute to the satisfaction of all, and the relief of many, if, as in the case of dancing, music were always announced on the card of invitation when it is intended that

music shall be the chief engagement or entertainment of the evening. After all, however, it is probable that the introduction of music is the consequence, as much as the cause, of the dulness and emptiness of our ordinary parties. It has been found necessary, in order to relieve the ennui which is experienced after the first hour or so, when everybody has arrived, and the weather and kindred topics having been thoroughly chattered out, it is universally felt that there is nothing to say and nothing to do, so that the remedy for the "weary, stale, flat, and unprofitable" character of our social reunions is not to be found in the mere relegation of music to strictly musical parties.—*Leisure Hour*.

FORGIVE THE DEBT.

About a year ago I went to a neighboring city to see an old customer of mine, who owed a balance of account, to see if he would not pay up. I had noticed that the payments had been made with great difficulty, and for some months had ceased altogether. I had heard that he had been somewhat unfortunate.

He called at the hotel at my request. I saw at once that he was poor, he had lost his vim, and the elastic spirits of old were removed by the dull, heavy sullenness of despair. I stated my business; but before I had finished he stopped me with the positive word that he had nothing in the world that he could use in payment; and then he told of his losses and poverty; his wife keeping boarders; he in debt \$5,000, and assets all used up; he was bound hand and foot—helpless. I suggested a release.

"How can I be released with nothing to pay with?"

"I will ask for you."

"Yes, but they will not do it without something."

"Only ask through me. I will intercede for you, and you may yet be released a free man."

"I have long since lost all hope, but perhaps there is a chance yet;" and with tears he held my hand for the parting.

Every firm signed a legal release, and I sent it to him with a letter of encouragement; and what a letter I got in return! He is now in business again, happy and hopeful.

I have often thought how it illustrates our condition. We are all helpless, bound with cords of sin; a pardon waits us, if we will but ask through the intercession of Christ. How many messages have gone to Christ on the wings of prayer, in thankfulness for the release from the bondage of sin.—*American Messenger*.

"I AM now most thoroughly of opinion," wrote the late Dr. Chalmers after he had been taught savingly by the Holy Ghost, "and it is an opinion founded on experience, that on the system of 'Do this and live,' no peace, and even no true and worthy obedience can ever be attained. It is—'Believe in the Lord Jesus Christ, and thou shalt be saved.' When this belief enters the heart, joy and confidence enter along with it."

The least pleasing change is that kind of mental hemiplegia which now and then attacks the rational side of a man at about the same period of life when one side of the body is liable to be palsied, and in fact is, very probably, the same thing as palsy in another form. The worst of it is that the subjects of it never seem to suspect that they are intellectual invalids, stammerers and cripples at best, but are all the time hitting out at their old friends with the well arm, and calling them hard names out of their twisted mouths.—*O. W. Holmes*.

MANY a blessed promise in the Bible would remain a sealed promise if the key of sorrow, or trial, or temptations were not sent to open its stores, and send warm to one's heart such words as, "Be of good cheer, it is I; be not afraid.—*Maria Hare*."

A LITTLE five-year-old friend, who was always allowed to choose the prettiest kitten for his pet and playmate, before the other nurslings were drowned, was taken to his mother's sick-room the other morning to see two tiny, new twin babies. He looked reflectively from one to another for a minute or two, then poking his chubby finger into the cheek of the plumpest baby, he said, decidedly, "Save this one."

THE Prince of Wales reached Calcutta Dec. 23rd.

A SIXTY-FOUR pound cucumber will represent Arkansas at the Centennial.

AN extensive eruption of Mount Vesuvius is expected to take place soon.

SPAIN proposes to address the European Cabinets on the subject of Cuba.

THE Fall Cod fishery at Cape Breton has been successful.

THE Jew's Synagogue, Richmond Street, Toronto, is to be opened Jan. 20th.

A FRENCHMAN says the Chinese first discovered America in the sixth century.

A SEVERE shock of an earthquake was felt at Naples on the morning of Dec. 6th.

ONE hundred and fifty thousand bushels of oats are on board vessels frozen in, at Summerside, P.E.I.

COMMODORE VANDERBILT has been elected President of The Canada Southern Railway.

THE temperature on the night of Dec. 22nd, was the coldest ever known in Ottawa.

SOME Americans have bought the Sarcophagos in which it was intended to bury Guibord.

SINCE the close of the war 3000 coloured persons have been sent to Liberia by the Colonization Society.

MRS. SELWYN has made a valuable donation of books to the Lambeth Palace library from the late Professor Selwyn's collection.

A TERRIFIC TORNADO on the 26th Dec. passed twelve miles east of Hickman, Kentucky, sweeping down whole forests in its pathway.

LEGACIES to charitable institutions in Liverpool amounting to four million pounds sterling have lately been left by eight persons.

MEMPHREMAGOG LAKE froze over on the 30th of November this year. During the previous thirty years it has not frozen over before Dec. 12th.

THE Hon. Mrs. Norton, aged about sixty, is about to be married to the Hon. George Sterling Maxwell. She is grand-daughter of Richard Brimsley Sheridan.

THE coldest winters on record in the United States within the last 100 years, were those of 1780, 1836, and 1856. The coldest year was 1816 which had ice every month.

THE Suez Canal shareholders, according to M. Lesseps, are about equally divided between the French and English, exclusive of those which the British government has just bought.

THE Spanish Government is said to have violated the Neutrality Laws, by enlisting through its agents in the U. S., Italian recruits for the Spanish regiments in Cuba. A similar violation of the Neutrality Laws, by British agents during the administration of President Pierce, induced the U. S. government to give Sir. John Crampton, their British minister, his passport, with the polite announcement that he might go home.