

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, MAY 4, 1876.

THE EASTER VESTRY.

One of the Rubrics in the Book of Common Prayer, says:—"Yearly at Easter, every Parishioner shall reckon with the Parson, Vicar or Curate, or his, or their Deputy or Deputies; and pay to them or him all ecclesiastical Duties, accustomedly due, then and at that time to be paid." This is understood to have referred to a kind of composition for personal tithes due from every Churchman to his church, and consisting of the tenth part of every man's gains, which were always due at that time, if they had not been paid at the other offering days. At first the usual offering days were Christmas, Easter, Whitsunday, and the feast of the dedication of the Parish Church. By an act of Henry VIII, A.D., 1536, they were settled to be at Christmas, Easter, Midsummer, and Michaelmas. By an act of the second and third of Edward VI., these personal tithes were ordered to be paid "yearly at or before the feast of Easter, and also all lawful and accustomed offerings, which had not been paid at the usual offering days were to be paid for at Easter next following." The canons of 1603 arranged that Church-wardens and their assistants shall be appointed in Easter week, at which time their monetary transactions are to be arranged, accounted for and transferred. The Church Temporalities Act for the old Diocese of Toronto, enacts that these transactions may take place on Easter Monday, or if from any cause they do not take place at that time, then, at any subsequent Vestry Meeting, they will be equally valid. The New Church Act of Nova Scotia provided that these things shall be arranged on Monday in Easter week, otherwise the different officers continue as they were. It does not seem to be very clear, from the Act, what may be done in case the appointments and examination of accounts are found desirable at another part of the year; unless these things are viewed as part of the general business, which by the 9th Section, may be transacted at any other time.

From these facts, it is evident that the celebration of Easter in the Church's estimation is incomplete without due attention being paid to temporal matters as well as spiritual. The highest Festival of the Christian year—the commemoration of the most joyous event, so far as we know, that ever occurred in earth or Heaven—the celebration of that most glorious triumph over sin and death, the Resurrection of the Saviour, giving us the only joy we can have in life, and confirming to us the only hope we can look for in death; it has seemed good to the Church that there should be connected therewith a consecration both of body and soul to the service of her Great Head; that private Christians should dedicate their property also to

the Church of the Lord, for which He himself was content to give his own most precious blood; and that arrangements should be made, by the appointment of proper officers and providing the requisite funds, that the services of the Church should be efficiently maintained during the ensuing year.

With this view of the case, a deep feeling of responsibility, a weighty sense of duty ought surely to attach itself to the proceedings of those who meet together for such purposes as these, and at so holy a season as that of Easter. We can easily understand that some may object to feel at all impressed with any particular solemnity at this season. But then, in their case they would altogether refuse to keep any season holy, or to consecrate anything at all to the service of their Master. Such men would surely not complain when told that they are not very sound members of a Church which sets apart particular seasons to celebrate important events and to teach fundamental principles.

The business of a Vestry meeting, besides the election of proper officers in connection with the temporalities of the Church, is almost entirely of a financial character; it has no spiritual functions. A great many extraneous subjects are often introduced, which are entirely out of order; such as the mode of celebrating divine service, the qualities, character and acts of the incumbent—matters which belong to other tribunals altogether. Even the disposal of the Sunday collections does not belong to a vestry meeting, according to the Rubric in the Prayer Book. But even though the subjects to be brought before these meetings are solely connected with the temporalities of the Church, yet are they of so much importance to its progress, that they demand great care in their treatment, and should be considered with the solemnity and godly fear which their high importance and the sacredness of the season would suggest.

We hardly know of anything that gives us greater pain than when we have witnessed or heard of an inattention to these principles. That on the Sunday, we should fix our minds on the holiest and brightest event in all history, and then find the Monday desecrated to the most unholy uses, the worst passions of human nature being brought out with the plea of doing God service, is inexpressibly painful. It could never have been the intention of the Church to bring into so close a contact, the highest solemnities of our religion, and the most reprehensible proceedings that men could be guilty of. These developments are however occasionally met with in the mother country; they sometimes occur in the Church of the United States; and we are sorry to be compelled to say that our Church in Canada is by no means free from such exhibitions. We have known of several instances of a peculiarly revolting charac-

ter, but the most notorious and the most widely bruited abroad just now is the case of *Grace Church*, Toronto. In our notice of its vestry last week, we were unwilling to dwell on the more repulsive features of the meeting; but as the daily papers have circulated their accounts over the Dominion, and we have received letters from other dioceses on the subject, any silence on our part will have no effect in preventing publicity. That the House of God—though only the basement of it—should be turned into a perfect bear-garden, that their clergyman should be assailed by such epithets as "liar—pup—blackguard," as on some former occasions the same individuals have spat in his face, surely argues a state of things which demands some very prompt remedy, even if that remedy should amount to an absolute excision. From the proceedings that took place, it appeared that the violent members of the meeting were those who did not worship at the Church at all. They rented a pew; they had a *proprietary right* in a part of God's House, and therefore claimed the power to make regulations for those who do worship there! A monstrous anomaly, we would say, that has no parallel in any other Church of Christendom! It may, just possibly be the law; but it is a law under the operation of which, no religious body besides our own, would ever expect to flourish. It is a relic of the barbarism of past ages, that may have answered its purpose some time ago in England, but neither belongs to the requirements of the present age, nor to the need the Church has of expansion in this country.

The men who acted in this way, boast that they are Low Churchmen, evangelical, anti-ritualist, with a catalogue of names which form the *ad captandum* staple of those who have passions to gratify, instead of a religion to promote. So far as we can determine, the authors of such unholy proceedings are just as much *high* as they are *low*, so far as Churchmanship goes; for they are not Churchmen at all. Their assault is not an assault upon ritualism or upon high Churchmanship, but an attack upon all Christianity and upon all Religion: and we have no hesitation in saying that for the abettors of such proceedings, the Creed of the African or the South Sea savage would have too much religion contained in it. We respect the Low Churchman, if so he please to call himself, who claims to rely alone on the merits of the Crucified One, and builds up his system in accordance with that grand fundamental truth; and we respect the High Churchman who holds the same creed, and believes that the sacred jewel is best preserved in an appropriate and authorized casket, that it is best set forth in the way Christ's Church intended it to be set forth—that is, in an observance of her rules. But that those who really are not churchmen at all, that they should have the majority of votes in our

meetings, as in some cases they have, or even any votes at all, is an arrangement so unaccountably strange, that had not our Church, in other respects, the highest claim on the attention of the world, this one regulation alone would have been enough to shatter it to pieces long ago. "I do not believe in those half-churchmen," said a nonconformist to us a few days ago: "what right have these to govern the Church who are not full members?" But it is herein that the source of our great trouble lies; and we know of no other religious body in the world that would admit into any of its offices, or of its local governing bodies, those who are not full and accredited members of the organization. In fact, no other community anywhere could possibly hold together with a regulation so thoroughly suicidal.

We think we are correct in saying that it is nothing but a worldly policy, a fear of making our church unpopular if we aim at so much strictness, as to confine the government of the Church in in all its details, to those who are communicants. But we cannot make a greater mistake. What systems flourish so much as those which profess to aim at the greatest strictness? We can point to a number of organized bodies, some religious and some moral ones, which flourish in exact proportion as they are believed to be strict in enforcing their most stringent regulations. And while we have known a very few who profess to be members of our Church on account of its extreme laxity, we have met with multitudes who have become alienated from us, and joined other communions because, although some stringent regulations are provided for our Clergy, *we have scarcely any discipline at all for our private members.*

THE JESUITS IN CHINA.

The Jesuits are regaining some of their ancient influence in China. Under recent treaties they have obtained possession of the enormous property which they owned two hundred years ago, but which was confiscated when they were expelled from the country. Large profits have arisen from these possessions; and from them they are building in Canton a cathedral which is to cost three million dollars, besides another quite as magnificent and expensive in Peking, while churches thronged with worshippers are rapidly growing up in every important city of the empire. The French minister has obtained from the Chinese government a decree permitting the priests to decide all questions of law between the Chinese members of the Roman Catholic Church, and those who still adhere to Chinese systems. It will be seen that this is a privilege of great importance, and one which cannot fail to exercise considerable influence upon the spread of Romanism in China. It is reported also that the priests pick up foundlings by the hundred, and purchase the children of the poor in order to train them up for the Church.

The zeal and energy displayed by the

Jesuit missionaries two or three hundred years ago in China were worthy of the highest praise, and ought to furnish us with a sufficient stimulus for exertions imbued with a little more life and power than we have been accustomed to aim at. While the most numerous and the most influential of the Christian communions is displaying so ardent a zeal as this, there are minor bodies which are showing themselves equally energetic in scattering over the world what they believe to be the truths of the Gospel. From a short item in a recent issue it appears that so comparatively obscure a sect as the Welsh Calvinistic Methodists, not disposed to confine their peculiar creed to the hillocks of their own beautiful land, and to the music of the language of Taliesin, have sent it far away to the Khassiah hills in eastern Bengal, where the children are learning to sing their Welsh hymns in the Bengali tongue. When circumstances like these force themselves upon our attention, it becomes time to ask ourselves the question, "What are we doing?" The Roman Catholics and the Welsh Calvinistic Methodists have given us these proofs that they believe in their religion. What proofs have we shown that we believe in ours? While they are striving to extend their systems to the remotest corners of the earth's surface, what are we doing? The answer may be given that many of us are expending our energies in squabbling about little points of ritual and church ornament, the dress of the priest and the furniture of the altar. Forming as we do a branch of the Church of Christ which occupies a position perfectly unique in itself, the grandest among all the Churches of Christendom and absolutely peerless, we are allowing the millions of the earth's population to pass away from the influence we ought by this time to have exercised over them, while other religious bodies less favored than ourselves are gathering them within their fold, and increasing their own vitality and power at home by the reflex influence of their active operations abroad. The very trifling symptoms of life that we have shown in this way are almost too languid in their character to exercise much influence upon us at home, or to cultivate the boundless charity which embraces a world, much less to produce any perceptible effect upon the countless millions that are lying in the region and shadow of death.

THE EMPEROR OF BRAZIL.

Dom Pedro II. is now on a visit to the United States, where he appears to be received in a manner which shows that they have considerable appreciation of the eminent qualities of mind and heart of which this potentate can boast. He is the first sovereign of imperial rank to visit the cities and prairies of the United States; and boastful as their people are of republican institutions they are seldom backward in the worship they are ready to offer to ancient blood or exalted titles, nor do they ever forget to blazon forth any family

distinctions to which they can lay claim themselves. In the case of the Emperor of Brazil, both Bourbon and Hapsburg blood run in his veins. It is not often that emperors, whether their predecessors for generations back, have been "to the manner born," or whether they are made ready for some particular emergency, have so many accomplishments, and those of so varied a character as the present Emperor of Brazil. He is the second constitutional emperor of that country since its independence. It was formerly subject to Portugal, by which country it was partially colonized. Brazil became independent in 1821, and Dom Pedro I. who had headed the revolution was proclaimed emperor. Having become unpopular from imprudence and vacillation, he abdicated, after a reign of nine years, in favor of his son, the present Emperor, then only five years old. A regency was established, but in 1840 a revolution took place, the result of which was to substitute the young Emperor's personal authority, who, though only fifteen years old, was declared to be of age. The events that have succeeded, and the beneficent reign of the emperor have fully justified the step that was taken. In practical legislation and the administration of his large empire—almost a continent—he has been eminently successful. But his success has not been attained without the most assiduous attention to the duties of his exalted rank, and the most careful study of the requirements of his people. To better the condition of his subjects, to lessen their taxation as much as possible, to promote national improvements, to set in motion projects of political progress and the improvement and successful pursuit of industrial objects—these it has been the labor of his life to endeavor to secure. But with all this attention to the demands of an imperial position, he has cultivated literature to an extent which, ordinarily, is only granted to the studious recluse. His tastes are of the highest refinement, and his acquirements are equal to the purity and excellence of his tastes. He has an intense love of poetry, and the people of the adjoining republic ought ever to retain a grateful remembrance of the enthusiasm with which he received their eminent naturalist, Agassiz, and of the interest he took in the researches of that man of science when he visited the interminable forests of Brazil. As might have been expected from what we have said, Dom Pedro II. has carefully guarded the constitutional rights of the Brazilians; and has done the best he could for the promotion of every social improvement he could devise. He has long ago set free all his own slaves, and as soon as his country will be prepared for the change, will immediately effect the abolition of slavery throughout his dominions.

A. T. STEWART.

The death of Mr. A. T. Stewart, who was one of the wonders of the age, has caused considerable sensation over this continent. He stood at the head of the

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United States merchants. He was born at Belfast, in Ireland, about 1808, was educated at Trin. Coll., Dublin, and came to New York in 1823. At first he taught a school, and then opened a dry goods store. He soon became prominent, and in 1848, obtained the lead which he has retained ever since. His wholesale establishment was built the same year. His life has been spent in the most ardent devotion to one pursuit—that of making money. His business transactions were always thoroughly legitimate; his investments were almost always absolutely safe; and now it is a question whether his property in real estate or that of the Astors is the larger. His fortune is variously estimated at from fifty to a hundred million dollars. A thorough attention to the smallest details of his business was doubtless one of the causes of his success. His idea of charity differed considerably from that of many who relieve indiscriminately; as he thought that true charity consisted in finding employment for those who are willing to be industrious. He was a member of St. Mark's Church, New York, (Episcopal, in communion with the Church of England.) His intention as expressed by himself was to employ his vast accumulations in promoting the welfare of the public, in some way that is not explained. As his plans were not matured, he made his will leaving the bulk of his property to his wife, at the same time expressing a confidence that she would put his wishes into practice. After the Chicago fire in 1871, he gave \$50,000 to the sufferers. It appears that most of his property has passed into the hands of Judge Hilton, who was associated with Peter B. Sweeney, one of the notorious Tweed Ring, in a park commission. These commissioners conducted themselves like Vandals and public enemies in destroying the park and some arrangements for fossils as well; on the ground that a naturalist might better employ his time than in wasting it over "dead animals." It is therefore not without some reason that the New York Nation sincerely trusts that Judge Hilton will devote his suddenly acquired wealth to private enterprise rather than to public spoliation.

Now the moral of all this is that, when Almighty God has given the ability to acquire wealth, and has blessed the exertions used for the purpose, there is an amount of responsibility belonging thereto, in exact proportion to the success that has been realized. The demands of this responsibility are not met when a man leaves his executors to do what he ought himself to have done when he was living. Having acquired so large an amount of property, we may imagine that it was far more his duty to arrange for its proper distribution than it could be to add to its already colossal magnitude.

Mr. Stewart had one of the best private art galleries in New York. He paid 800,000 francs for that master piece of Meissonnier entitled "1807," or "Charge des Cuirassiers." He owned "The Horse Fair," by Rosa Bonheur; and

"The Prodigal Son," by Dubufe. He also had Power's "Greek Slave," and his latest acquisition in sculpture, was Power's "Eve," for which he paid \$9,000.

THE PLAGUE.

This terrible disease is said to be threatening the confines of Europe, and is now advancing in that direction from the banks of the Tigris and Euphrates. Little fear is entertained that it will reach Western Europe, because, on account of supposed sanitary improvements, the conditions in which the plague breeds and spreads are imagined not to exist there. Indeed so much confidence is expressed on the subject that it is stated there is no more chance of an invasion of England by the plague than there is of the destruction of London by an earthquake similar to that which destroyed Lisbon. But there is such a thing as being over-confident; and whatever sanitary improvements may have taken place in England, we know some cities in Canada which would furnish very fine hot-beds for any epidemic that might happen to move in this direction. The laws which govern the movements of epidemics are very little known; there is an extraordinary amount of mystery about some of them, which cross continents and oceans with a virulence which nothing human can restrain. The plague is a malignant fever, and is supposed to have some analogy to typhus, exercising a peculiar influence upon the lymphatic system. Damp and dirt, feeble constitutions, and gross habits of living are understood to favor the propagation of the disease. These conditions may be far less unsatisfactory in Western Europe and America than in Asia and the Eastern part of Europe, where the Mohammedan faith spreads its withering creed of fatality; but there are scores of cities in America, and in Western Europe too, remarkably favorable for the propagation of other epidemics, not excluding cholera; and why should not the plague find a suitable field for its ravages in the same localities, if once it were to concentrate its virulence and gather up its forces for a march westward? No calamity that has afflicted the human race since the Black Death appeared in England, has had so crushing an effect on the imagination as the more extensive visitations of the plague. In one year, 1665, in London, out of a population of half a million, the deaths amounted to 68,000. It has attacked different parts of Europe since. In 1720, it slew half the population of Marseilles. In 1816, it appeared in Calabria; in 1818, in Corfu; and in 1819, in Silesia. We must not suppose that because it has not of late spread so extensively, therefore its power "over the human organization has been steadily lessened." It may only require a very slight modification of its character and virulence in order to spread its desolations over Europe and America, with pretty nearly as much fury as in its ancient source and seminary." When the cholera appeared it was just as bad

in England as in Persia or in India; and why it should not be the same with the plague has not yet been shown, unless it be that the element of overcrowding may be lacking. The boasted sanitary improvements of most of our towns and villages merely consist in collecting all the poisonous miasmata that the locality can engender, and carefully distributing it, by means of air tight tubes, into the dwellings of the inhabitants. The illness of the Prince of Wales caused the attention of practical scientific men to be directed to the subject; but it appears as though it would almost require a second visitation of the plague to inculcate again, with practical effect, all the lessons that might have been learned from the warning then given.

The way in which the Washington Treaty is observed by the United States continues to excite a great amount of indignation from those who are compelled to experience the large amount of *Punic* faith to be found in the corrupt government of that country. We may think we have a right to complain, but we cannot wonder if they use us no better than they use each other. By the provisions of the treaty, canned lobsters were to be admitted into the States free of duty; but by a careful reading of the treaty they find it says nothing about the cans, and therefore so high a duty is charged on them that the importation is next to impossible. Seals are not fish, and they are therefore shut out from the treaty. British Columbia was not a part of Canada at the time the treaty was made, and consequently it has nothing to do with it. Such mean quibbles and tricks as these are unworthy of a nation that is quite as remarkable all the world over for its boasting as for anything. They warn us that in our future engagements with them we must not employ men of honor, but men accustomed to sharper practice, in drawing up a treaty; and they also intimate that what the Centennial year is likely to lack in eminence will be made up in notoriety.

A BRITISH Legation is talked of as likely to be established at Grand Cairo, which it is supposed would carry consternation into the heart of the Grand Turk's dominions, and excite the wrathful ire of the French nation, already irritated by England's purchase of the Suez Canal shares. It is suggested that the Sublime Porte might retort by sending an ambassador to the City of Dublin; only there is one very small difficulty in the way, which is, that it might be found impossible to pay his travelling expenses as far as that. The Sultan is, of course, in a state of blissful ignorance about all those things. He has his court about him as usual, and probably would see no use in having a finance minister, who could not find him money when he might happen to want it. France has been stirring herself of late, and goading on the Government to re-assume her former attention to the development of Egyptian resources,

with a view to regaining the influence which seems to have been transferred to Great Britain. It is not, however, of the same importance for her to keep the road to India open; and we may rest assured that England will be very unlikely to forego any advantages, naturally flowing from her acquired interest in the canal, whatever those advantages might happen to be.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE IV.—Continued.

Secondly let us consider the article from Reason—we know that the written word comes from God, but our knowledge does not rest on as certain a foundation that any unwritten tradition has come direct and unaltered from Him.

The former we know to be the mid-day light, the other may be and often is true, but when made an essential to salvation may prove to be but the *ignis fatuus* leading into error.

Tradition by word of mouth is a thing proverbially uncertain. In peculiar conditions of society or for a short time, it may be sufficient to preserve the truth, "but it is evidently unfitted for a body like the Catholic Church, which, from its very nature, was established, like the little leaven, to pervade all nations, extend throughout all ages; weather the storm of ignorance and barbarism at one time, and bear up against the scorching and withering glare of learned infidelity at another."

When first revelation was given from God to man, men's lives were so long, that all danger lest the light of truth should be lost, was, we should naturally think, reduced to a minimum.

Adam, Seth, Enoch, Methusaleh, Noah, were in fact all contemporaries.

Seth the son of Adam lived to within 15 years of the birth of Noah.

Tradition would, we might imagine, have surely sufficed to preserve truth in those days, intact; and yet the Bible teaches us that even then the faith was corrupted.

Again the sons of Noah were contemporary with Abraham, to whom another revelation was given, and yet Abraham's fathers had become idolaters; and so on throughout the early epochs of the world's history.

Again, we know positively nothing of the ancient law of God, delivered through Moses and the Prophets, except that which has been handed down to us in writing.

Let me sum up this part of the article thus:—All essentials to salvation, a few of which are The Incarnation, The Trinity, The Atonement, Sanctification, The Divine origin of the Church, Communion of Saints, the Final Judgment, are clearly defined or plainly deduced from the Word written.

Whatever be therefore the value of the Church's Litany, Catechism, Creeds, &c.—and they are of exceedingly great value—the Holy Scriptures form the Final Court of Appeal, by which all

have been and must ever be weighed.

If they cannot stand examination by the Word written, then they must be discarded.

The Church invites the examination of her Liturgy and Articles, by comparison of them with Holy Writ, and prints them in plain honest English, in cheap editions at the command of the poorest, for the perusal of all men.

Let us now consider what are canonical books, or, as often called, The Canon of Scripture.

I may say that the word *canon* is from a Greek word *kanon* a rule or line, and the canon of Scripture may be briefly defined as "That word of God to which Christ the Word Incarnate has given His sanction."

This is therefore naturally divided into two questions.

1st. To what Books in the Old Testament has Christ given this sanction.

2nd. Had the Evangelists and Apostles Christ's authority to indite the New Testament?

I cannot go into this deeply, for it is a great subject, and I may say also a very beautiful subject.

Let it suffice to call your attention to a few facts.

Jesus Christ repeatedly acknowledges the Scriptures possessed by the Jews in His day on earth. As in St. John's Gospel, v. 39, "Search the Scriptures . . . they are they which testify of me."

Our Lord constantly appeals to them by such expressions as "it is written," "How readest thou," &c., &c.

Modern Jews acknowledge no other canon but the Hebrew Bible which corresponds with the Old Testament canon of The Church.

As to the authority to indite the New Testament, I must perforce be equally brief:—Christ gave His authority to the Apostles to teach and therefore to write, and promised them the infallible guidance of the Holy Spirit. Therefore all apostolic writings are under Divine inspiration.

See St. John xiv. 26; St. Mark xiii. 11.

Let me close this portion of my lecture by quoting briefly from Bishop Harold Browne on the xxxix Articles—a standard work of the Church of England.

"As to the real value of tradition, the Church of England then holds in conformity with the Church of old, that Holy Scripture is absolutely perfect in relation to the end to which it tends; namely, the teaching us all things necessary to salvation. She denies the existence and rejects the authority of any parallel and equal tradition, of any doctrines necessary to salvation, handed down from generation to generation; but it is not true that the Church of England rejects a proper use of tradition, though she will not suffer it to be unduly exalted. She does not reject the testimony of antiquity and cut herself off from the communion of the saints of old.

"For instance we find that the New

Testament has nowhere given explicit rules for rites and ordinances, and discipline, although we evidently discover that rites, ordinances, and discipline did exist, even when the New Testament was written. For our guidance therefore in these matters, which are useful for edification, but not essential to salvation, we gladly follow the example of the Churches nearest the Apostles' times, which we conceive to have been ordered by the apostles themselves, and to be the best witnesses of apostolic order and apostolic usages."

How much more reasonable, my dear brethren, is it to follow the rites, customs, orders and usages, that history tells us existed among the apostles and in the early churches such as the seven churches of Asia, to which the Lord Jesus spake through His revelation to St. John in the Island of Patmos; than to follow the rites, customs, order and usages, either superadded by Romish innovations, or newly established (never having been so much as heard of before) 1500 years after the days of our Lord and his immediate disciples.

On these matters, that is to say, rites, ordinances, discipline, the New Testament is not full. The writings of the Apostles are devoted to things necessary to salvation. Yet any reasonable man must see that rites and discipline are essentials in the regulating and governing of the Church.

In these matters therefore we appeal to the purest and earliest models of antiquity, models that exist from the apostles' times, and that have been carried through the first pure centuries of the Church of Christ.

In fact when we reformed—we did not revolutionize—we re-formed, we went back to the old forms and we did this, by cutting off the excrescences that had been the outcome of Romanism; we discarded everything as essential to salvation that was not found in the pure Word of God, or plainly deducible therefrom.

(To be continued.)

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

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

SINCE the discovery of the precious metals in 1848 and since, four thousand million dollars worth of bullion have been produced. In 1848, the States had 6,000 miles of railroad, costing \$420,000,000; in 1874, they had 72,000 miles, costing \$4,222,000,000. In 1850 the product of United States pig iron was 563,000 tons; in 1875 it was 5,489,000.

At his execution, Archbishop Laud prayed:—"I know I must pass through the shadow of death, before I can come to see Thee. But it is but *umbra mortis*, a mere shadow of death, a little darkness upon nature; but Thou by Thy merits and passion hast broken through the jaws of death. So, Lord, receive my soul, and have mercy upon me, and bless this kingdom with peace and plenty, and with brotherly love and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christ, His sake, if it be Thy will." He then cried aloud, "Lord, receive my soul;" and at one blow he was beheaded.

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BOOK REVIEWS.

LITTELL'S LIVING AGE.—The numbers of the *Living Age* for the weeks ending April 15th and 22nd contain "The Hebrew Woman," by Constance de Rothschild; "What She Came Through," Parts I. and II., by Sarah Tytler; "The Myth of Demeter and Persephone," Part II., by Walter H. Pater; "The Life and Labours of Francis Deak," 1808 1876," by Karl Blind; "The Fair of St. Nicodeme," by the author of "Patty"; "A Glimpse of the Korea," by C. A. G. Bridge; "Servia," from *The British Quarterly Review*; "Some Aspects of Friendship," *Blackwood*; "Principal Tuloch on Spiritual Evolution," *Spectator*; "The Hurricane," *Spectator*; "Little Bobby," a Sketch in Paris, *Blackwood*; "Humor," *Cornhill*; "Heligoland," *Saturday Review*; "Art Needlework," *Pall Mall Gazette*; and other valuable articles, together with select poetry and miscellany. The current volume began April 1st. For fifty-two numbers of sixty-four large pages each, (or more than 8000 pages a year) the subscription price (\$8) is low, or still better, for \$10 50 any one of the American \$4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

CALENDAR.

May 7th.—3rd Sunday after Easter—	Num. xxii; St. Luke xxiii. 50-xxiv. 18.
"	xxiii; 1 Thess. iv.
"	xxiv; 1 Thess. iv.
" 8th.—2 Sam. xiii. 38-xiv. 26; St. Luke	xxiv. 18.
"	xv. 1-16; 1 Thess. v.
" 9th.—	xv. 16; St. John i. 16 29.
"	xvi. 1-15; 2 Thess. i.
" 10th.—	xvi. 15 xvii. 24; St. John i. 29.
"	xvii. 24-xviii. 18; 2 Thess ii.
" 11th.—	xviii. 18; St. John ii.
"	xix. 1 24; 2 Thess. iii.
" 12th.—	xix. 24; St. John iii. 1-22.
"	xxi. 1-15; 1 Tim. 1-18.
" 13th.—	xxiii. 1-24; St. John iii. 22.
"	xxiv; 1 Tim. i. 18 and ii.

HALIFAX.

HALIFAX.—ST. PAUL'S. Wardens: Edward Binney, John Silver. Delegates: Judge Ritchie, T. A. Brown.—ST. LUKES. Wardens: C. B. Bullock, O. J. Wilde. Delegates: W. O. Silver, J. T. Wyld.—ST. GEORGE'S. Wardens: W. Taylor, W. Roach, jr.

At the annual meeting of the Parishioners of St. Luke's the following resolution was unanimously passed:—*Resolved*,—"That the thanks of the Parishioners of St. Luke's are hereby given to their beloved Bishop for his valuable and ever-welcome assistance in the Pulpit of this Parish, and otherwise: and they trust and will fervently pray that he may live many years to carry on the good work he has so laboriously and ably performed as Bishop and Pastor during the twenty-five years which have elapsed since, in the good Providence of God, he came from England to preside over the Church in this Diocese. In his firm and wise counsels, tempered with love, they recognize the ruling influence which, in these years of transition and change, has guided the church to that comparative state of consolidation and strength to which it has happily now attained. Further resolved that a copy of the foregoing be sent to his Lordship."

We are glad to notice that the ladies of St. George's Parish are interesting themselves in the "Little Dutch Church," and that they have raised, by a Bazaar held on Easter Tuesday, a sum sufficient to complete the repairs of the building. After St. Paul's, it is the oldest Church edifice in the Province, having been built in 1761 by the German settlers as a Lutheran Church.—*Halifax Church Chronicle*.

FREDERICTON.

ST. JOHN, N. B.—TEMPERANCE MEETING.—St. Mark's Church of England Temperance Society held an interesting public temperance meeting last night in their school room, which was well attended. The following programme was carried out to the satisfaction of all present:—Opening services: reading the 51st Psalm and prayer. Hymn, "Lead, kindly Light, etc." Reading of minutes of former meeting by the Secretary, Mr. C. A. McDonald, which were approved. Address by the Rector, Rev. George Armstrong. Anthem. Reading, original temperance poem, by Jeremiah Travis, Esq. Collection and signing of declaration. Music. Reading, original paper, entitled "The Life of Martin Luther," by Edwin Daniel, Esq. Closing Hymn. During the intermission a majority of those present signed the declaration. Mr. Travis's poem was published in London fifteen years ago, but, being new to most of the audience, and treating of a theme that is always new, it answered the purpose as well as if it had been written for the occasion.—*St. John Daily News*.

In St. James's Church, the following elections took place at the Easter Vestry:—Wardens: R. W. Crookshank, and W. H. Hatheway. Vestrymen: John Holder, R. Brittain, Alex. McKelvie, Wm. Kee, John Wilson, Jr., W. O. Stewart, G. Ludlow Robinson, E. Willis, W. Wedderburn, E. N. Stewart, Alex. Reed, and W. H. Scovil. Vestry Clerk: G. Ludlow Robinson. Delegates to Synod: R. W. Crookshank, and Hon. E. Willis. Delegates to the Diocesan Church Society: W. H. Hatheway, R. Brittain.

In St. Luke's, Portland, there was no formal election, the Church not being quite re-built, and there being consequently no "pew-holders" entitled to vote, but last year's officers will act as follows:—Francis Ruddock, and Robert A. Gregory, Churchwardens. Lewis Rivers, Matthias Hamm, Henry Hilyard, David Tapley, John Tapley, Jeremiah Harrison, Charles Hatheway, Philip Nase, Richard Farmer, John Sayre, Joseph Horncastle, Wm. Kilpatrick, Vestrymen. R. Middlemore, Clerk.

TRINITY CHURCH.—Wardens: John Sears, and Chas. W. Weldon. Vestrymen: James McNicol, Jr., G. H. Lawrence, Simeon Jones, W. F. Harrison, James H. McAvity, W. J. Davidson, Charles Merritt, W. J. Berton, George W. Whitney, S. K. Foster, J. W. Nicholson, and John Melick.

ST. JOHN'S CHURCH.—Wardens: S. D. Berton, and James B. Ruel. Vestrymen: W. H. A. Keans, John Stewart, T. W. Daniel, George Travis, George S. DeForest, James F. Robertson, T. B. Hanington, Henry F. Perley, Carson Flood, L. R. Harrison, W. M. Jarvis, and F. O. Allison. Vestry Clerk: C. A. Macdonald. Delegates to Synod: W. M. Jarvis and R. T. Clinch. Substitutes: S. D. Berton, and T. B. Hanington.

ST. JUDE'S, CARLETON.—Wardens: Edwin J. Wetmore, and Charles A. Dodge. Vestrymen: Samuel Correll, Fred. A. Linde, James Carleton, Wm. W. Dudley, Samuel McGuire, Samuel Brittain, Josiah Woods, Wm. Andrews, Wellington Ring,

A. H. DeMill, Thomas Johnson, and Capt. W. Hamlyn. The Wardens are also the representatives to the Synod.

ST. GEORGE'S, CARLETON.—Wardens: Tertullus Ketchum, and Isaac Perkins. Vestrymen: W. C. Allan, Uriah Drake, Matthew Macfarlane, M.D., Joseph O. Craft, John S. Craft, Wm. Napier, John Brown, and Isaac Ketchum. Delegates to Synod: Tertullus Ketchum and Matthew L. Macfarlane, M.D.

ST. PAUL'S, PORTLAND.—Wardens: W. C. Drury, and H. W. Frith. Vestrymen: E. Pelier, B. L. Peters, R. S. DeVeber, A. Daniel, A. Shives, G. A. Schofield, W. H. Thorne, T. B. Robinson, F. E. Barker, Wm. Jack, G. Sydney Smith, and A. Mills. Delegates to the Diocesan Church Society: Arthur Daniel and F. E. Baker. Delegates to Synod: G. A. Schofield and W. C. Drury.

QUEBEC.

AYLWIN.—The gift of a stained glass window from J. C. Spence of Montreal, to the Church of St. John in the Wilderness, in this mission, was exposed for the first time in its beauty to the congregation on Easter Sunday. It is a three light lancet window. The arrangement of the glass is simple but very effective. The central light has a Medallion picture of St. Peter raising Dorcas to life. In the side lights there is respectively the "Agnus Dei," and the "Holy Dove." Over and under these, by the arrangement of tints the form of the cross is seen, reminding one of the line in one of the Passion Hymns, "The cross shines forth in mystic glow."

This mission, though far in the backwoods, and but worked as a mission for the last ten years, has now three good pieces of Church property—two Churches and a Parsonage. It is a mission in which the Church element is not at all numerous; the majority of the non-Roman population being Presbyterian; yet, notwithstanding this, the Church has held her own, and that is saying a good deal; when we consider what little root Church principles have among those Churchmen that hail from the North of Ireland, and also the strenuous efforts made to enlist them in the service of the sects. Not but that there was ground for the sects to do so, for if persons baptized in the Church and brought up therein will act and talk as if one creed or Church was as good as another, and none as good as any (which, indeed, is the rule of action with many nominal Churchmen all over Canada), it is no wonder the enthusiasts of the various sects should strive to win them over to something tangible that they can work for and fight for. But as regards part of this mission something more can be said than that the Church has held her own. In the hearts and thoughts of the greater part of one congregation (small though it be) the Church, with its history and teachings, has a foremost place.

The missionary has three fixed places of ministrations—two of them having churches, and the third in a school house, arranged for church services with prayer desks and lectern. This latter house we hope soon to see superseded by a neat church. There are two Sunday Schools and three church day schools where children that have not the advantage of attending Sunday School may have the greater one of reading the Bible every day, of joining in prayer, and being catechized.

The Church of England has made good progress on the Gatineau. Eleven years ago (it may be less) there was not a missionary among the church people, at least

not one that could administer the sacrament, except the Rev. J. Johnson of Hull. Now we have (not including Hull) five churches, all consecrated but the one last built in Chelsea village by Rev. F. Smith, and it will probably be consecrated next summer. The erection of a church in Chelsea is worthy of remark. It is only a few years (about seven) since a missionary took the charge of that district, and not with a very bright prospect of making a church congregation. Indeed, so much were the people prone to gathering for the various sects, Baptists, Plymouths, etc., and giving them their support, that the first missionary could not but express himself to the effect that Chelsea would have to run the course of sectarian teaching until the baneful effects of it was seen and felt on the morals of the people, and then they would be ready to receive the faith once delivered to the saints, and to worship the God of their fathers in the beauty of holiness. Let us hope that such may be their action now. They have now a very pretty little church, bearing aloft the "sign of salvation," and in all its details so arranged that they (the people) may feel that it is erected for the worship of God chiefly, and not for mere preaching purposes.—W.R.B.

ONTARIO.

BELLEVILLE.—ST. THOMAS.—The Easter Vestry Meeting was held in the Shire Hall, and was largely attended. Rev. J. W. Burke, Rector. Mr. M'Annany, who had been churchwarden for many years, having declined a re-appointment, the Rector appointed Mr. R. C. Hulme in his place. Mr. E. Harrison was again chosen churchwarden. Mr. J. H. Simpson was appointed Delegate to the Synod, and Messrs. R. Newbery and Geo. Wallbridge, Auditors. [This account was accidentally omitted last week.]

OTTAWA.—ST. ALBAN'S. At the Easter Vestry, Mr. Courtney was elected Delegate to the Diocesan Synod.

NIAGARA.

[FROM OUR HAMILTON CORRESPONDENT.]

In your last issue, the Bishop of Niagara calls attention to two inaccuracies in my letter of the 6th ult.

The second inaccuracy consists in mistaking the action of the mission Board for that of the Bishop. Allow me to apologize for my mis-statement, and to say that when I predicated of the Chairman of the Mission Board that which was true only of the Board as a whole, I was inaccurate.

Our Easter Vestry meetings have passed off harmoniously.

You have already given an abstract of the Christ Church Cathedral proceedings. The following is the list of the churchwardens and lay delegates of the other Churches:—

ALL SAINTS.—Churchwardens: Messrs. James Mills and J. J. Mason. Lay delegate: Geo. Papps, Esq., LL.B. A committee was appointed to take measures for the erection of a School-house.

ASCENSION.—Churchwardens: Messrs. F. P. Bickley, and D. G. Greer. Lay delegates: (chosen, not yet elected) Messrs. E. Brown, A. Brown, and F. W. Gates.

ST. JOHN'S MISSION.—Churchwardens: Messrs. Nie and Bible. Trustees: Messrs. Hall, Nicholson, and Hornby.

ST. THOMAS.—Churchwardens: Messrs. J. Wylie, and R. R. Morgan. Lay delegates: Messrs. Meakins, Browne and Kilvert.

A vote of thanks was passed to the Rev. J. B. Richardson for his conduct in the

chair, and \$200 was added to his stipend. The very Rev. The Dean of Niagara is about to leave for England in a few days. A handsome sum has been subscribed by his parishioners to defray the expenses of his visit. He leaves the Rev. G. R. Sutherland, B.A., who has been his curate for the last three years, in charge of the church of All Saints, and the Rev. J. Spears in charge of the Cathedral. Q. R. T.

TORONTO.

ST. THOMAS, TORONTO.—The annual Vestry meeting passed off in the most happy and cordial manner—Incumbent, the Rev. J. H. MacCollum, A.M. The accounts most satisfactory: no debt for current expenses. A. J. Thompson and J. Watson, Esq., were chosen churchwardens for the coming year; Messrs. Bishop and Hubble, sidesmen; Marcellus Crombie, Esq., A.M. John Canavan, Esq., M. M. Matthews, Esq., delegates. On Friday evening the congregation met in the school house, Bathurst St., and presented W. R. Bartlett, Esq., with an address, for his generous liberality towards the Church. It was read by Marcellus Crombie, Esq., Barrister, and a suitable reply made by Mr. Bartlett. The Congregation then presented an address to the Incumbent, with a purse of money. The address was read by John Canavan, Esq., Barrister: a very happy evening was spent with singing, music, and readings, and all felt how blessed it is for brethren to dwell together in unity.

The address congratulated Mr. McCollum on his success in the parish, assuring him of their appreciation of his ability and zeal as a Christian minister. It was signed by the Wardens, A. J. Thompson, John Watson. Mr. McCollum, in reply, said: "Exactly two years to-day, I came into the City to reside, and took charge, from the Lord Bishop, of this North-West parish. The progress since, in the advancement of the Church has, with God's help, been forward and steady, our prayers for peace and unity have been heard, and we are to-day, I trust, an undivided community. Through the generous liberality of one parishioner and the earnest and hearty co-operation of all, we have our Church handsome and neat in itself, with all things necessary for the due celebration of divine worship, almost, I may say, free from debt, and this inside of a year.

"You assure me of your earnest and heartfelt appreciation of my efforts as a Christian minister—next to the appreciation from Heaven of my poor though sincere endeavours, I shall always wish to merit the candid expression of kindly feelings, from those whose opinions of me I respect and value.

"I thank you much for your well-filled purse. Apart from the comforts it will procure, I esteem it as a token of the regard in which I am held by the donors.

"I am truly grateful for your kind wishes for myself and family. No one could take a deeper interest in the welfare of the parish, the choir, the Church, and Sunday-School than Mrs. McCollum—for this expression of regard to her, I am deeply thankful.

"Praying that the Great Head of the Church may ever be with us to guide and bless us, and that all spiritual and temporal blessings may attend you and your families, I am, dear friends, your faithful minister, J. H. McCOLLUM."

THE REV. J. CARRY has resigned the charge of the Credit Parish, and goes to England for a year on leave of absence, after a protracted course of uninterrupted clerical labour. His address in Canada

will be for some time, "The Synod Office, Toronto."

ST. JAMES'S, TORONTO.—The officers and teachers of St. James' Sunday School held a social entertainment in the school-room on the 25th, which was intended as a formal leave-taking of Miss Beatty, who has for some years been a pupil and teacher in the school—and who is about to be married and remove from the city. During the evening, Miss Beatty was presented with an elegant copy of the Bible, bound in morocco, and a beautifully engrossed illuminated address. Inside the cover was a handsome tablet, bearing the following inscription: "Presented to Miss Beatty, with a parting address, by the officers and teachers of St. James' Cathedral Sunday School, Toronto, April 25th, 1876." The presentation was made by Mr. John Gillespie, on behalf of the committee, Mrs. Grasett, Mrs. Baldwin, and Mr. John Gillespie. Mr. John Carter replied briefly on behalf of Miss Beatty.

ST. LUKE'S, TORONTO.—Delegates: Messrs. Clarkson Jones, James Young, Joseph Fletcher.

CHURCH OF THE REDEEMER.—Lay delegates: A. H. Campbell, J. L. Bronsdon, R. Dunbar.

MILBROOK, ST. THOMAS.—Wardens: R. J. Armstrong, Archibald Wood. Sidesmen: George Campbell, Robert Hopkins, Thos. Medd, Charles Winslow. Delegate: Dr. Turner.

BLOOMFIELD.—Wardens: Martin Parker, George Elliott. Sidesmen: J. W. Hall, W. Graham. Delegate: A. R. Boswell.

MANVERS.—Wardens: George Sisson, Wm. Ward. Delegates: George Sisson, James Graham.

BETHANY.—Wardens: George Reynolds, Dr. Brereton. Delegate: Dr. Brereton.

CHRIST CHURCH, YORKVILLE.—On Easter Sunday, the services in this church were most heartily rendered by a crowded congregation and a strong choir. The chancel was most tastefully decorated with lovely flowers, the Reading Desk, Lectern, Font, and Holy Table being wreathed with the choicest exotics from the conservatory of the Hon. Justice Morrison. The number of communicants was larger by ten than on any previous occasion in the history of the parish. An admirable sermon was preached at the morning service, by the Rev. Chas. H. Mockridge, Rector of Hillier. An appropriate and practical sermon was preached by the Incumbent, the Rev. Mr. Trew, in the evening.

A new organ was used for the first time on Easter morning. It was built by Mr. Lye, of Toronto, and is an excellent one, and adds immensely to the beauty of the musical portions of the service. This parish is to be congratulated on its progressive spirit.

On Easter Monday, at the annual Vestry meeting, the retiring Wardens, Joseph Jackes and Wm. A. Baldwin, were re-appointed, and the election of Synod representatives had a similar result, sending back again Messrs. T. H. Ince, Philip Armstrong, and Thos. Elgie. Messrs. John Fiske, Jr., Henry Hague, Philip Armstrong, and Emilius Baldwin were appointed Sidesmen.

HURON.

BRANTFORD, GRACE CHURCH.—At the Vestry meeting, Messrs. Alfred Watts and Walter Jones were appointed Churchwardens.

ST. THOMAS.—At the Vestry meeting, Messrs. H. Gustin and John A. Kains were appointed Church-wardens: H. G. Hunt, Chas. Roe, Auditors: Samuel Day, Freeman Ellison, George Kains and the Wardens to be a building Committee. A new Church is soon to be built.

LONDON, ST. PAUL'S.—At the Easter Vestry meeting it was unanimously resolved to request the Rector, Rev. Canon Innes, to appoint two Sundays in the year to take up special collections in aid of the work carried on by the Church of St. James, Westminster. We need hardly say that the resolution had the hearty approval of Mr. Innes. Of the six Churches planted by St. Paul's within a very few years in the city and suburbs, there no longer need parental aid.

B. C. MEMORIAL CHURCH.—The Rector of this church was quite taken by surprise when informed that the Vestry had increased his salary from \$1,500 to \$2,000. The difference, \$500, was, we believe, subscribed by a few church members, one of them a member of St. Paul's. The salary is exclusive of the Rectory.

ST. JAMES', WESTMINSTER.—Vestry meeting, Easter Monday. Rev. Evans Davis, Incumbent. Church-wardens: John Beattie, Esq., John Pope, Esq. Delegates: Messrs. Sutherland and Churcher. The Vestry by a unanimous vote approved of the action of the Church-wardens in purchasing a lot adjoining the church property, feeling that the church accommodation must soon be increased.

PETERSVILLE.—The adjourned Easter Vestry meeting was held on Thursday evening in the School House. Rev. Canon Innes presiding. Mr. John Peters was elected Delegate, and Messrs. Peters and Gibson Church-wardens. The contract for building the Church has been let. The church is to be of brick, and is calculated to seat 200 people. The design is such that it can, when it becomes necessary, be enlarged to double its capacity, by adding transepts to the North and South. This mission Parish is now under the care of the Rector of St. Paul's, Mr. Davis being unable to perform the duty in connection with St. James'. Mr. Innes undertakes the duty, because there can be no income derivable from it for some time.

INGERSOLL.—At the Easter Vestry meeting it was resolved that the salary of the Rector, Rev. Canon Hincks, be \$1,200 instead of, as heretofore \$1,100.

CHRIST CHURCH, LONDON.—The Sunday School of this Church held their Easter Festival, Thursday evening the 20th. An agreeable surprise awaited the Rector and Mrs. Smith, the presentation of a very kind address, and four elegant pieces of silver. The presentation was made on behalf of the members of the School by the Misses Brown, and the address read by Mr. Charles Horton.

APPOINTMENTS.—Rev. A. W. Murray has been appointed Incumbent of the Church of St. John, Berlin; and Rev. E. Wall, of St. Paul's, Clinton, to the mission of Paisley.

SPECIAL LENT SERVICES.—The special Mission services of the Lent Season, held in the City churches, have it is believed, been a means of awakening to a more spiritual life very many members. A greater earnestness is manifested, and the desire to avail themselves of the means of grace afforded that was evident to all has not passed away. The number of communicants has greatly increased. On

Easter day one hundred and forty-two members partook of the Holy Communion, and a fortnight before, the number was over one hundred and twenty. The ordinary number heretofore was little over eighty. The increase of Communicants in the Memorial Church has been proportionately large; and from all the churches we hear of similar results.

ALGOMA.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—Perhaps you may consider the following simple fact a means of advancing the cause we have in view, *e. g.*, bringing before the notice of the church people in other parts of Canada, the need, and absolute necessity there is, of more clergy being sent here to administer the means of grace.

Sunday evening last was my regular time for holding service at Huntsville. On my arrival I found there a woman, (who was confined only three weeks ago) waiting with Sponsors ready, to have her little one baptized. As we are in weekly (if not daily) expectation of the roads breaking up, this poor mother was compelled to take the only opportunity likely to occur—or postpone the baptism indefinitely—and to travel a distance of sixteen miles, in her then weak state on her journey of love. In the course of my pastoral visitation next day (Monday) I made a point of seeing and conversing with the mother. She is a native of London, England, and received her church training at Trinity Church—West End—under the late Rev. Mr. Garnier, I believe. Her husband is a blacksmith, and they both bear a very good name amongst their settler friends. She conversed freely with me until I put the question, "And how do you like Canada back-woods Mrs. H—?" For some few seconds she could not speak; tears flowed freely, her lips trembled, and she replied, "I like Canada, sir, very, very much, and I think we may do well here in time—but oh, sir, I have now three little ones (here she passionately kissed her babe), we have lived back here now nearly four years—we have had no service of any kind—no clergyman has ever been near us, and oh dear, sir, my babes are growing up heathens! I will not comment upon the picture I thus put before your readers, but will satisfy myself with saying that I at once offered a *week-day* service, every other week, if she thought that would be at all acceptable to the friends around her.

I need not say, surely, my offer was gladly, nay gratefully accepted, and the best bed and board they could furnish promised me when I go to fulfill (D.V.) the promise on Monday, April 24th next.

May I be excused mentioning that, owing to the pressing cry of our people, the district I am travelling over is somewhere about fifty-four miles long by ten wide. It appears to me, as if, the more I go back to find church people, the more I find are farther back. So great are the distances and numerous the calls, that *one day in ten*, is only what I can call my own. There is work in my district alone for six hard working clergymen. May God impress our need upon our friends and give our Bishop success! I am etc.

WILLIAM CROMPTON.

April 13th, 1876.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

REV. AND DEAR SIR,—May I ask you kindly to insert the following announcement in next week's issue of your paper. I would also direct your attention to two statements in the article "Algoma," in the

issue of the 27th inst, which are calculated to mislead, and which I would ask to have corrected next week.

1st. Instead of persons coming *fifty* and *one hundred* miles—read *fifteen* and *twenty* miles.

2nd. Instead of twelve new "*missions*," read "*congregations*, with a lay reader to perform the service."

Please accept my best thanks for the kind manner in which you so constantly bring my poor Diocese before the readers of your interesting hebdomede, and believe me to remain, Very sincerely yours, FRED. D., ALGOMA.

65 Isabella St., Toronto, 28th April, 1876.

MISSION VACANT IN ALGOMA.—We regret to announce that the Rev. Elwin Cooper has been obliged to resign the Incumbency of the Mary Lake and Huntsville Mission, Muskoka District, in the Diocese of Algoma, on account of ill-health.

The mission is now vacant, and the Bishop of Algoma will be glad to hear from any clergyman, in Priest's Orders, who, being imbued with a true missionary spirit, and prepared to "endure hardness," may be willing to accept the same. Salary, \$600, assured, and a comfortable house.

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

COMMUTATION TRUST FUND.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—I observe in the report of the proceedings of the last quarterly meeting of the Commutation Trust Committee that the name of "F. A. O'Meara" figures (at the head of thirteen names) as a claimant on the Fund for \$160. The application is granted, it appears (but cannot, according to the canon, be finally settled until the May meeting), subject, however, to the result of an investigation as to the nature of the services for which he receives a pension. On the subject of the pension, I have nothing to say; I have no doubt that it was well earned; nor do I blame Dr. O'Meara for presenting the claim, but I have no hesitation in saying (and I am not alone in my opinion) that if this application be granted it will be in contravention of the object of the By-Law, by which the Fund is now administered, and will afford encouragement to Parishes to throw upon the Commutation Fund as large a portion of the burden of supporting their clergymen as they possibly can. St. John's, Port Hope, of which Dr. O'Meara is Rector, has an endowment of nearly \$600 per annum; and as the Rector is an applicant for \$160, to raise his stipend to \$1400, as provided by the By-Law, it is evident that he only receives from the congregation about \$600. Now, Sir, it is disgraceful that a wealthy congregation, such as that of St. John's, Port Hope, should pay its minister only \$600 per annum (and there is no parsonage or house provided); and depend upon it, if this claim of \$160 be now admitted, a year hence it will be increased to \$360; for St. John's will want to save another \$200, even if it is at the expense of some poor parish. Compare with this, the adjoining parish of St. Mark's in the same town, which, with comparatively a poor congregation (according to the parochial returns) pays its minister \$800 and provides a house.

It is to be hoped that there will be no favoritism in disposing of this claim. I could never understand why the Rev. Mr. Checkley was put on the Fund, and the Rev. Mr. Cooper, of Trinity College School, was not. I believe that sound Churchmen generally manifest a more liberal and

generous spirit towards those who differ from them, than is shown to them in return; but justice must not give way to a Quixotic generosity; and it is to be hoped that the majority of the committee will see that the spirit of the by-law is carried out.

28th April, 1876.

Yours,
A SUBSCRIBER.

ST. GEORGE'S DAY.—ANNUAL SERMON.

The following sermon, in connection with St. George's Society, was preached on Sunday, April 23rd, in St. James's Church, Toronto, by the Venerable Archdeacon Whitaker, M.A., Provost of Trinity College.

Psalm cxliv. 15.—“Happy is that people that is in such a case: yea, happy is that people whose God is the Lord.”

As Christian men, brethren, it is alike our duty and our privilege to adopt the language of the Psalmist in a sense differing from that in which it was originally employed. He exulted in a distinctive and exclusive blessing appropriated to his own nation: we rejoice to know that this priceless blessing is in the gracious purpose of God extended to all the families of the earth. When our blessed Lord founded His universal Church, His people could no longer make the boast of ancient Israel, “He showeth His word unto Jacob: His statutes and ordinances unto Israel. He hath not dealt so with any nation: neither have the heathen knowledge of His laws.” Thank God we may rejoice that He has vouchsafed to us gifts far greater than those which were ministered to His ancient people by Moses and the prophets, and our grateful joy should not be lessened, but enhanced, because we know that these sacred gifts are not our own peculiar heritage, that it is the will of our Great Father that we should share them, in His Christ, with all the tongues and kindreds of the earth. Yet, while the priceless blessings of the new covenant are thus, in God's design, unrestricted to any favoured race or locality, and while, as matter of fact, these blessings have been largely enjoyed through long ages, by nations far separate from each other, and differing greatly from each other in everything but their common Christian faith, still, this universality of privilege has by no means obliterated all distinctions, either of temporal or of spiritual prosperity, nor left the several nations of Christendom free from the obligation of recognizing and confessing special bounties of God's providence and grace, mercifully bestowed upon them. May we not, then, brethren, on a day like this, fitly and profitably call to remembrance, as Englishmen, God's wonders of old time, wrought on behalf of our forefathers, with the view of recognising alike our duty in the present, and our hopes and apprehensions for the future. I do not think that it is merely “insular prejudice,” as some would say, or blind self-love, which bids us acknowledge the good hand of God upon our country in the past—shielding us both from foreign aggression and from domestic dangers. There have been great crises in our history, when men of widely different political and religious opinions have concurred in bearing their solemn witness to the belief that the protection of the Almighty had been over us—that to nothing else or less than this was due our exemption from fearful calamities elsewhere experienced, or from ruin, as it seemed, inevitably impending over ourselves. So Milton, in words of marvellous power, gives God the glory for our great deliverance in the days of Elizabeth, when England might have described her preservation in the very language of the song of Moses:—“Thou didst blow with Thy wind: the sea covered them: they sank as lead in the mighty

waters.” So, again, in times comparatively recent, men's hearts were deeply stirred by the strangely successful effort which England made—almost single-handed—one continental ally after another failing her like a broken reed—against the gigantic tyranny of the first Napoleon. Men might doubt or differ as to the wisdom of our policy. They might strongly dissent from special aims or efforts, but, beyond and over all these details, they concurred in recognising a glorious struggle for truth and right, which they earnestly believed that the God of truth was prospering. Robert Hall, in a sermon preached before the Volunteers at Cambridge, the eloquence and beauty of which need not fear comparison with the older writer whom I have mentioned, speaks of England as then standing “in the Thermopylae of the universe,” and invokes on her behalf, in language rarely equaled, the help of Him who is the “sole Ruler among the armies of Heaven and the inhabitants of the earth, to whom the shields of the earth belong.” Should we not, then, Brethren, in looking to the past, say, “What hath God wrought?” and ask ourselves what manner of men we ought to be, as children of a people to whom He has, again and again, accorded deliverances so mighty? If Israel was to bear in mind, from age to age, God's gracious dealings with his forefathers, if when he presented his first fruits he was to say; “A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous,” can it be a vain imagination that we, too, lie under a special obligation to link ourselves, in thought and in affection, even with the distant past, and remembering how marvellously that past has moulded our own present fortunes—how much more we owe to it than we can ever acknowledge or even understand, to render to Almighty God our heartfelt gratitude for His merciful protection extended to our country in days gone by, assured that we ourselves are now inheriting the fruits of His great goodness, and have escaped unimagined evils which must have overtaken us, had He seen fit to withhold His mercy from us. But, in this sacred place, I ought not to forget that I am addressing an assembly, not only of Englishmen, but of English Churchmen; and, under that character, brethren, I would invite you this day to recognize the past mercies of God vouchsafed, not to our nation only, but to our Church. I believe that there are special reasons, in these our days, why the members of our Church should seriously endeavour to understand and to consider what these mercies are. It has been truly said that the reformation of the English Church was not the work of any one man or of any one time; and it has been very wisely said that herein we may discern its distinctive excellence. No one master-mind stamped it with its peculiar character, and so long as we reverence our blessed Lord's saying, “Call no man master upon earth,” we must regard this circumstance as implying not a defect but rather a happy escape from at least one cause of inevitable failure. There is only One whose name can truly characterize either our belief or practice as Christian men; we cannot consent to designate the faith to which we cling by any narrower name than that of “the faith of our Lord Jesus Christ.” No servant of His, however richly endowed with moral or intellectual gifts, is equal to the task of giving to the Church a system of religion which may justly bear His name. So Augustinianism and Lutheranism and Calvinism are at the best but imperfect philosophies, and though they may contribute valuable elements to the common heritage of Chris-

tian truth, they never could be that truth itself. We have, I am assured, good cause to believe that God most mercifully wrought for us in our Reformation after another manner. They who discern not His working, and fix their gaze exclusively on the human instruments, may be, and have been, stumbled at apparent vacillations of judgment or conflict of opinion and of aim. I believe it to be far wiser to look beyond human weakness, and human differences and dissensions, to Him Who alone can order the unruly wills and affections of sinful men—to Him without whom nothing is strong, or holy, and to recognize Him as employing, according to their several capacities, many and diverse agents in perfecting His great work, assigning to each the portion adapted to his ability, while perchance none of those who thus laid the stones according to the pleasure of the Great Architect, could fully appreciate His design, or anticipate the result to which their labours were directed. For that result, brethren, I steadfastly believe that as English Churchmen we are bound to render heart-felt thanks to Almighty God. A great prelate of our Church, who was most suddenly called away from us nearly three years ago, assembled, in the last week of his life, the rural deans of his diocese, and delivered to them an address, which, unhappily, was not written beforehand, but has since been printed, having been carefully prepared by comparison of notes taken at the time. In that address occur the following remarkable words:—“There is a growing feeling which I can only describe as an “ashamedness” of the Anglican Church, as if our grand old Anglican communion contrasted unfavourably with the Church of Rome. The habitual language held by many men sounds as if they were ashamed of our Church and its position; it is a sort of apology for the Church of England as compared with the Church of Rome. Why I would as soon think of apologising for the virtue of my mother to a harlot! I have no sympathy in the world with such a feeling.” These words of the late Bishop Wilberforce well deserve to be heard and pondered by us all. Perhaps, too, some of us are but too familiar with another kind of “ashamedness” of the Anglican Church, an ashamedness felt by those whose admiring gaze is directed, not to the Church of Rome, but to other religious bodies lying in the opposite direction from her. Looking to them, not a few are very unwisely ashamed of what they call the “trammels” of our Church, of the creeds which define our faith, and of the Apostolic order on which our Church government is based. When we look, brethren, at the floods which are now “lifting up their voice” around us, at the waves of human passion and lawlessness which are now “raging horribly” against the foundations of all Christian belief, as well as against everything like coherence and consistency in that body of Christ to which Holy Scripture bears a testimony, so distinct and explicit, as a body framed and organized, not only in accordance with the will of its Divine Head, but also by His very act (Eph. iv. 11, 12), and sustained, through that organization, by virtue of the spiritual power which evermore goes forth from Him—when we look on all this we may, I think, well be ashamed of this “ashamedness” also, and heartily thank God that He has graciously provided for us, in our Church, such “a covert from the tempest.” As wisely might they who had found a refuge in the ark, when the waters of the deluge covered the earth, have complained of the “trammels” of their position, as we that we are but “cabined, cribbed, confined” in the shelter which has been mercifully provided,

amidst "the overflowings of godliness," for the security of our Christian faith and practice. "We are not better than our fathers," and we may still appropriate with good cause the loyal language of George Herbert, when comparing the Church of England with the extremes which confront her on either side, he says:—

"But, dearest mother, what those miss—
The mean—thy praise and glory is,
And long may be!
Blessed be God, whose love it was
To double-moat thee with His grace;
And none but thee."

"To double-moat thee:"—there is a liberalism (so called) which would invite us to fill up both these moats as unsightly memorials of extinct contentions and jealousies outworn. There are again very many who, while they would deepen the one moat (be it which it may), would efface the other. If we are wise we shall turn a deaf ear alike to all these counsels, and maintaining our ancient lines of defence, make a steadfast protest against error on either hand, whether under the form of excess or of defect. If it can be shown, as some assert, that those lines have been drawn otherwise than God's word doth allow, let them be retraced, after ample enquiry and by competent authority; but let us never imagine that the City of God may safely demolish these her towers, or level these her bulwarks. So much then for the past; but what of the future. I would ask you brethren whether those who love her best have not, at least, some cause for gloomy forboding, as they contemplate the possible contingencies of that future in respect of our native country. She is undergoing a great political and social change, a change which legislation may, perhaps, be said to have inaugurated, but which awaits its development through other causes over which legislation has no control. We may be thankful, however, to believe that in all these changes there is that which is ordained by the wisdom and beneficence of God, though it is too often sullied and defaced by that which proceeds from the passion or the selfishness of man. Let us faithfully remember that, under the governance of Him by whom the Father made the worlds, and whom He has given to be Head over all things to the Church, changes which would otherwise be fraught with disaster and distress, may be brought to pass in all peacefulness and serenity. He who once stilled the tempest on the Lake of Genesaret, may still say effectually "Peace be still!" to those mightier waves which threaten the stability of civil institutions and the security of civil communities; waves which no human skill could surmount and no human power control. Happy at all times, and thrice happy in these hours of danger and perplexity, are the people who have the Lord for their God, and who lovingly and trustfully recognize their relation and their duty to Him. For let us remember that God works by means, that His best gifts to us are those by which He guides and teaches the hearts of His faithful people, and that under His blessed guidance political and social difficulties and perplexities which were otherwise inextricable may be happily solved by the meekness of Christian wisdom and by the unselfishness of Christian love. If, then, we pray for our country's peace, let us pray that she may put far from her, and that we, too, may put far from ourselves, evils which we surely know to be enemies of that peace, evils which cannot prevail to any great extent among a people which truly "hath the Lord for its God." We hear of the vast increase of wealth in England. Has not this induced a vast increase of luxury? Are not men beginning to

warn us of the danger of this luxury, and to point us to the example of Imperial Rome? Let me, however take a higher ground than this, and point out how dangerous the undue love, the undue pursuit of wealth, must prove to man's spiritual welfare; nor can I do so better than in the pregnant words of an old English writer, who has said, "Trust not to the omnipotency of gold, and say not unto it, thou art my confidence. Kiss not thy hand to that terrestrial sun, nor bore thine ear unto its servitude. A slave unto mammon makes no servant unto God. Covetousness cracks the sinews of faith; numbs the apprehension of anything above sense; and, only affected with the certainty of things present, makes a peradventure of things to come; lives but unto one world, nor hopes but fears another; makes their own death sweet unto others, bitter unto themselves; brings formal sadness, scenical mourning, and no wet eyes at the grave." Brethren, does not our daily life teach us something of the truth of these words?—something of the danger that the sinews of our faith should be cracked by the weight of this world's cares, and by the inordinate pursuit of its interests, of the danger of having our apprehension numbed of anything above sense—of being so impressed with the certainty of things present as to make a peradventure of things to come; of so living for this world alone, as to be unable to hope for another, able only to fear it? Be it, then, alike our daily prayer and our daily endeavour that we may be delivered from this bondage, and, remembering our Lord's warning that, "where our treasure is, there will our heart be also," be it our care to lay up our treasure there, where the treasure shall never fail and where the heart shall be satisfied for ever. But again, do not they who love England best deeply grieve to hear of the spread of unbelief among her children? Let us, then, pray for her, for them, and for ourselves, that God would keep us from this fearful evil also. Have we no cause to dread it? Those of us who are advanced in life know well that there is scarcely a sacred truth which was received with meekness and with pure affection in our childhood, which is not boldly questioned or utterly rejected now. The personality of God, the immortality of the soul, the resurrection of the body, the lofty origin of man as the immediate creation of God—all these great truths, and that which comprehends and certifies them all, the fact of a divine revelation made in Holy Scripture, these, alas, we know too well are on all sides doubted or denied. "The men of Nineveh shall rise up in the judgment with this generation and shall condemn it," said our blessed Lord, and we must often feel how bitter a condemnation is passed on modern unbelief by the lofty language and the pure aspirations of those "feelers after God," to whom He had not vouchsafed the revelation of His truth. "We are His offspring," said the ancient heathen poet quoted by St. Paul. He spoke in accordance with the dim surviving light of primeval tradition, while in the full sunshine of revelation men have learned to deny not only their childlike relation to the great Father, but the very existence of the God by whom they were formed to be His sons. Let us be sure that the darkest day our earth has ever seen will be the day on which her nations dare to renounce the great name of Christ; the heathendom which knew or knows Him not, cruel and impure as it may have been or is now, cannot possibly compare with the malignant wickedness, the moral degradation, which must characterize the heathenism of apostasy. The last and most fearful phase of evil remains to be exhibited by those who have wilfully re-

nounced the hopes and disallowed the claims of the Gospel of Christ; no sin can parallel the iniquity of those to whom the rejected Redeemer says:—"Now ye have both seen and hated both Me and My Father." As then we love our country, brethren, let us ever pray that she may be shielded by the grace of God from the deadly temptations both of worldliness and of unbelief; let us pray for ourselves, her children in a distant land, that we may be enabled faithfully to guard our own homes and hearts from the influence of these terrible evils, and let the thought of England and our affection for her move us also on this day to aid, to the utmost of our power, the charitable efforts of the Society to which we belong, on behalf of the increasing numbers of our poorer fellow-countrymen, who are forced by the pressure of want to seek a new home in our midst.

FICTION AND FACT.

FICTION.—It is said that the Church of England is a "State-made Church."
—FACT. The truth is that the Church of England was never brought into existence by the State; indeed, the church existed in reality before the State had any being.

FICTION.—The Church of England was founded at the time of the Reformation by Henry VIII.—FACT. The Church of England was founded more than a thousand years before that time. No new church was founded in the time of Henry VIII.; the church which already existed was reformed, not created anew.

FICTION.—The Church of England is a violation of religious liberty and religious equality.—FACT. If so, how is it that we find hundreds of dissenting chapels, their proprietors possessing full liberty, and enjoying the protection of the law just as much as the Church of England does?

FICTION.—The Church of England is a "State-paid church."—FACT. The Church of England does not receive a single penny from the State, and its property was never at any time given by the State.

FICTION.—The property of the Church of England is "national property."—FACT. The property held by the Church has been given to the Church, never to the State. It has been given by private individuals, and is held by exactly the same right as that according to which dissenting bodies hold property.—*Churchman's Penny Magazine.*

WHEN all that is worldly turns to dross around us, books only retain their steady value. When friends grow cold, and the converse of the intimates languishes into vapid civility and commonplaces, these only continue the unaltered countenance of better days, and cheer us with that true friendship which never deceived hope or deserted sorrow.—*Washington Irving.*

THE Turks, after advancing to throw supplies into Nisic, appear to have suffered a series of repulses. Despatches to Constantinople speak of Turkish victories, but the retreat from Nisic is apparently confirmed. Seven thousand Montenegrins, it is reported, have joined the insurgents. It is feared at Vienna that the Sultan will raise the standard of the Prophet, thus appealing to Mahomedan fanaticism. Later advices are, however, more pacific, and the Great Powers hope to keep the ferment in hand. At least they so profess. But the *London Times'* correspondent at Berlin says that Russia is giving the insurgents secret aid, and that M. Kvarsoff, the Russian diplomatic agent at Belgrade, has informed his government that the Servians mean to take the field in May.

STILL AND DEEP.

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

CHAPTER L.

There was a pause in the conversation for a few minutes after Mary's unusually impulsive outburst, and then Bertrand asked Signor Vilalta a few more questions about the unhappy woman who had so nearly marred for ever both his own life and his wife's, and on whom such dire retribution seemed to have fallen. "He wished to know," he said "whether, should she recover, the creditors would proceed against her for secreting the valuables which she had no doubt intended to carry away." Signor Vilalta thought not; the jewels and other treasures she had feloniously concealed had been taken from her, and nothing would now be gained by sending her to prison. They would turn her out of the house so soon as they could do so without risk to her life, and give themselves no further concern about her.

"But is she left quite without means?" asked Bertrand.

"Absolutely penniless, I believe," replied the Italian. "One of the creditors, who is an Englishman, gave the old woman a small sum to procure the mere necessaries of life for Mrs. Brant, and to pay for her attendance on her, such as it was; but he said quite openly, that he did so very grudgingly, as he did not consider that either Mr. or Mrs. Brant deserved the smallest consideration."

"But she must have at least the means of living," said Bertrand. "What will become of her if she recovers?"

"It was thought that she would write for help to her friends in England," answered Vilalta.

"I do not think there are any there who could help her," said Mary. "Her father was so very ill when I left England that I do not believe it possible he can be alive now."

"Then I do not know what she is to do," said the Italian, shrugging his shoulders; "go to the house of the poor, I suppose."

"Does no one go to see her or help her now?" asked Bertrand.

"No one but the old woman who is paid to do it, I believe. You must know, my dear friend, that the fair Mrs. Brant did not make herself very much beloved in our city; she was so selfish, so heartless, so intriguing; she attracted only the silly young men."

Bertrand glanced round with a comical smile to Mary, whispering to her in English, "I suppose I may consider myself described in that speech, and it is quite true. I was a perfect ass to let myself be attracted by such a being as Lorelei." "I should have thought that some one would have gone to her for the sake of mere charity," he said aloud in Italian.

Vilalta made an expressive grimace as he answered, "I only know I do not feel at all disposed to befriend her myself, although she used to flash her brilliant eyes at me as much as at other men; she might have helped Brant and been of real service to him, if she had chosen; but she wilfully hastened his ruin to please herself, spite of his remonstrances. Bah! she has no heart!" and he snapped his fingers in the air, as if this finished the subject.

After a few more words on other subjects, he embraced Bertrand, foreign fashion, on both cheeks; bowed most elaborately to Mary, and took his leave, promising to see them again before they left Italy.

He had no sooner closed the door than Mary turned quickly to her husband.

"Dearest Bertrand, you will let me do

what I can for her, will you not? Only think of poor Lurline alone there, ill and unhappy."

"Lurline, who injured you so much!" he said, laying his hand caressingly on her soft hair.

"That is one reason why I wish so much to help her," answered Mary, gently.

"You are right, my darling, she has injured us both, and therefore we must not leave her to perish unaided; but I wish much it had not happened thus. I had no desire that there should be any renewal of acquaintance. I myself will not see her, on that I am fully determined."

"Then had I not better go at once dear? I think we shall both be happier when I have done it; and I shall try to be back with you by the time you have finished writing your letters."

"I suppose you must go," he said, reluctantly, "but you must take your maid with you, Mary. I will not have you go there alone."

"Then you were right in thinking I should find some use for such an appendage," she said, smiling, "though I thought it so needless to bring any servant for me only, from the chateau."

"Every one there would have considered it very odd if the Comtesse de L'Isle had travelled without an attendant. You must live according to your rank, my little Mary, and you will find the maid a great convenience. But now as to Lurline; when you have ascertained what condition she really is in, remember you must make no promise which would involve her coming to our house or being seen by me. Only whatever she requires in the way of money let her have at once; the person I once thought to make my wife must never know want," and he threw back his handsome head with a somewhat lordly air; then he rang, and ordered a carriage to be got ready for the Comtesse.

Very soon Mary and her French maid Justine, who was the daughter of one of Bertrand's tenants, were driving rapidly through the streets of the beautiful city, and they speedily arrived at the door of a house which might well be called a palace for the size and beauty of the building, but it looked deserted and uncared-for. A number of Italian beggars were lounging on the marble steps in front of the door, which stood open, revealing a splendid hall destitute of furniture, where a man, who seemed to be a lawyer's clerk, kept guard over a number of cases, apparently awaiting removal. He rose, as Mary came forward with her maid, and asked what she might be pleased to want. She said she wished to visit Mrs. Brant, who was ill, she believed, in the house.

"There is a sick woman somewhere in the attics," he said, "but I know nothing about her, excepting that my master means to send her to the hospital to-morrow, whatever state she is in, he will not have her here any longer."

"Will you show me the way to her room," said Mary, giving him her card and putting some money into his hand at the same time.

"I will call the old woman down to you, Signora Comtesse," he said with much more alacrity than he had yet displayed, and he was gone before she could attempt to follow him; he soon returned with a disagreeable old Italian, whose brown skin and shrivelled face would have made her seem like a mummy, but for the cunning black eyes which twinkled brightly under the yellow handkerchief she wore over her head.

She made a cringing salutation to Mary, and said, "The Comtesse must pardon me, but that ill-conditioned sick woman refuses to see her."

"Oh, I hope not!" exclaimed Mary, "why does she object?"

"She says she will not have any proud fine lady coming to make her an object of charity; and what else is she I should like to know?"

"Ah, no doubt she does not know me by my new name," said Mary to her maid, and, taking another card, she wrote under the printed words "Comtesse de L'Isle" "Your friend Mary Trevelyan." "Go with the old woman and give her this," she continued to Justine, and the French girl at once told the Italian to show the way, and hurried off. In a few minutes she returned, running swiftly down the marble staircase, which was all covered with dust and straw, saying, "Ah, madame, the moment she saw your English name, she called out to you to come to her, quick, quick!"

And Mary went to look once more upon Laura Wyndham.

Could this be Lurline, that faded haggard woman, with fevered lips and tear-swollen eyes, tossing from side to side on a miserable little bed which constituted almost the sole furniture of the small ill-ventilated attic? Mary stood at the door for a few minutes before the sick woman perceived her, trying to realise that this was indeed the brilliant Lorelei of Ohiverville, who had stolen Bertrand's heart away from her, and destroyed all earthly happiness for poor John Pemberton. Her appearance, apart from the look of illness, was so squalid and neglected, that it was hard indeed to believe she could be the same. Her long fair hair was matted about her head, her once pretty hands and arms were so thin that the bones could be traced beneath the skin, and the expression of her face was wholly changed; its brightness, its saucy archness, all were gone, and she wore a look of restless gloom and misery. On a broken chair at her side was a jar of water and a little wine, and at the foot of the bed, wrapped in an old shawl, lay a puny infant, sleeping, happily unconscious of the wretchedness around him. Mary's heart swelled with pity for the rival who had been so cruel to her, and, whispering to Justine to take the old Italian woman away and leave her alone with Mrs. Brant, she advanced into the room, closing the door behind her. Suddenly Lurline saw her; then a look of wild eagerness flashed into her dimmed eyes; she started almost convulsively from her hard pillow, and stretched out her wasted arms to the graceful white-robed figure, so fair and sweet, that looked like a ray of silver moonlight passing into the dark room, where a small window, high up in the wall, admitted not a gleam of sunshine.

"Oh, Mary, Mary, come to me!" almost shrieked out Laura. "Oh, the comfort of seeing a good kind face again! Come to me, come!" and as Mary went forward and knelt down by her side, she flung her arms around her neck, and laying her head on her friend's shoulder, burst into a torrent of tears. Mary soothed and caressed her for a few minutes as if she had been a frightened child; but when she would have risen to bring her a little wine and water from the other side of the bed, Laura clung to her with a frantic grasp, and seemed almost beside herself with terror and misery. "Don't leave me, Mary! take care of me! help me! I am going to die! I know I am! and I am so frightened! I have been so wicked. I don't dare go before God! What shall I do! oh, what shall I do!"

"Dear Laura, I am not going to leave you! do not be afraid! I am only going to get you a little wine, which will quiet you and give you strength. Let me try to

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make you more comfortable and then we can talk together as much as you like."

"But you promise not to leave me," said Laura, clutching at her dress as Mary rose from her knees.

"Certainly, I promise," she said with her sweet smile; "you can trust me, dear."

"Yes, I can trust you, Mary; you were always true and good. Oh, that I had been like you!" and she burst out again into a wail of piteous weeping, which went to the heart of Bertrand's wife, deeply as the miserable woman had injured them both.

(To be Continued.)

A STORY OF THE TIDE.

On the coast of Normandy, near Granville, the rise and fall of the tide are very great, being about forty-four feet at spring tides. It comes in very rapidly, and in particular places may be seen making up in a great wave two or three feet high. In a book on Normandy the following adventure is narrated of two English gentlemen. They had been out on the sands watching the manner in which sand-eels were caught, and examining the structure of the rocks, which were like sponges, when of a sudden one of them, whose name was Cross, shouted, "I forgot the tide, and here it comes!"

His companion, whose name was Hope, turned towards the sea and saw a stream of water running at a rapid rate, and replied quickly, "I suppose we had better be off."

"If we can," replied Cross, "by crossing the rocks we may yet be in time."

They began to scramble up the rocks, and walked as fast as they could toward the nearest shore; but it was some time before they reached the highest point. On gaining it they looked round, and saw that the sand was not yet covered, though lines of blue water here and there showed how fast it was rising. They hastened on but had not gone far when they found that the sand was in narrow strips, with sheets of water between, but seeing a girl before them who was familiar with the beach, they cried:—"We shall do yet?" and ran forward.

The girl, however, instead of going toward the shore, was running to meet them, and almost out of breath, cried, "The wave! the wave! it is coming. Turn, turn!—run, or we are lost."

They did turn, and saw out at sea a large wave rolling toward the shore. Out of breath as they were, they yet increased their speed as they retraced their steps toward the rocks they had just left. The little girl passed them and led the way. The two friends strained every nerve to keep pace with her, for as they neared the rocks the wave still rolled toward them, the sand becoming gradually covered. Their last few steps were knee deep in water.

"Quick, quick!" said the girl; "there is the passage to cross, and if the second wave comes, we shall be too late."

She ran on for a hundred yards till she came to a crack in the rock six or seven feet wide, along which the water was rushing like a mill sluice.

"We are lost!" said the girl; "I cannot cross; it will carry me away."

"Is it deep?" said Cross.

"Not very," she said; "but it is too strong."

Cross lifted the girl in his arms, plunged into the stream, and, though the water was up to his waist, he was soon across. His companion followed, and all three now stood on the rock.

"Come on, come on!" cried the girl; "we are nearly there!" and she led the way to the highest point of the rocks, and

on reaching it cried, "We are safe now!"

All were thoughtful for a moment, as they saw the danger which God had delivered them from; looking round, the sand was one sheet of water.

"We are quite safe here," said the girl; "but we shall have to stay three or four hours before we can go to the shore."

"What made you forget the tide?" said Cross; "you must know the tide well."

"I didn't forget it," she replied; "but I feared, as you were strangers, you would be drowned, and I ran back to tell you what to do."

"And did you risk your life to save ours?" said Hope, the tears starting to his eyes.

"I thought, at any rate, I should get here," she replied; "but I was very nearly too late."

Hope took the little girl in his arms and kissed her, and said, "We owe you our lives, you brave little maid."

Meanwhile, the water was rising rapidly, till it almost touched their feet.

"There is no fear," said the girl; "the points of the rocks are always dry."

"Cold comfort," said Hope, looking at them; "but what shall we do for our young friend?" he said to Mr. Cross.

"If we put all the money in our pockets into a handkerchief and tie it round her neck, it will warm her, I warrant, for she looks cold enough."

One of them had twenty, and the other seventeen francs, and binding these in a knot Mr. Hope passed it round her neck. On receiving it she blushed with delight, kissed both their hands, and cried, "How jealous my sister Angela will be, and how happy my mother!"

Just then a wave rolled past, and the water began to run along the little platform they were sitting upon; they rose and mounted on the rocky points, and had scarcely reached them when the water was a foot deep where they had just been seated. Another wave came—the water was within six inches of their feet.

"It is a terrible high tide," said the girl, "but if we hold together we shall not be washed away."

On looking to the shore they saw a great many people clustering together on the nearest point; a faint sound of cheers was heard, and they could see hats and handkerchiefs waved to them.

"The tide has turned," said the girl, "and they are shouting to cheer us."

She was right; in five minutes the place was dry.

They had some hours to wait before they could venture on the sand, it was quite dark before they reached the beach; but at length, guided by the lights on shore, they gained their own home in safety, not unmindful of Him who said to the proud waves, "Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed." The friends handsomely rewarded the little fishergirl for her bravery.

THE following statistical details about the educational condition of Japan are taken from a French contemporary:—The whole country is, for educational purposes, divided into seven districts; these again are subdivided into 246 districts for secondary, and 46,000 districts for elementary instruction. During the year 1874 the number of entirely or part supported schools has been increased from 8,002 to 18,712, whereas the number of private schools had decreased by 94 per cent., (from 4,580 to 3,856). The number of schools was one to every 1,100 inhabitants, and the entire or average school attendance was 5.18 per cent. of the Japanese population.

SENSE IN SHOES.

Everybody has heard the old story of how Canova chose five hundred beautiful women from whom to model his Venus, and among them all could not find a decent set of toes. If he lived now-a-days, what luck would he have under the dainty little laced boots, with their high heels? As for these adult women, however, if they chose to both torture and disfigure themselves, we have neither advice nor sympathy to offer, but the condition of the feet of the children is really too serious a matter to be passed by in silence. As soon as the helpless baby can put its foot to the ground, and before it can complain in words, shoes are put on it, by which the width of the toes is contracted fully half an inch, and usually a stiff counter is ordered in the heel with some vague idea of "strengthening the ankle." From that time, no matter how watchful or sensible its parents may be in other regards, this instrument of torture always constitutes a part of its dress; the toes are forced into a narrower space year by year, "to give good shape to the foot," until they overlap and knot, and knob themselves over with incipient corns and bunions; then the heel is lifted from the ground by artificial means—thus the action of the calf-muscle is hindered and the elastic cartilage of the whole foot stiffened at their earliest tender period of growth. The results are a total lack of elasticity in the step and carriage (American women are noted for their mincing, cramped walk, and a foot inevitably distorted and diseased). We need not go to the statues of ancient Greece to find of what beauty the foot is susceptible when left to its natural development; our own Indian can show us. We have seen the foot of an old chief, who had tramped over the mountains for sixty years, which for delicacy of outline and elasticity could shame that of the fairest belle. Southern children are more fortunate in this matter than those in the North, as it is customary even in the wealthiest classes to allow their feet to remain bare until the age of six. Mothers in the North are not wholly to blame, however, as the climate requires that the feet shall be covered, and it is well nigh impossible, even in New York, to find shoes properly made for children unless a last is especially ordered for the foot. As a new last would be required every month or two, very few parents are able to give the watchfulness and money required. If shoes of the proper shape were insisted upon by the customers, the dealers would speedily furnish them. Nothing is more prompt than the reply of trade to any hint of a new want of fashion. A shoemaker in one of the inland cities made a fortune by advertising shoes of the shape of a child's foot. He counted on the intelligence and good sense of the mothers, and was not disappointed. If the mothers who read this would insist upon such work from their shoemakers, their children would arise upon well-shaped, healthy feet, to call them blessed.—Scribner's Monthly.

THE Chinese have an Encyclopædia of 160,000 volumes called "See-koo-tswen-choo." This colossal work was first conceived by the Emperor Kien Long, who, in 1773 formed a committee of learned men who were entrusted with its compilation. At the present moment 78,740 volumes of the work have already been printed. Of these 7,858 tomes are devoted to theology; 2,128 treat of the four classical books, seehoo, and of music. The historical part absorbs 21,626, while the remainder, 47,004, comprise philosophical and scientific matter.

DON'T FROWN.

In the name of weary humanity, allow a plea for cheerfulness to be entered. Why Christians, will you go about among your follow-men with a frown-draped countenance? Sorrows come, troubles come, disaster comes; but why be so melancholy as though your last hope were blasted? There is a duty which we owe to those about us—to be cheerful. The gloom upon your face throws a shadow on their hearts. It is pitiful to see the sad effects of one such face upon a family. The children feel it; the servant feels it; the wife or husband, as the case may be, feels it. Life is made up of little things, and cheerfulness is one of the little things which cost nothing, and are worth a great deal. Let the law of kind charity, which underlay the life of the Saviour, be the guiding principle of ours. And let it not stop with faithfulness in great matters, but see to it that this grace attains so high a development, that you will make your words conformable to it; that it may beam from every feature. Your cheerfulness will rest the weary; it will cheer the downcast heart; it will strengthen the weak; it will help men to keep brave hearts in this cold, hard world.—*Christian Observer.*

THE FOUNDER OF BUDDHISM.

Seven centuries before the Christian era, a prince of one of the royal families of India, having exhausted, in his twenty-ninth year, all the pleasures of the world, and having in him one of the deepest, most comprehensive, and most creative of human intellects, suddenly abandoned in disgust, his palace, his family, his treasures and his state; and took the name of Gotama, which means, "he who kills the senses;" became a religious mendicant; walked about in a shroud taken from the body of a female slave; taught, preached and gathered about him a body of enthusiastic disciples, bound together by the most efficient of all ecclesiastical organizations; dictated or inspired works which, as now published by the Chinese government in four languages, and occupy eight hundred volumes; and died at the age of eighty, the founder of the Buddhist religion. Compared with this man, Mahomet was an ignorant ferocious barbarian; and the proudest names of western philosophy lose a little of their lustre when placed by the side of this thinker, who grappled with the greatest problems of existence with the mightiest force of conception and reasoning. As a philosopher, he anticipated both the idealism of Berkeley and the positivisms of Comte; as a political thinker, he anticipated the noblest truths of our "Declaration of Independence," and twenty-five hundred years ago taught, against the caste system of India, the doctrine of the equality of men; and in that religion of influence, higher than that in which either philosopher or statesmanship works, he founded a religion which is now professed by two-fifths of the human race, and which thus exceeds, in the number of its votaries, that of any other religion in the world. Buddhism has been corrupted by a fantastic mythology, but its essential principle, derived from the founder's disgust of existence, is, that life is not worth living, and that the distinction of life is the highest reward of virtue. To pass, in the next world, through various penal or purifying transmigrations, until you reach the bliss of Nirwana, or mere nothingness or nonentity, that is the Buddhist religion. We have said that it was professed by two-fifths of the human race, but its fundamental proposition, that life is not worth living, is believed if not professed, by a large majority of man-

kind. Not to speak of the hundreds of wailing books which misanthropic genius has contributed to all modern literatures, not to remind the reader that the Buddhist Byron is the most popular British poet of the century, that person must have been singularly blessed with cheerful companions who has not met followers of Gotama among the nominal believers of Christ. The infection of the doctrine as an interpretation of human experience is so great, that comparatively few have altogether escaped its influence. In basing his religion on this disease in human nature, Gotama showed profounder sagacity than was evidenced by any other founder of a false religion; and in the east this disease presented its most despairing phase, for there weariness of life was associated both with the satiety of the rich and the wretchedness of the poor.

But whence comes this disgust of life? We answer, from the comparative absence of life. No man feels it who feels the abounding reality of spiritual existence glowing within him; for rightly sings the poet:

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

"'Tis life! whereof our nerves are scant,
O life, not death, for which we pan;
More life, and fuller, that we want!"
—*Atlantic Monthly.*

SNARES IN THE PATHWAY OF GIRLS.

Girls, especially those of an amiable disposition, are in danger of leaning too much upon others, and of thus failing to form a solid, independent character. I don't think a woman should obtrude her opinions on the public notice, but she should have them. Her actions ought not to be controlled by what "Mary" says, by what "they" say, nor by the impulses of her nature; but by pure and well-grounded principles.

Without this force of character, she is but a mirror, reflecting every face and figure which pass before it. If she is with worldly-minded people, she is sure that there is no harm in dancing; if she is talking to her minister, she wonders how people could be so wicked as to dance. It is easy to see how such a person may be led into forbidden paths.

If her home influences are good, the evil of her chameleon nature will not appear until she is sent to boarding-school. Here she meets with a great variety of characters; many more, perhaps, like herself, marshaled under the command of two or three rival leaders, a few independents, and some fluttering bats. When she is able to decide which company to join, she obeys the captain implicitly. If a poor scholar comes, and the leader says it is not respectable to associate with such girls, she will vie with the others in heaping slights upon the lonely stranger. Suppose the ruling spirit falls out with a teacher; her vassals will combine against him, and worry him until the poor man's peace is gone. Worst of all, if a revival of religion should begin in the school, and a leader should be converted, many of her friends would profess conversion, who had experienced no real change; such is the ascendancy which a strong mind gains over those that are weak.

Some girls, who do not lean so much upon others, are the "creatures of present impulse." They rush headlong into everything. Now, I would not chain down those sweet impulses of a young girl's nature which make her charming. I would not have her gliding about as dry as

chalk, and as silent as the ghost of propriety.

If your friend is saying sweet things to you, my child, and no one else is near, throw your arms around her neck and kiss her, if your heart prompts the need; if she is telling you her sorrows, restrain not your sympathetic tears. But in questions of right, let reason, conscience, the Bible and the Holy Spirit, be your guides. To act without thought is to put yourself on a level with irrational beings, it is ungrateful to God, who gave you a mind, and it is an insult to the Holy Spirit, who is waiting to help you.

If you wish to be nobler than the animals around you, and if your wavering sister wishes to be other than a mere automaton, think. Sit at the feet of wise men and learn of them—no attitude is more lovely for a woman—but don't accept what they say as truth until you have reasoned it out in your own minds.

Read—most especially read the Bible, and pray that the Spirit of God may guide you into all truth. When from these sources, you have extracted your code of morals, obey it, if need be, in defiance of "the world, the flesh and the devil."

This will be for your own good, and for the good of those around you. Woman's influence is silent, yet powerful. She speaks through her father, her brothers, her husband, her sons. O, that her gentle voice may ever be heard pleading for the right.

POINTS OF DIFFERENCE.

We can never become careless, or comparatively careless, of our points of difference, until we learn what wretched stuff they are made of; that these points of difference reside in opinions acquired at no cost at all, and that they often rise no higher in the scale of value than borrowed prejudices. So long as "orthodoxy" of opinion is more elaborately insisted on in the pulpit than love and purity; so long as dogmatic theology has the lead of life; so long as Christianity is made so much a thing of the intellect and so subordinately a thing of the affections, the point of difference between the churches will be made of more importance than the points of sympathy. Pride of opinion must go out before sympathy and charity can come in. So long as brains occupy the field, the heart cannot find standing room. When our creeds get to be longer than the moral law; when Christian men and women are drawn into, or shut out of, churches on account of their opinions upon dogmas that do not touch the vitalities of Christian life and character; when men of brains are driven out of churches or shut away from them, because they cannot have liberty of opinion, and will not take a batch of opinions at second hand, our pride of opinion becomes not only ridiculous, but criminal, and the consummation of Christian unity is put far off into the better future.—*Dr. J. G. Holland; Scribner for May.*

A GENTLEMAN in England was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens; and with great earnestness he asked how he succeeded in producing such flocks. His simple answer was, "I take care of my lambs, sir." Here was all the secret of his large, heavy fleeced, fat sheep; he took care of them when they were lambs. Let parents and teachers take the hint.

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