

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, APRIL 13, 1876.

## EASTER.

If the crucifixion is the central event in the history of the Universe, the Resurrection of the Saviour is that on which the whole fabric of Christianity rests. For if He who died for our sins, died to satisfy Divine Justice for the offences of men, died as the one oblation and satisfaction for the transgressions of a ruined world; if He rose not again for our justification, that He might present Himself in the Higher Courts above, within the veil which hides from our view the inner Sanctuary of Heaven, and that, through all time, He might be the only Mediator between God and man, then is our faith vain, and all our religion a delusive, empty mockery.

Low in death the mighty Word Incarnate was laid. He, at whose fiat the ages of eternity ever issue forth, whom the first-born sons of Light have adored ever since their creation, Who is the replendent out-beaming of the Divine Glory, the express Image of the hypostasis of Him who is the Father of all, He humbled Himself to become a man, to suffer death and to lie in a grave! But it was not possible that He should be holden of the bonds of death; and therefore He rose as the first fruits of them that slept.

On the third day He left the tomb in triumph. His resurrection is the one crowning miracle of Christianity, that on which our faith must securely rest, as being also that which is the best attested of all the occurrences that ever happened on the earth. There is no greater evidence of the existence and reign of any European monarch than there is of the Resurrection of Him who is the Author and the Finisher of our faith. And of so much importance was the event of the Resurrection felt to be by the Twelve, that they made it the topic of their most sublime discourses. If they were eye witnesses of His Majesty on the Mount of Transfiguration, the Eleven were also personally associated with Him after He had again resumed His life in the flesh; and during those mysterious forty days in which He went in and out among them, He instructed them in the mysteries of the Kingdom of Heaven, told them of the power which was given Him in Heaven and on earth, and bade them wait in Jerusalem, until they had received the power from on high to execute the commission He had given them.

From the very earliest days of Christianity the season of the Resurrection was celebrated. This, the most joyous festival of our Holy Religion was observed by the Primitive Christians with an animation, a fervor and a solemnity unequalled in all the other festivals of the Church. Our word *Easter* appears to come from the Saxon word *oster*, signifying *to rise*. In the

first ages there was no dispute whatever about the observance of the feast itself, nor about the manner of observing it. The dispute was about the time at which it should be celebrated. The Asiatic Churches kept it on the same day as the Jews kept their passover, that is on the fourteenth day of the month Nisan, which began at the new moon next the 21st of March. The Western Churches, however, kept it on the Sunday after the Jewish passover, in order to distinguish themselves from the Jews, and thus do more honor to the celebration. The Western Churches professed to derive their custom from St. Peter and St. Paul; while the Eastern Church claimed the authority of St. John. As time went on, the disputes on the subject waxed sharper and stronger, until at last they reached such a height that one might almost suppose they could find nothing else to dispute about. At the Ecumenical Council of Nice however, a canon was passed which settled the whole matter, so that the whole Catholic Church have since that time agreed upon the time of observing Easter. The canon enacted "That everywhere the great feast of Easter should be observed upon one and the same day; and that, not on the day of the Jewish Passover, but, as had been generally observed on the Sunday afterwards." It was also enacted by the same council, "That the 21st day of March should be accounted the vernal equinox; That the full moon happening upon or next after the 21st day of March, shall be taken for the full moon of Nisan; That the Lord's day next following that full moon be Easter Day; But if the full moon happen upon a Sunday, Easter Day shall be the Sunday next following." As no branch of the Catholic Church disputes the authority of the Council of Nice, so for the last fifteen hundred years a uniformity in the time of observing the festival has prevailed.

After the lapse of so many centuries, it appears strange that the Christian Church should ever have been divided on so very unimportant a question. We can scarcely believe it possible. And the time is not far distant let us hope, when Churchmen will have learned to be less contentious about other matters, which now they fancy to be so important, and to involve by some mysterious alchemy, principles of the highest value. Both of our extreme parties are equally guilty of assigning a fictitious value to tones in which the service is celebrated, to the dress and position of the Eucharistic celebrant, the colour of a stole, altar lights, use of incense, and some other things of a similar character. There may be a propriety and a fitness in the use or in the disuse of one or other of these things; but to give them the doctrinal significance which is assigned to them, both by the fancy ritualists and by the extreme Puritans among us, is not only unwarrantable, it is some-

times ridiculous, always mischievous. It brings us into fierce contentions about trifles; when there is the most urgent need that we should contend for the one primitive faith of the Gospel; and confine our best energies to the work of the Church's mission to an ungodly world.

In the early Church, the Easter festival extended to Whitsunday. But as devotion flagged, and the Church became more and more influenced by worldly maxims, it was reduced to one week; and then in the eleventh century the festival was finally brought down to three days. The Church of England however makes provision for the solemn observance of the whole week, by appointing a preface suitable to the occasion in the office of the Holy Communion.

Easter Day is the only day in the year when the Venite before the Psalms is not used. On this occasion a special anthem of the most jubilant character is appointed instead of it, special Psalms are also adopted, and the Athanasian Creed is required to be recited.

## COMMERCIAL DEPRESSION.

The question of the general depression among all classes, in every branch of industry, among all the professions, in agriculture, commerce, trade, and everything else, as well in the old world as in the new, has been exciting universal inquiry. Committees have been sitting, witnesses have been examined, and every means adopted to discover, if possible, some hidden cause or other, for an unfortunate state of things so nearly universal. But yet there is, as might be expected, considerable variation in the effects produced by a stagnation so general, and so nearly uniform, and it behoves us in Canada to mark well the signs of the times as they present themselves; never for a moment forgetting that, so far as we are concerned, the whole subject always resolves itself into this one question:— Shall we connect ourselves the more closely with Great Britain or with the United States? There is probably no one specific cause which can be assigned for the general depression of trade and commerce; but it must not escape our observation, that a more intimate connection with the United States would most certainly render us just as liable to those excessive fluctuations we witness among them: while by drawing the bonds of our intercourse with the mother country as close as possible, we may expect proportionately to share her stability, as we claim to form an integral portion of the greatness of the empire. In the United States, they are at this moment, asking the question:—Why is it that England seems to feel so little the falling off of her trade with the United States? They have ceased to be buyers, they say, of English productions, and they can undersell English

manufactures in several parts of the world. English capital, no doubt, enables her to stand more adverse years than can be done in any part of America. England, as is suggested, possesses in her colonies, and in India, an outlet for her products, which makes the loss of the demand from the United States of trifling importance. And surely, this fact, which is unquestionable, ought to be suggestive to ourselves. The national resources of the United States are of course, almost unlimited. But a great part of her apparent prosperity has resulted from the stream of immigration which has flowed thither from Germany, Ireland, and other parts of Europe, for a number of years, and which has till now, found abundant openings. For the present at least, this has failed. The great steamers which used to bring into New York, a thousand or twelve hundred each, have for some time brought scarcely any. One of the largest of these not long ago, brought only thirty-seven. Until lately, the average annual number of arrivals used to be nearly three hundred thousand; and in one way or other, these were so many separate and independent sources of wealth. Now, there are as many go back to Europe as there are of those who come out. So much the better for the old world, but so much the worse for the new. The sailing vessels come over loaded with ballast, and for the last few months, they return with Indian corn.

It will always be a matter of considerable importance, to take particular care that industrial pursuits are properly directed. Some years ago, when a widely diffused depression existed among the factory classes in England, in consequence of no sufficient market for their goods, they were told that over-production was the cause, as well as the fault of their distress. A celebrated anti-corn law orator named George Thompson, who nearly lost his head in the United States, when lecturing on slavery, sneeringly proposed to change the term *over-production* to *over-industry*, in order to show what he considered its fallacy. A more accurate expression would probably have been *misdirected-industry*. Industry is no doubt, very commendable, when intended to supply a demand that either exists, or can be created; but is rather misleading than otherwise, when it has no such object.

If Canada is wise, she will learn from the condition of things in different parts of the world, that the best policy will be found in connecting herself as closely as possible with the mother country and her colonies; not forgetting that her first duty, as well as a great share of her interest, will be in cultivating most intimately, commercial and other relations with the different parts of her own Dominion. If we need a market for our productions, let us look to the West Indies, and the northern part of South America. In the estimation of those who, from a residence in those parts are very well able to judge, far more will be gained by such endeavours, than by the

best reciprocity treaty we shall ever obtain from the United States.

#### THE ALABAMA SURPLUS.

The Alabama claims have all been settled at last—a fair share of the claimants having been choked off, the whole batch of them in one way or other silenced, and now, a surplus of about ten million dollars is declared. What is to be done with so large a sum is hardly apparent just yet. Several proposals have been made, one of which is the endowment of a professorship of international law at one or other of the universities. If a spark of honesty could be found still existing in the Great Republic, at least the surplus would be sent back to the place from whence it came. But events now transpiring across the border indicate a character somewhat different from what we are accustomed to call by the name of honesty—honor being left out of the question; and it certainly appears very probable that the Centennial year will prove to be the most disreputable in the history of the United States, so far, at any rate as public virtue is concerned. It is very certain that this surplus is not rightfully theirs. It was awarded to them on the representation of certain claims which it was understood would amount to the sum granted by the Geneva arbitration. That representation, as might have been expected from all former precedent, is now seen to have been a false one; and although it is too late to rectify blunders committed some time ago, we cannot help turning our attention just now to the fact that if the British government had not been weakly accommodating, the question of compensation for damages resulting from an international quarrel of their own, would never have been entertained. And now, if the surplus in their hands were paid to Canada, as some little effort to atone for the injuries they allowed to be inflicted by the Fenian raids, although such an act of justice would be altogether new to them, some progress would be made towards obtaining the good opinion of the rest of mankind, and some hope might be entertained that a republican form of government would at least permit an occasional recognition of the just rights of other nations. Those raids altogether were an outrage the most wanton the civilized world has witnessed during the present generation. The destination and objects of the Alabama were exceedingly obscure and difficult to be proved; the whole question had to be decided in a few hours or rather in a few minutes, and no law, international or otherwise, existed on the subject. Whereas the Fenian outrage was openly planned and announced for months before; preparations for it were publicly made; and the United States government were in full possession of the intentions and proceedings of its promoters; and yet not an effort was made to prevent this most wanton and most disgraceful invasion of an unoffending people with whom they were at peace, until the inroad had been made

and some of the best blood of Canada was shed. No triumphs of the American Eagle, no material prosperity, or progress in art, science or literature among our neighbors can ever wipe out the stain of the abominable complicity, or at least connivance of the United States Government with such a band of assassins. Altogether the Alabama surplus will not be one of the least disreputable announcements connected with the Centennial year.

In a friendly notice in the *Brampton Times* of the article in the *Dominion Churchman* on "Prohibition," the writer states that the suggestion therein made has been put into practice in England, and has met with considerable success. We are glad to learn this, as we were not aware that the plan had been tried. Our contemporary says it has been adopted in the neighborhood of some of the dockyards and other public works, in order to keep the working men out of the public houses and gin palaces. It is suggested also that in localities where the population is large, and where artisans congregate, these houses might ultimately be made remunerative. In Canada no doubt, Temperance Houses however comfortable and however well conducted, outside our cities and along our roads, would hardly prove successful rivals to existing hotels and taverns. Our object in referring to the subject, was however, to provide the accommodation, when prohibition should have made a substitute for existing arrangements necessary. Before this, the advocates of total prohibition might be taking steps which would convince the public that the proposed scheme may be safely relied on.

SOME of our neighbours across the border are calling out for a new standard of ethical and political science, as the only thing calculated to save the republic. One of their number claims that they are just as honest there as anywhere else, only that they have a different standard of honesty. In order to raise the standard, however, some of them are bringing forward the system of General Jovellar, who is now endeavoring to govern Cuba according to a new set of principles. His fundamental axiom in politics seems to be that officials who take bribes or who tell lies are guilty of treason against the state. It is urged that conventional practice up to the present time will hardly support the General, although it is believed that the principle is correct enough; because the faults specified are morally disloyal, and the dividing line soon becomes lost between any kind of disloyalty and open treason. It is recommended that his interpretation should be accepted by the United States, so that the offenders should be tried by courts-martial; and it is distinctly understood that "the ways of these tribunals with the guilty are such as would speedily purify even a worse civil service than theirs," if it be possible to find one.

APRIL

In our response increased to Canada postage England States; that is to as great porting States.

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In our issue of the 30th ult. a correspondent called attention to the increased postage of books coming to Canada from England. The letter posted it appears is the same from England to Canada as it is to the United States; but the book postage is double; that is to say, Canada interposes twice as great an obstacle in the way of importing English books as the United States. But how is this? The duty on English books brought into this colony is surely high enough, and can have no other object than that of severing the connection between England and ourselves as much as possible. It cannot be for the purpose of protecting Canadian printers and publishers; for if we want an English book and cannot get it, there are no substitutes for it to be found on this continent. We could understand a customs duty levied in Ontario on Pennsylvania coal, in order to encourage the Nova Scotia trade; and we could appreciate an argument in support of such an arrangement, on the ground that as we did the best we could to bring the Maritime Provinces into the Dominion, much against the will of many of them, we have no right to ignore their interests and their prosperity altogether. But this book duty and this extra book postage can benefit no Canadian interest whatever, and is but a wretched policy as far as the revenue is concerned.

It is to be hoped that Her Majesty's new Title in connection with India will not be rendered ridiculous by a curtailment of the powers usually supposed to belong to the direct representative of royalty. It appears that the Marquis of Salisbury, as Secretary of State for India, claims an amount of authority over the Governor-General which would reduce him from a Vice-Emperor, or Viceroy even, to an agent appointed in England, and obliged to regulate his most important and most suddenly-called-for movements as his masters at home might determine. In that case he would be not a representative of the Sovereign, but a deputy of the House of Commons. This anomaly surely will not be allowed to continue, or any augmentation of the Queen's Title would be worse than useless. If anything can reduce our prestige in India to a minimum, this return to a state of things which was so strongly objected to when India was governed by the Company, would most surely accomplish that undesirable result. If India is to be well governed, it can only be by employing the best men of the time in the administration of its affairs; and such men cannot be secured unless they have wide liberty of action. The Secretary of State in England could not possibly escape a succession of the gravest errors without the assistance of a powerful and wise administration in India.

A TREATY of weights and measures has been agreed upon by representatives of the following nations:—Germany,

Austria, Belgium, Denmark, Spain, France, Italy, Portugal, Russia, Sweden, Switzerland, Turkey, the United States, Brazil, the Argentine Republic, Peru, and Venezuela. There is to be a central bureau at Paris, maintained at the joint expense of the various nationalities. It is believed that this association, even without any legislative enactment, will have a great tendency to harmonize measures of bulk, weight, and also value. Great Britain is not included. She is supposed by our neighbours across the border, to be so far behind in progress that "she will probably cling to the awkward old ways until her relations with the rest of the world compel a change." A more correct way of putting the matter, would be to say, the commercial operations of Great Britain are so extensive, that she can afford to have a system of her own; and also, that as the present French metric system, or one very much like it, will probably be that ultimately adopted by the contracting parties, Great Britain will be at liberty to make use of it, if she finds it expedient. The commerce of England like her constitution, has not been built up on the principles of abstract theories, manufactured by less successful nations; but on such as each particular emergency has seemed to require. French systems, whether politics, religious, or any thing else, have not usually found much favor with the mass of the British people; perhaps in part for the same reason as that assigned by an English Ambassador to a continental diplomatist, who taunted him with the fact, that at the English Capital, there was much greater ignorance of the French language, than in the Cities of the continent. The reply was, that Great Britain had not the honor of her Capital having been occupied by French troops, as the other nations of Europe had.

THE death of Lady Augusta Stanley, wife of the Dean of Westminster has cast a considerable gloom over Court and other circles in England. She was the most intimate private friend of the Queen, who was much attached to her from the unremitting attention she paid to the late Duchess of Kent during her last illness. She was further endeared to her Sovereign by the kind and faithful ministrations which preceded and followed the death of the Prince Consort. She was the only daughter of our ambassador at Paris, was therefore brought up on the continent, and came into early relationship with all that was best and noblest in French society. Her far embracing sympathies were of an unusual order, and many are the intellectual and the religious circles where she will be missed, more than almost any other of their number. She repeatedly urged the Dean to "try to lead the heart of England from an irrational infidelity to a reasonable Christianity. Never despair in your efforts to check the flood of superstition on the one hand, and on the other hand to restore and keep alive the spirit of a truly national religion." Her spirit

was large; her mind was comprehensive; her charity was all embracing. The poor were always with her. In her last days she said:—"When first I knew that my lot was to be cast at Westminster, I was seized with a kind of panic fear. When I heard of its purlieus I shrank from it, but now I love it from my heart. Its people are very dear to me." Her power of sympathy was very extraordinary; at the same time she strove to live above the world, while living in it, and appeared to be passing gently onwards through the appointed duties of life, with a certain and steadfast course towards that infinite happiness which is laid up for those who love God, and who are called according to His purpose. Just before her death when informed that the Queen desired she should be buried in Westminster Abbey, she said:—"God is very good to me in gratifying my desire. I shall be near my husband when he is in the Abbey, and I shall be near when the little children are baptized." She was buried in the Abbey on the 9th ult., the Archbishop of Canterbury being one of the pall-bearers. The Queen was also present.

OVER NIAGARA—AND AFTER!  
OR  
POLITICS WITHOUT RELIGION.  
(Concluded.)

To-day, in England it is criminal for a man to be, conscientiously, a member of the religion called "Peculiar People;" and if he allows his child to die without medical assistance on account of his religious theory (which they call "trusting in the Living God"), the English law says he is guilty of manslaughter and punishes him accordingly. Why? Because the Church still has some moral sentiment capable of being urged upon the State through the establishment, so as not to tolerate such abuses of religion. Where establishment of religion is now existent, liberty of conscience is absolutely limitless, when logic is pushed to a consistent extremity. You all know something of the history of Mormonism in Utah Territory, and how the remnants of the old Puritan establishment of the Eastern States (whence it sprang) are trying to crush it. Well, listen to these fine words of 23,000 Mormon women in their memorial to the Yankee Congress a few weeks ago:—"In accordance with our sacred constitution, which was bequeathed as a protective boon by our forefathers, guaranteeing the rights of conscience, we do humbly pray that no bill or action shall have the sanction of your honorable body that shall in any way conflict or interfere with the belief in and practice of plural marriage, as it is practiced by many of the citizens of Utah, and which most of your petitioners have adopted as a portion of their religious faith in all sincerity, &c." The constitution of the United States provides that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof," and also "no

religious test shall ever be required as a qualification to any office or public trust under the United States." So we may conclude how helpless the Government there is, as long as it continues to abide by its constitution, to check the most licentious practices as long as they appeal to religion as a principle. Time was when the Puritan religion condemned a man for shaving himself or kissing his wife on Sunday; but the same people now, rid of religious establishment, can shave other people pecuniarily, and kiss as many wives as they like to have all day Sunday. A great question is now being mooted whether the Roman Catholics of the United States shall not have liberty to be

#### RID OF THE BIBLE IN THE PUBLIC SCHOOLS,

which the remnant of old Puritanism still insists upon retaining. Indeed, last summer I heard a public lecturer declare in a prominent Methodist place of worship in New York, the doctrine that the will of the majority (who were Methodists, Baptists, &c.) must prevail on such questions—precisely the fundamental argument for establishment of the chief popular religion, and upon which basis the Church of England here has all along rested hitherto. But in vain do they catch at straws—they must go down to absolute moral degradation. In like manner, after ridding the school system of Canada of religious control on the part of the Church of England, the aged (and he deserves to be called by such a laudatory epithet as "reverend, and venerable" minister who acts as Superintendent of Education, tried to stem the tide of immorality in the Canadian schools (almost identical with the new School Board system here) by introducing a carefully compiled "Manual of Christian Morality;" and behold he brings a nest of hornets about his ears in the person of Baptist and other objectors. So it must be. When you throw overboard the strong cable of a definite religion you may try to have any and every religion, but you must end by having no religion. And this brings me to the last phase of the subject. The ship has, after losing its cable, trembled a moment on the brink of the abyss, surged over the cataract the next moment, and it now emerges in the whirlpool of "No religion"—of absolute indifference, in which the wretched body politic is at last tossed in mid-air, writhing in useless agony, and anon whelmed beneath the surface of the flood of irreligion. This is the final act of the terrible drama—this is the only possible solution of the query, "Over Niagara—and after?" Once relinquish your national hold of religion—that is, the establishment of a National Church—or goad the Church already established by such tyranny as will impel her, for her own sake and safety to throw off and break from the ungracious and, to her, injurious union, and there is this mad career before the nation. First, frantically, the cry is, "Every religion;" then next with sad logical consequence, "Any

religion;" and lastly, "No religion at all," but irreligion reigning supreme and unchecked, till the nation be overwhelmed in its entire earthly perdition. But what about the Church all this time you will say. Where is the despised and cast off cable? I answer—It is anchored still firmly to the rock, to *terra firma*. It is rid of its ungrateful companion, it is free from the incubus of an incorrigible mate; it is more glorious than ever. To keep to those instances I have chiefly mentioned (passing the Irish Church as too recent to afford much historic example), has the Church in the colonies been injured by its disestablishment? Far from it. I speak for Canada; its Church vies with each and all those denominations of Christians that here jealously bark at her heels like curs in the presence of a chained lion. Take the extreme case of the United States—far over the cataract on the verge of the final whirlpool—how about the Church there? Amid contending elements of every nationality, of every description, of every religion and every form of irreligion the Church there stands forth conquering and to conquer, the most glorious Church in the world at this day! Those developments of doctrine and Ritual which the State here puts its foot upon so ruthlessly, have there comparatively free course. No noise is made about it, but the thing is done, because the red tape of the irreligious State cannot interfere to trammel the free action of any religious community as it here notoriously does with the Church of England. And yet infatuated men demand

#### DISESTABLISHMENT TO FREE THEM FROM RITUALISM.

Upon the whole matter, then, I say better for every nation to have established that form of religion which commends itself most to the people, whether Church of England, Presbyterian, Roman Catholic, Methodist, or Baptist; better have some decent and definite form of religion than none at all, provided its authority be exercised with moderation and without excessive intolerance as to things disapproved. It is better for the nation at large that it should be so. As for the Church of England—the Catholic Church in Britain—whether established or disestablished—whether England become Methodist, Presbyterian, Romish, Mormon or heathen, she can flourish still, for she owes neither her life nor strength to State machinery. Yes, rob her of her schools, her churchyards, her churches, her endowments; give them to others as in Scotland, strew them to the winds as in the colonies, bestow them on infidels and heathens; she shall flourish still, but those who receive the stolen goods never flourish. Lastly, let me say one word in particular about this wretched school question which causes so much vexation throughout England. The Dissenters have persistently fought for the abolition of the Church's control over education; the State has given way where she ought to have insisted upon the sufficiency of the "conscience

clause." Henceforth Churchmen are, under the School Board system, at liberty to contribute as little to education as these clamorers have done, but they must face the melancholy probability, the moral certainty, that in course of no long time the tone of the schools will change with a perplexing variety; and, finally, through a phase in which morality is practically ignored, become positively irreligious and immoral in their tendencies, though science be well taught still. Braithwaite has declared—and he with his infidel party is at the bottom of this secular education movement as its mainspring—that there will be no rest permitted until the Bible is entirely expelled from the schools, that "upas tree of superstition," as he called it. Already in Canada, after so short a time, no less than one quarter of all the common or Board Schools have neither prayer nor reading of the Bible in their regulations! With the Bible must go the very name of God, the sanction of the sacred Lord's Day, the whole Christian code of morality; warnings of which event have already been given in England. Churchmen, true to their colours through all changes—should prepare themselves soon to raise up alongside of this baneful system—the sooner the better—a thorough going system of voluntary Church schools, and they will in time be abundantly patronized by all persons who value the safety of their children's souls and the purity of their minds. My own experience and observation teach me that godly Dissenters will be here, as elsewhere they are, eager to avail themselves of such a refuge from the malign influence of mere secular education, and will not be slow to raise schools of their own also to counteract and atone for the evil of this present evil time. Not the least serious consequence of irreligion in the Schools must be the rapid sapping of public and national morality and religion. I dare say many people think that politics are now bad enough, but what will they be without religion, without sacred restraint? England in that case, may still retain her military prestige for a while, but that, sooner or later, must follow the loss of her political purity and her national reputation for morality. Gauge the state of political morality in America and its public religious sentiments, and you will see what a hundred years without a National Church can effect. Occasional crimes that make all England shudder for a whole generation are every day occurrences there, and not even a "nine days' wonder." So passes the glory of the so-called "Pilgrim Fathers," who were as intolerant as they had proved intolerable to others.

The Bishops of Lincoln and Ely wear crimson velvet copes, richly embroidered (as well as the Bishops of London and Ripon, as previously stated), according to the "Purchas judgment." The Archbishops of Canterbury and York continue to break the law by disobeying that part of the "judgment."

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BOOK REVIEWS.

THE CLERICAL GUIDE and CLERGYMAN'S DIRECTORY for the Clergy and Laity of the Anglican Church in British North America, 1876. Edited by C. V. Forster Bliss. J. Darie & Son, Ottawa.

This is the first edition of an exceedingly valuable as well as interesting little book, which must be in the hands of all our clergy soon, and ought to be in the hands of every layman who takes an interest in the progress of his Church. It contains complete lists of all the clergy of British North America with full biographical notices. It is intended to be an Annual Register, containing a complete calendar, notices of educational institutions, Act for the Provincial Synod, charges of the Metropolitan and the Bishop of Nova Scotia, Parish Guide for each diocese, Canons of the Provincial Synod, and such a mass of general ecclesiastical information withal, that it will soon be felt to be absolutely indispensable in every clergyman's study, and wherever and whenever any information is sought respecting the Church in this country.

CALENDAR.

- April 16th.—Easter Day.  
Exod. xii. 1-29; Rev. i. 10-19.  
" xii. 29; St. John xx. 11-19.  
" xiv; Rev. v.
- " 17th.—Monday in Easter Week.  
Exod. xv. 1-22; St. Luke xxiv. 1-18.  
Cant. ii. 10; St. Matt. xxviii. 1-10.
- " 18th.—Tuesday in Easter Week.  
2 Kings xiii. 14-22; St. John xxi. 1-15.  
Ezek. xxxvii. 1-15; St. John xxi. 15.
- " 19th.—Alphege, Abp.  
1 Sam. vi; St. Luke xiv. 25-xv. 11.  
" vii; Eph. iii.
- " 20th.—1 Sam. viii; St. Luke xv. 11.  
" ix; Eph. iv. 1-25.
- " 21st.—" x; St. Luke xvi.
- " 22d.—" xi; Eph. iv. 25-v. 22.  
" xii; St. Luke xvii. 1-20.  
" xiii; Eph. v. 22-vi. 10.

NOVA SCOTIA.

On the 19th ult. the Lord Bishop held an ordination at St. Luke's Cathedral. The sermon was preached by the Coadjutor Bishop of Newfoundland. The candidates, Rev. J. L. Downing and Rev. J. Edgecombe, for Priests' orders, and Mr. E. G. Agassiz and Mr. G. Maynard for Deacons, were presented by the Ven. the Archdeacon. We understand that Mr. Agassiz will take charge of the parish of Seaforth, and that Mr. Maynard goes to Mahone Bay, as Curate of that parish.

On the 16th ult. the Rev. G. W. Hill lectured at St. Luke's Hall on "Iona, Staffa, and Glencoe." The hall was well filled, and the audience was evidently interested in the subject, which was presented with the force and the elegance which generally characterize Mr. Hill's efforts.

The Lord Bishop has announced his intention of holding confirmations at the Eastern Passage, April 28rd; Dartmouth, 30th.

A LARGE congregation assembled at St. Luke's on Saturday morning, the festival

of the Annunciation, to worship and offer thanksgiving together with our Bishop, on the twenty-fifth anniversary of his consecration. At the holy communion the Bishop was celebrant, and after the Nicene creed, in a few feeling words, he spoke of the mingled feelings which the lapse of such a marked period of time called forth. One hundred and thirty five communicants, including thirteen of the clergy of the City and neighbourhood partook of the blessed Sacrament. On Saturday morning his Lordship was the recipient of \$200—presented by the ladies of the Cathedral towards furnishing the Bishop's Chapel. Congratulatory addresses were presented by the clergy of the Cathedral staff; and the Bishop received many letters of sympathy and calls during the day. It is a remarkable fact that our Bishop, during his twenty five years' Episcopate, has ordained an equal and round number of Deacons and Priests, viz:—100 of each order.—Halifax Church Chronicle.

QUEBEC.

A LARGE meeting of the Council and Corporation of Bishop's College met at Lennoxville on the 25th, to discuss the desirability of removing the College to Quebec City. The feeling in the township is adverse to any change, and it was thought that the result of the meeting will be to re-build on the old spot. The Lord Bishop of the diocese has recently consecrated two new churches of good ecclesiastical design, one at Ascot Corners near Lennoxville, built mainly by the zealous exertions of the Rev. H. Roe, Professor of Divinity, and the other at Island Brook, Eaton, a new and important Church settlement, which has been under the untiring care of the Rev. E. C. Parker.—Halifax Church Chronicle.

NIAGARA.

ON Sunday, the 2nd inst., the Lord Bishop of Niagara visited the mission of Port Colborne and Marshville for the purpose of holding confirmations in the two churches of that mission. This was done out of the regular course, to accommodate the peculiar circumstances of some of the candidates at Port Colborne, who being engaged on the vessels that, in a week or two, will be out on the lakes, desired to be confirmed before going out from port. The day was most propitious, and a kind neighbour, though not a churchman, having lent the missionary in charge, the Rev. John H. Fletcher, an excellent horse, the missionary drove the Bishop over to Marshville, eight miles distant, which place they reached nearly an hour before the hour fixed for Divine service. This gave the Bishop an opportunity to notice the improvements recently effected in the church by the zealous members of the congregation. Some year and a half ago, the church was struck by a severe tornado, which shook it very severely, and blew down a large heavy tree, that falling longitudinally on a good driving-shed lately erected, made havoc of most of it. This had been repaired and a new fence erected about the church, and many improvements effected in the interior.

The bell turret on the western gable of the church has yet to be restored; and the congregation still needs a melodeon, to assist them in the worship of Almighty God; but from the spirit shown by this congregation hitherto, there is no doubt about their soon having all these desirable objects secured. When these things shall have been effected, the good people of Marshville will have as nice a little built church, in good ecclesiastical style, as they could desire. As the Bishop, when Rector of Thorold, used to do missionary duty at this place more than thirty years ago,

there was no travelling missionary in the Niagara district, and long before there was a missionary established at Welland or Port Colborne, most of the old people of the congregation were no strangers to him, nor he to them. Long before the appointed hour, vehicles well loaded with earnest members of the Church, and with others, began to arrive, and by the time the service commenced, the church was filled with a good congregation.

The services proceeded as usual, the chants being sung without any instrument, by a very good choir, which embraces some remarkably good voices, and very fairly trained, until the end of the Nicene creed, when the Bishop confirmed a very nice class of eleven persons, most of them young, the majority of whom, contrary to what is usual on such occasions, were young men.

He then addressed them in a very plain, simple, but forcible, impressive manner, on the solemnity of the services in which they had just engaged, the duties which now belonged to them, the source whence alone they could obtain grace to keep their baptismal vows and obligations, and the necessity of their looking continually to their blessed Redeemer, and of faithfully using the means of grace within their reach. He then called their special attention to the Decalogue, which was given by God, on Mount Sinai, to His chosen people, to be not only their guide, but the guide of all His people to the end of time. His Lordship introduced this part of his subject, by giving a very striking anecdote of an eminent lawyer, who, having been a noted infidel, had been convinced of the truth of the Bible by very careful examination, and a thorough consideration (with all the benefits of a well trained legal mind), of the ten commandments, given to Israel, written by God's own finger on two tables of stone. He then took up each commandment and debated on them, showing their practical bearing on the lives of God's people in the present day. He dwelt specially on the breaches of the 3rd, 6th, and 7th commandments at the present time, and warned not only those confirmed, but all whom he addressed, against being guilty of breaking them in the slightest degree. Though he spoke for an hour and a-half, the attention of the whole audience seemed sustained to the very last, and all felt that they had had practical truths brought before them, in a plain, simple, but most impressive manner. Few could fail to feel that it was "good for them to be there."

In the evening the crowd at the beautiful little church at Port Colborne (a credit to the taste and perseverance of the Rev. W. E. Cooper, formerly missionary there), was so great that fully fifty people had to stand in the aisle, after cramming as many people into the seats as they could possibly hold. Benches and chairs were brought in and immediately filled, and yet, it is said that hundreds went away, unable to find standing room. This shows that the Church is gaining ground in that mission, at least. The number confirmed was fifty, and that in a church where the congregation did not average as many when it was first built.

The Bishop took very much the same line of argument that he had adopted in the morning, and spoke for an hour. After the address, forty partook of the holy communion, most of them being composed of those who had been confirmed. The number would doubtless have been larger, but no notice of the administration of the Lord's Supper had been given the previous Sunday.

The number confirmed at Marshville would have been much larger, had the missionary been able to see the people of that neighbourhood thoroughly, but having

arrived in the mission only in November last, and the roads in that part of the country having been unusually bad this winter (and when they are bad, they are almost impassable), the soil being very deep and the lands lying very low, he has not been able to form an acquaintance with all the people belonging to the Church in that section of the mission. The larger number confirmed at Port Colborne speaks well for the assiduity of the present missionary, and also, for the faithful, able, and unwearied labours of the present Rector of Louth, who was promoted in November last. May God enable those who assumed their baptismal vows and obligations yesterday, to keep them to their lives' end.

ONE WHO WAS PRESENT.

April 8rd, 1876.

#### TORONTO.

BRAMPTON.—A branch of the Church Temperance Association has been started in connection with Christ Church, and meets every Tuesday evening in Mr. Armour's office. The society consists of members who take the following pledge:—"I promise, by God's help, to abstain from all intoxicating drinks, as beverages, discountenance all the causes and practices of intemperance, and will try to persuade others to do the same, for Christ's sake;" and associates who take the following pledge: "I do solemnly promise to observe, by God's help, strict temperance myself, and to use my influence and best endeavours to discountenance intemperance in others, and to further all the objects of this association." The following Officers have been elected for the ensuing year:—President, Rev. I. Middleton; Vice-Presidents, Judge Scott and Mrs. Derose; Secretary, G. H. Golding; Assistant-Secretary, Miss M. Armstrong; Treasurer, F. G. Tremayne. All officers must be full members. About forty have joined the association.—*Times*.

OWING to the growing infirmities of age, the Rev. Mr. Hallam has, after seventeen years' faithful service, resigned the position of Chaplain to the Provincial Reformatory at Penetanguishene. The Reformatory was opened in November, 1858, and Mr. Hallam's appointment was gazetted in the following March. The Rev. G. A. Anderson, M.A., has been appointed to the position, and we believe the selection will give general satisfaction. Mr. Anderson appears to be strongly attached to Penetanguishene and its people, as he some little time ago declined a tempting offer of preferment to the Parish of Port Credit, made him by the Bishop.—*Orillia Packet*

SOCIETY FOR THE PROMOTION OF CANADIAN AND FOREIGN MISSIONS.—Subscriptions received from 1st March to 1st April, 1876.—G. F. Duggan, \$5; Professor Kingston, \$15, (\$5 for Algoma missions, \$5 for the Church Missionary Society, \$5 for the Society for the Propagation of the Gospel); Rev. W. Stennet, \$10; Rev. Saltern Givens, \$10; Mrs. Perram, \$2; Miss S. Gamble, \$2; J. B., \$2; J. R. Cartwright, \$40. E. M. CHADWICK, Treasurer.

A NEW church is to be built at the Marsh, Cavan, by the congregation worshipping at the school house. Since the services have been given on the Sunday instead of on a week day, there has not been room to accommodate those who desire to attend the ministrations of Rural Dean Allen and Mr. Davis. Considerable liberality has been shown in the contributions promised for the new church.

SPECIAL Mission Services were held in Trinity Church, Bradford, during the

third week of Lent. The Lord Bishop preached the opening sermon on Sunday evening, March 19th, to a very large congregation. During the week addresses were made—two each evening—on the subjects: "Thy Soul," "Thy Sins," "The Holy Spirit," and "Faith and Works." The incumbent of the parish, Rev. T. W. Paterson was assisted at the services by Revs. A. J. Fidler, W. H. Clarke, F. Tremayne and W. W. Bates. The services were most interesting, the addresses excellent, the attendance very fair; and it is hoped that permanent good may be the result.

KINMOUNT.—At a concert for the Church some time since, (date not given), Mr. Tocque presided, and made a few remarks at the commencement. Readings, songs, and instrumental music, sketches, glees, solos, serio-comic dialogues, were very successfully accomplished by the Misses Tocque, Mr. and the Misses Brunner, Mr. Oswald, Miss Spry, and Mr. Howson. Altogether there was an unusual amount of novelties, instrumental and vocal. The meeting closed with an exhibition of Promethean fire and magnificent pyrotechnic display, which created mingled consternation and laughter. There was a good attendance, and one of the most enjoyable meetings of the season.

St. Patrick's day was kept on a small scale on the Dutch line. Mr. Tocque gave a brief sketch of St. Patrick's visit to Ireland in the fourth century, stating that probably other Christians had visited it before him,—that Polycarp was a disciple of St. John the Apostle, and Irenaeus was a disciple of Polycarp, who was the first Bishop of Lyons in France, whence probably Christianity was first introduced into Ireland.—That from MSS. found in the City of Dublin, it appears that St. Patrick was an Englishman, a native of Glastonbury, Somersetshire, where he retired from Ireland and died. One of the novelties of the occasion was the exhibition of a real *Irish Shamrock*, by Owen Clark, Esq., sent from Ireland by the previous steamer for the occasion.—*Bobcaygeon Independent*.

#### HURON.

THE interest taken in the Lent Services, so far from diminishing, has increased every week and day. The first week the congregations were large every evening; but the Church of St. Paul's is the most central in the city and in every respect the most convenient, so people accounted for the large daily attendance. It would be different, they said, when the mission services would be held in the outlying parishes. The second week, at the Memorial Church, if the congregations were not larger than at St. Paul's, it was because the church was not larger. The house was full, some evenings overcrowded. The locality of Christ Church, the next in order, is very unfavorable for an assembly, yet the attendance was unexpectedly good. So was it with St. James', the week following, though in the country. The inclement weather and bad roads did not prevent the church being full. And now, the fifth week, St. Paul's is again the selected place. The large congregations give unmistakable testimony to the deep interest felt in the old Church services. There is nothing new in the services, and in them the large congregations find the spiritual food applicable to each. The old, old story and the outpouring of the ardent aspirations of the soul in the familiar language of the primitive Church have not lost their power. The arrangements for this, the fifth week, have been as follows:—Monday, the Bishop of Huron and Dean Boomer; subject—The Christian Profession and work.

Tuesday—The Dependence of Man and the Fulness of Christ; Revs. Canon Sweatman and W. F. Campbell. Wednesday—Man's Fall and Recovery; Revs. E. Davis and W. H. Tilly. Thursday—Christ's Humanity, and Christ's Divinity; Revs. H. Darnell and I. Gemley. Friday—Living Epistles and Sonship; Revs. I. Smith and Canon Innes. These daily services did not interfere with the Wednesday and Friday services in every church. The meeting for prayer has been held every day at noon in Bishop Cronyn Hall and has been well attended.

A COMMENCEMENT has been made of the church in Petersville. It required no weak faith in the promoters of this good work, to undertake the erection of a church in that suburb, where there are so few able and willing to give the necessary aid. The first Church Missionary services ever held in Petersville was in the public school-house there on last Tuesday evening. The weather was very severe but it did not prevent a good attendance.

PRESENTATION.—A deputation of the ladies of St. Paul's Church, Clinton, called on the Rev. Dr. Wall and presented him with a purse of \$100, "With kind love from his friends and flock." This was very encouraging to the rev. gentleman, considering the brief time he has been in charge of St. Paul's, and may be regarded as an earnest of his acceptability among the people.

#### RUPERT'S LAND.

The Synod was opened on Wednesday, January 12th, 1876, by the celebration of Divine Service at 10 o'clock a.m., in St. John's Cathedral. The Bishop, after prayers, delivered the following address:

Reverend Brethren and Brethren of the Laity,—I have called you together for the consideration of several very important measures which have received the consent of the Executive Committee, and have been, I trust, for a sufficient length of time in your hands to enable you fully to form an opinion upon them. At your last meeting, you elected delegates to represent this diocese in the Provincial Synod. That Synod met on August 8rd, and by a unanimous vote passed a constitution, which was entitled "The Constitution of the Church of England in Rupert's Land." In that constitution it was enacted respecting our own diocese, that the constitution of its Synod should remain in force until altered, as is provided in it, in accordance with the laws of the provincial synod. We, therefore, now meet as a diocesan synod, under the same constitution as we have hitherto had; but for any change two conditions must now be satisfied—such change must be made as laid down in our constitution, and it must not be inconsistent with any of the provisions of the provincial synod.

The synodical bodies that we have thus formed for the government and management of our branch of the Church of England derive their authority from no legislative enactment. We are not in the position of an established Church. We are simply on the same footing—neither better nor worse in the eye of the law—as the other religious bodies in this land. Still our synods are not without authority. Like any other society we can form a contract or agreement binding the members. Our synods will derive their authority over the members of our Church by such an agreement. This renders it necessary that there be some declaration expressing assent to this contract and so binding the members. Such declaration is usually

APRIL 13th, 1876.]

enacted by what is called a Canon of Submission to the Provincial and Diocesan Synods. It was an omission I think, not to have passed such a canon at the late provincial synod, but we may supply the omission for our own diocese by a diocesan canon. I have indeed thought it my duty to obtain such a declaration of assent whenever I have issued a license since the adoption of the constitution of the provincial synod. The form submitted to you by the Executive Committee is of the simplest character. It is the same as that which is in force in the ecclesiastical provinces of Canada, with the exception that the words "constitution and canons" take the place of "canons." In some cases a more stringent declaration is enforced. Thus in the province of South Africa the assent is expressed in these terms:—

"I, A. B., do declare that I consent to be bound by all the laws of the Church of South Africa, and by the rules and regulations which have heretofore been made or which may from time to time be made by the diocesan synod of \_\_\_\_\_, and by the provincial Synod of the province of South Africa, or by either of them; and I hereby undertake to accept and immediately submit to any sentence depriving me of any or all the rights and emoluments appertaining to the Office of \_\_\_\_\_ which may at any time be passed on me after due examination had by any tribunal acknowledged by the Provincial Synod of the said province for the trial of a clergyman, saving all the rights of appeal allowed by the provincial synod."

This is in fact the Declaration of Submission to Regulations of Synod recommended by the Committee of the Lambeth Conference of Bishops of the Anglican Communion that was held in 1867. The object of this most stringent form is clear. It is intended to prevent any appeal to the civil courts. It may be questioned however whether this is possible. I believe if the rules voluntarily agreed upon by the members of any Society of a legal character are properly followed, the civil courts will not interfere. If they were arbitrarily and oppressively applied, would it be just to prevent an appeal; and would any such declaration in that case stand in the way? I am inclined to think the simpler declaration is sufficient. The next consideration is, who should make it? There seemed a feeling in the executive committee that this should be done by the present as well as the future clergy. I should not be inclined to make it obligatory on the present clergy, but if they are willing of their own accord, I may say that I think it desirable and will show myself the example. Hereafter, when the Synod has defined the duties of churchwardens, vestrymen and other officers of the Church, it may also be thought proper that laymen who are admitted to any office or position of trust should be required to sign a declaration of the same nature.

The need of such a declaration of submission naturally leads to the consideration of another need—the enacting of a canon of discipline. The making of laws implies the possibility of their being broken. The provincial synod has already passed a canon of discipline. This canon only takes notice of the offences of the clergy, but it must not be supposed that there is no provision for the Church exercising discipline in the case of its lay members. The Prayer-book of the Church of England has been adopted by us. Now, on referring in it to the order of the administration of the Lord's Supper, it will be seen that provision is made in the opening rubrics for suspending in certain cases from the privilege of partaking of the Holy

Communion. Probably in the case of laymen holding office in the Church further action might be advisable, but the consideration of a canon with this object may be left over for a future occasion. It is however desirable that we should without delay complete the canon of discipline for the clergy. The provincial canon determines the offence for which a clergyman may be proceeded against, and the sentence in favor of conviction. It also determines the procedure of the trial in the case of a bishop, but it enacts that the trial of any priest or deacon shall take place in each diocese according to the canon to be passed by the synod of that diocese. The canon submitted to you by the Executive Committee is not the result of any hasty consideration. It is simply an adaptation to our local circumstances of the English Act for the better enforcing Church discipline, which received the royal assent August 7th, 1840, when the Act of Parliament 1 Henry VII., chapter 4, which had previously directed the procedure, was repealed. The procedure would thus be the same as if I were to act according to the jurisdiction conveyed to me by the Letters Patent founding the See of Rupert's Land. And I may say with respect to that jurisdiction, that as the Letters Patent were issued before there was a legislature in Manitoba, the decision given in the case of the Bishop of Natal will not apply. There is, therefore, from this point of view, no practical reason why every Clergyman should not give his assent to the Canon of Submission to the Provincial and Diocesan Synods.

The new organization that we have formed makes it desirable for us to obtain from the legislature what is known as a Church Temporalities Act. The main object of this would be to obtain a legal recognition or declaration that our Body as now organized for its own government by synods is still the same body as it was before, when only administered by a bishop appointed by the Crown. There is not one of the colonial Churches that so emphatically links itself to the standards and traditions of the old Church of England as we do. And it would be strange if it were otherwise; for the old Church has nourished and to a great extent maintained us to this day. Such a Temporalities Act has been granted, I believe, by all the colonial legislatures from which it has been sought, and will I presume, be willingly given to us by our own. It will be well to take advantage of this act to simplify our possession and management of property. It is proposed that, as is now usual, the diocesan synod be incorporated. It is also proposed to enable the affairs of any parish or mission to be managed by a corporation instead of trustees, as was granted to the Roman Catholic parishes and missions by 38 Victoria, chapter 23. This will be simpler and safer for the Church, and I see no practical objection. An established corporation is always more accessible to notice than unknown trustees. As regards the possession of property the corporation would be simply on the same footing as trustees. It is also proposed by this Act to give the synod the regulation and supervision of all temporal offices, property, and concerns—subject of course, in the case of property, to any trusts for which it may be held. Further to bring our whole system at once under synodical management, it is proposed by the Executive Committee that the sanction of the Synod be given to the Bishop of Rupert's Land continuing to exercise the powers conferred by the Royal Letters Patent of appointing certain dignitaries and appointing and removing certain diocesan and Episcopal Officials, mainly in close and confidential connec-

tion with the bishop. On a future occasion we may lay down the duties and position of these several officers. These measures will complete what may be called the machinery of our organization.

(To be continued.)

## OBJECTORS.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—The world in which we live affords many persons who are ready to object to almost any thing that has for its aim, the general benefit of our fellow-men. As unique specimens of this class may be mentioned, some of our oldest inhabitants, who refuse to ride on a railroad, and even in a spring buggy. And why? Simply because they rode in lumber waggons when they were young; and they are so attached to their former habits and practices that they refuse to change, even when the advantage of doing so is very evident. It is just so with the objectors to total abstinence and prohibition. I would not charge those who drink moderately with being guilty of actual sin, still I am prepared to say, that such men might be better employed. If they would make themselves acquainted with the evils that proceed from drinking, whether moderately or immoderately, and then on the other hand, try to find out the good, if any, resulting therefrom; they would soon find that the evil very far surpasses the good, in magnitude. So that total abstinence and even prohibition must ultimately commend themselves to all good people. There are some of our people who tell us to be cautious in refusing any of God's creatures, but on this point I must reserve my remarks for a future occasion, and remain, yours very sincerely,

I. BLAIN.

Malton, March 30th, 1876.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

Allow me through your columns to make a few remarks on an answer to a question in "An explanation of the Church Catechism" published in London, Ont.

On page 15, may be seen "by the holy Catholic Church, I mean all those in every age and nation, both in heaven and on earth, who being united to Christ as their Spiritual Head, serve and worship God aright."

It may be that the compiler of this work deems all in the Catholic Church holy in their lives, because the term "holy" is prefixed. But "holy" here, plainly means (as regards the matter in question) that all the members of the Church are set apart to lead holy lives, or as he himself expresses it in another place, "dedicated to the worship and service of God." Now, it does not follow that all who are thus set apart, or dedicated, do necessarily lead holy lives.

The compiler admits in the succeeding answer, that there are many bad persons in the Church; but the two statements—the two answers—are contradictory, or else he admits two bodies of Christ, which latter alternative, I need not say, is contrary to holy Scripture. Ephes. iv. 3-6.

The above definition of the holy Catholic Church, is contrary to holy writ: it is suitable to the communion of saints.

For the "Church of God" at Corinth, 1 Cor. i. 2., is described by St. Paul as having many evil living members in it; 1 Cor. iii. 1-4, v. 1., and these persons are termed "members of Christ," as well as the good living. 1 Cor. vi. 15. Likewise, the churches of Galatia, though many, very many it seems, erred grievously, are all termed sons and heirs of God. Gal. iv. 6-7.

In the parable of our blessed Lord, "the kingdom of heaven,"—evidently the Church on earth—is repeatedly (and in terms that



admit of no mistake,) speak of as consisting of both good and bad members: to wit—the tares and the wheat—the bad and good fishes—the foolish and wise virgins, &c. Christ Himself says, "I am the vine, ye are the branches," and we know one was a devil.

Taking the simple and beautiful similitude of the vine as our guide, the holy Catholic Church is "the vine," of which we, the baptised, are the branches, both good and bad. The Communion of saints is the communion of the good only—the living branches of "the vine." John xv.

Taking the equally simple similitude of the body as our guide, the holy Catholic Church is the "body" of Christ, of which we, the baptised, are members, both good and bad.

The communion of Saints is the communion of the good only, the living vital members of the "body." 1 Cor. xii.

Thus showing that Christ is all and all: and at His second coming the holy Angels "shall gather out of His kingdom, them that do iniquity, and shall cast them into a furnace of fire." Matt. xiii. 41-42.

And "the righteous shall shine as the sun in the kingdom of their Father."

Though we have, and should have our Christian liberty on various scriptural subjects, still there should not be the least confusion of thought concerning one of the articles of the Christian Faith—the simple, plain doctrine of the inspired Apostles—the grand Confession of eighteen centuries—the Apostles' Creed. ISAAC WOOD.

ENGLAND.

A MEETING was held at Torquay, on the 11th ult., in aid of the movement for dividing the Diocese of Exeter, and restoring the ancient bishopric of Cornwall. The Bishop said he had found that the diocese was too large for any one man to work, and his engagements were so numerous that from the beginning of February to the end of July, not a single day was free. Meeting the objection that a large salary was required because of the Bishop's connection with the House of Lords, he said attendance on the House of Lords made no difference to him, and need not to any Bishop in regard to the necessity of being in London a great deal, because they were necessarily often enough in town for that conference which was needful, if the Church was to act as a whole and with unity. The Earl of Devon urged that advantage should be taken of the Home Secretary's offer to create the new see when an income of £8,000 was raised. Resolutions in favor of the movement were carried unanimously, and donations to the amount of £11,000 were announced in addition to the endowment of £2,000 a year offered by an anonymous lady and the Bishop of Exeter. About £20,000 more are required before the conditions of the Home Secretary will be complied with.

At the monthly board meeting of the Society for Promoting Christian Knowledge, the Master of the Charter-house in the chair, £2,000 was granted for the use of the Diocese of Melbourne (which was suitably acknowledged by the Bishop of Melbourne, who was present,) besides grants of £885 for various churches in the colonies, and £500 for educational work in the Diocese of Calcutta; while £282 was voted for book grants.

PRINCE LEININGEN, who distinguished himself by running down the Mistletoe, is to be promoted to flag rank, as some acknowledgment of his services.

JAPAN.

We have received from Col. Shaw, some letters written to him by his son, who is Missionary there. They will doubtless be read with much interest. Mr. Shaw was educated at Trinity College, Toronto. The following is the first letter of the series.]

Yedo, Japan, 5th Sept., 1875.

MY DEAR FATHER,—I was very thankful to receive your letter from wild Lanark, for I was beginning to despair of hearing from you.

I have had a long trip into the interior; have travelled little short of 800 miles, and a good part of that on foot. I think on the whole I feel better for it, although it was very hard work, the journey being almost entirely through mountains. I took down a few rough notes of the trip as I went along, and where they seem interesting I will give them to you just as they stand. Passing out of Y-do to the North West, you travel for about 70 miles through a rich and very highly cultivated plain to a large town called Sokosaki. Before you come to this however you can see, among the mountains which bound the whole horizon from left to right, the craters of three volcanoes; two of them, Fajisan and Mantaisan are now extinct, but the third Asama Yama, to which the first part of my journey was made is still tolerably active.

Thursday, July 1st.—Left Matsinda a few miles from Takasaki at 6.30 for Miogisan, a beautiful spot off the Makasendo (one of the great main roads running from Yedo to Kioto), road rough; heat intense; arrived at 9 o'clock at a Houjin (i. e. one of the best class of Japanese inns, where the Mikado stops when travelling, and in which there is always a room raised above the rest for his reception). Found there a grand grove of trees, Japonica and Cryptomeria, equal to, or surpassing those of Nekko, (the burial place of the old Tycoons); one of these trees was 40 feet in circumference. There is also a new Temple, the old one having been burnt 22 years ago; a well moulded bronze horse, and a stone pillar, (natural), 800 feet high, two miles further on.

Friday (Mary's birthday).—left Miogisan at 5 a.m., reached the top of Naka no taki pass, at 6. Scenery very fine. Just below is a natural archway in the rock, with a height to the key, of 90 feet, and to the top of about 180 feet. There are said to be three others: we could only discover two. No foreigners had ever passed here before. Commenced the ascent of the Takai Ichi pass at 9 o'clock, a mile and a half up, two and an eighth down: excessively hot. Remained at a small village until the afternoon; great excitement among the people. Showed them my watch and a small looking-glass. In the afternoon had a lovely walk up a valley; good path. Reached Hatsuda at 7 p.m. Well received by chief of the village, a very patriarchal old Japanese, with long grey beard.

Saturday.—Left Hatsuda at 4:20 a.m., on a delicious morning. Reached the top of Wamiki pass (2,800 feet) by a gradual ascent of 2½ miles at 5.45. The woods are said to abound in monkeys, bears, and wild boar. At the top of the pass, the boundary post between the provinces of Goshin and Shinchin stands. Distance to Katsukaki at the foot of Asama Yama about 10 miles through a plain. Soil moist, swampy, volcanic. Many flowers and pheasants. We crossed a small river running to the west, the last pass being the backbone of the country. Found an inhospitable village at the river; reached Katsukaki at 8 p.m.

Monday ascended Asama Yama. Left

Katsukaki at 5 a.m., reached the top at noon, 7½ miles. First three miles, ascent gradual, among sparsely wooded hills, remainder steep, over loose lava, path marked by small heaps of stones. 2,000 feet from the top vegetation ceases, though animal life in the shape of some beautiful diptera dragon flies, and a specimen or two of lady bird were found at the very summit. The day was unfortunately for the most part cloudy, and a blacker prospect it would be impossible to conceive, upwards and all around disappearing into the clouds, a vast, lonely cone of lava and grey ashes, with nothing to relieve the eye. Such glimpses as we now and then caught of the country around, were both beautiful and grand. Green valleys, and masses of hills piled one beyond the other, far as the eye could reach, some of the mountains higher, apparently, than Asama Yama itself. On a clear day we should have seen Fuji San, more than 100 miles away. The aneroid made the summit 8020 feet. The crater was a terrific spectacle. Its breadth is 600 or 700 feet, its depth unfathomable. Venturing as near as is safe, and peering over, one can see down its polished sides, stained yellow and green with sulphur, to a depth of perhaps 800 feet; what lies beyond must be left to the imagination. From some vast cavern far below, clouds of sulphuretted hydrogen gas continually rise far above the mouth of the crater, with a noise exactly similar to that made by Niagara Falls, and which I have distinctly heard at a distance of ten miles from the mountain. Great fissures extend here and there at right angles from the top of the crater, showing unmistakable signs of recent formation; and indeed, I have heard since that only a few nights after we had been there, a large portion of the ground on which we had stood had fallen in. It was then too hot to allow of standing still on it for any time, and every now and then there was a tremor like that caused by a slight earthquake. Our guides were too terrified to approach near, and the other two members of our party being tired, Mr. Joyner and I set off by ourselves to make the circuit of the crater, which owing to the density and intolerable stench of the gas, we only accomplished with great difficulty. In descending, when about half way down, the clouds came on so thickly that we lost our way, and while standing in doubt questioning the guides, a furious thunder-storm burst directly upon us. Fortunately we each had oil-skins, and in an instant all that could be seen of us was four heaps on the mountain side, each squatting on the lava under a paper umbrella. The rain poured in torrents, and the thunder was terrific, but when the storm passed by, the air was clear, and we had no difficulty in regaining the path. Reached the tea-house at 5 p.m., wet, tired, and hungry.

I find that I shall not be able to write any more by this mail, but will continue my notes of the trip in my next. I am, your loving son, ALEXANDER.

BISHOP MACROBIE, of Maritzburgh, is shortly expected in England, and desires the use of a church or school, where he can set forth the needs and claims of his diocese.

THE English papers notice that Mr. Gladstone, having taken a more prominent part in the debates of this session, an indication is furnished that he intends to return at no distant day to the leadership of his party in the House of Commons.

MR. MECHE has published his accounts for last year, showing as the result of his scientific farming at Tiptree, a balance of £580 2s. against £691 4s. 11d. in 1874. Mr. Mechi owns 178 acres, and his valuation on the 1st of January, 1875, was £2,769.

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CHARLEY'S PRAYER.

"Mamma, I was hugging this little baby chicken, and he died right off. See mamma!" and Charley held out the little dead chicken, while the tears rolled down his rosy cheeks as he continued.

"I thought he was so pretty I would like to kiss him, and I guess I held him pretty tight, for he made a funny little noise, and his head fell right over."

"Now, Charley, you did wrong to touch the chicken, and you must never take up another one. They are delicate creatures, and are not used to such violent huggings as you give. Now remember, you must never go near them again."

Charley was making his first visit in the country, and he was delighted with the many new things he saw. The chickens were as beautiful to him as his own little canary bird at home, and he was much pleased to see how tame they were, and that he could take them in his hands. Charley meant to do right, but like some other little boys, he was thoughtless sometimes, and would forget what his mother had told him.

One day as he was playing alone in the yard, the old hen marched past him, with seven chickens behind her. One stopped near Charley, and instantly he caught the little creature in his hands, and with a strong "love squeeze," as he called it, he exclaimed, "Dear little birdie!"

In a moment the struggles ceased, and Charley saw that the chicken was dead. Then he thought of all his mother had said to him. Dropping the dead chicken on the ground, he buried his face in his hands and cried bitterly. He remembered that his mother had always told him that he must ask God to forgive his sins, and that when he said his little prayer at night, he must never forget to say that part; so drying his tears, he said, "I wonder if I couldn't ask God now? I don't want to wait all day." So Charley knelt down by a pile of wood, and began:—

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

God bless papa and mamma, and the poor old hen, and the dear baby chickens, and forgive Charley for killing one, too, and make Charley a good boy. Amen."

Now Charley's mother was upstairs by an open window, and she heard Charley's prayer. Very soon she called him to her and taking him in her lap, said what she would like to say to all little boys.

"I am very sorry that you forget so often what your mamma says to you, but I shall always be glad to have you remember to ask God to forgive you, and to make you a good boy. Go to him the moment you do wrong; don't wait till night, but at once ask Him to give you a new heart; and to help you to do always what will please Him."—*Child at Home.*

THE REFINER.

There was once a little piece of gold lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself:

"Why do I lie idle here? Why am I not picked up, that men may see me shine?"

One day a man dug it up and looked at it, and said:

"There is some gold in this lump; but I cannot use it as it is; I must take it to the refiner."

When the refiner got it, he threw it into a melting pot, and heated his fire to melt the gold. As soon as the little piece of

gold felt the heat of the fire it began to tremble, and cried:

"I wish I had lain quiet in the earth."

But the fire grew hotter and hotter, till at last the gold melted and left all the earthy part of the lump by itself.

"Now," said the gold, "my troubles are over; now I shall shine."

But its troubles were not over yet. The man took it once more, and began to hammer it into some shape.

"Ah!" said the gold, "what a trouble it is to be gold; if I had been dross or common earth, I should not have been put to all this pain."

"That is true," replied the man; "if you had been dross, you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring."

The piece of gold is a little child. The dross or common earth means the child's faults and weaknesses. Jesus is the Refiner; He sends trials and troubles to us to make us good and strong, and to take away our weaknesses and faults.

Pain is one of a little child's trials. If we bear it patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time when you have to bear pain, say to yourself:

"Jesus is taking away my faults; I must be patient."—*From Parables for Children.*

CARE OF DAUGHTERS.

Would you show yourself really good to your daughters? Then be generous to them in a truer sense than that of heaping trinkets on their necks. Train them for independence first, and then labour to give it to them. Let them as soon as ever they have grown have some little money, or means of making money, to be their own, and teach them how to deal with it without needing every moment somebody to help them. Calculate what you give them or will bequeath to them, not as is usually done, on the chances of their making a rich marriage, but on the probability of their remaining single, and according to the scale of living to which you have accustomed them. Suppress their luxury now, if need be, but do not leave them with scarcely bare necessities hereafter, in striking contrast to their present home. Above all, help them to help to themselves. Fit them to be able to add to their own means rather than to be forever pinching and economizing till their minds are narrowed and their hearts are sick. Give all the culture you can to every power which they may possess. If they should remain among the million of the unmarried, they will bless you in your grave, and say of you, what cannot be said of many a doting parent by his surviving child:—

"My father cared that I should be happy after his death as well as while I was his pet and his toy."

HONOR THY FATHER AND THY MOTHER.

An old schoolmaster said one day to a clergyman who came to examine his school:

"I believe the children know their catechism word for word."

"But do they understand it?—that is the question," said the clergyman.

The schoolmaster only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment—"Honor thy father and thy mother"—and he was desired to explain it. Instead of trying to do so, the little boy, with his

face covered with blushes, said, almost in a whisper:

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet; and the gentlemen saw that they were bleeding, and they gave me some money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

The clergyman then looked very much pleased, and the good old schoolmaster only said:

"God give us His grace and blessing."

GROUPS OF BIRDS AND BEASTS.

Birds and animals, when collected in numbers together, have curious technical names applied to them. It is right to say:

A covey of partridges,	A flock of geese,
A bevy of quails,	A covey of hawks,
A flight of swallows or doves,	A trip of mice,
A muster of peacocks,	A horde of swine,
A pack of wolves,	A skulk of foxes,
A sounder of hogs,	A drove of oxen,
A brood of grouse,	A troop of monkeys,
A stent of plover,	A pump of wild fowl,
A swarm of bees,	A shoal of herrings,

We grow up in the assurance of our salvation in the pathway of holy obedience.

Look at the cup He drank, and the ingredients that were in it. Curse—wrath—ignominy—agony—hell—all were in that cup.

DR. J. W. ALEXANDER says:—"It is by a rapid ingathering of many souls that God has heretofore condescended to elevate His Church to its highest prosperity."

A ZANZIBAR correspondent furnishes an English contemporary with a new phase of the slave traffic—one, too, that raises a serious question as to the attitude of British ships towards the traffic. He asserts that a regular practice exists of buying female slaves in Cairo for harems in Mahomedan countries; that the best means of conveying them to their destination is a line of steamers running under the British flag; that in order to get them so conveyed they are furnished with trumpety certificates of freedom; that, however, they are accompanied and guarded on the voyage by eunuchs; and that, on leaving the ships, they again lapse into slavery and bondage. The question the correspondent puts is whether British captains in these circumstances (which are perfectly well known—the certificates of so-called freedom, in many cases, not even being asked for) are justified in receiving such passengers on board?

THE brief account which St. Luke gives of our Lord's visit to a chief Pharisee, on the Lord's day, conveys an illustrative lesson. The Divine Guest was surrounded by unpleasant persons, who were watching over him for evil, in order to find, even in His good works, an occasion for some accusation against Him. But what did He? He also was on the watch, but for opportunities of doing good to the bodies and souls of men. Amongst the party, or somewhere in the courts and passages of the house, He noticed a person afflicted with dropsy, who probably had no faith in, or special knowledge of the Divine Visitor. But the Lord seeing him in that case, at once proved Himself the Great Physician, and He healed the deceased person then and there. In like manner He is ever ready (though chiefly when solicited in prayer) to do good to all His creatures. And in imitation of His perfect example, Christians should seek opportunities of being useful to others, on all occasions, even in festive parties, or amongst gatherings of strange and un congenial persons.

## STILL AND DEEP.

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

## CHAPTER XLV.

Bertrand sat for a long time with the letter from the notary open in his hand, thinking over all that it involved for his future life. The glow of delight with which he felt that it restored him completely to his native land, showed him, better than he had ever understood it in himself before, how entirely his heart had really always been with France, even while he loved England as a second home.

Henceforth all his interests and duties would lie in the country for which he had been willing even to shed his blood; and he saw the position he was about to assume was one which would give him great importance in the counsels of the nation, while it would afford him ample employment in the care of his tenantry and the improvements of his vast estates. If he could but get sweet Mary Trevelyan to share with him alike his burdens and his dignities, thought he, how happy he should be, making his home in the beautiful old Chateau de L'Isle, varied by occasional visits to Paris and to England! how well Mary would suit the position of Comtesse de L'Isle! She was such a perfect lady, and her manners were so quiet and dignified, that she would know well how to keep up the traditions of the stately courtesy which had always characterised the heads of his house; and, as he pictured her to himself receiving his guests in the grand old hall, a somewhat mischievous smile curled his lips, for it suddenly flashed upon him how completely Laura Wyndham had over-reached herself when she threw him over for Mr. Brant, the wealthy merchant.

As regarded Mary, however, the state of matters was very different. He had a great suspicion that the acquisition of his new possession and dignities would tell very strongly against him in her estimation. He felt certain that he stood a much better chance of winning her if she believed him to be poor and forsaken, than if he came before her endowed with honours and riches, which were sure to bring him many friends.

Bertrand still saw her occasionally, although she was now labouring with even more than her former zeal among the sick at the hospital, for she was often sorely wanted at Madame Brunot's house as well. No news had reached them yet of the fate of the unfortunate *colporteur*; and his wife's health failed more and more, while several of the children were ailing from their insufficient nourishment: so that poor Mrs. Parry had her hands more than full, and she often sent to ask Mary to come for an hour or two to help and cheer them.

On these occasions her manner to Bertrand was always sweet and gentle, but so reserved and still that he was unable to draw any conclusion from it.

One evening, shortly after the entry of the Prussian troops into Paris, Bertrand Lisle came into the little *salon* of Madame Brunot's house from his own bedroom, which was on the same floor. He had by this time so far regained the use of his limbs that he could move about from room to room, and his arm was also quite restored.

As he opened the door, and went in, he saw a sight which made him close it very gently, after he had entered the *salon*, and stand motionless, contemplating the group before him. Mary Trevelyan was seated in an easy-chair near the window, with

her head laid back against the cushion, and he saw at a glance that she had fallen into the deep sleep of utter exhaustion. It was no matter of surprise, as he well knew, for she had been up the whole of the previous night, taking her turn in tending the sick, and then, instead of using the hours when Marthe took her place in seeking the rest she so much needed, she had hurried away to Madame Brunot's, to do what she could for the invalids there; but it so happened that she had not been specially required, and so she had sat down, and dropped instantly into a quiet slumber.

But she was not quite alone: little Jacques Brunot, a curly-headed boy of four years old, was seated on the arm of her chair, with his feet firmly planted on her knee. He was amusing himself by twining his fingers in the long soft curls of her dark hair, which he had drawn down from its fastenings.

The mischievous little fellow, having sufficiently entangled her hair to satisfy his fancy, began to seek for some other source of amusement; and Mary, whose little hands lay loosely on her lap, was too fast asleep to be aware of anything he did. He proceeded, therefore, to twist her watch-chain round his hands in various ways, and finally drew out the watch itself with a violent jerk. It had been slipped within her dress between two of the fastenings; and as it was thus roughly pulled from its hiding-place, it brought along with it what appeared to be a small piece of white silk, folded into a little square parcel, and secured by a ribbon. This fell out on Mary's lap, and Jacques at once pounced upon it, and before Bertrand could stop him, he had opened it and disclosed to the young man's look, irresistibly cast upon it, the carefully preserved remains of a withered white rose, with one little violet by its side. At that sight, significant of a love and constancy which had never known decay or change, the heart of him who was in truth its object leaped up in a rapture such as life had never brought to it before. Involuntarily he bowed his face on his hands, murmuring, "Oh my Mary! my Mary! she is mine indeed!" but a movement on the part of Jacques recalled him to himself; as he looked up he saw that the precious rose would suffer utter destruction if left another moment in those rough little hands, so he strode quickly and quietly up to the child, and desired him in a low stern voice to fold up the flowers again in their silken case, and replace it where he had found it. The boy looked up at the bearded man who towered over him with such authoritative looks, and felt that prompt obedience was decidedly his wisest course, however unpleasant, just when it would have been so amusing to scatter those withered leaves all about the room; so he deftly replaced the fragile rose and violets within the folds of the silk, and tied the ribbon round them; then he thrust the little packet back into its resting-place over Mary's heart, and pushed the watch between the fastenings whence he had taken it. This done, he looked up for approbation from the gentleman who was evidently so resolved to be obliged, and was going to prepose to him that they should amuse themselves by raising Mary's eyelids to see how she looked while she was asleep, when he suddenly found himself, to his dismay, lifted down to the floor, and then a strong hand, that looked as if it could administer a box on the ear with singular efficacy, pointed determinately to the door, and a stern whisper ordered him to leave the room at once; so Jacques discreetly trotted away, and was by no means sorry when the formidable hand had opened the door for him and closed it behind him, leaving

him standing safe, though somewhat bewildered, on the other side.

## CHAPTER XLVI.

Bertrand and Mary were alone, and he stole softly back into the room, and sat down by her chair, bending his loving happy eyes on the fair spiritual face that looked so innocent and sweet in its perfect repose; all his doubts of her perfect constancy had vanished, and he wondered how he had ever for a moment imagined her capable of change; the white rose he had given her, worn by her through all this weary time, despite his own faithlessness towards her, was a sufficient proof that she still held to the words she had spoken to his father on that memorable night, and that he was in truth her one and only love for ever. Now, then, at last he would claim her for his own.

He would wait till she awoke, so tired as she was, poor child! he must have that much patience, but not an instant longer; she should not leave the room till he had won her promise to be his wife. It was not long before Bertrand's persistent gaze began to make itself felt in some mysterious way by the sleeper. Mary moved a little uneasily, gave a gentle sigh, and finally opened wide her dark soft eyes, to meet those of him whose image had been mingling, as ever, with her dreams, bent tenderly upon her. She started up from her recumbent posture, and a sudden blush crimsoned her fair cheek for a moment, as she turned to him.

"Have I been asleep?" she said, passing her hands over her eyes; "how very tiresome of me!"

"Not at all tiresome," said Bertrand, smiling; "you never pleased me better than by taking that long sleep just now. But tell me, Mary dear, are you quite awake at last?"

"I think so," she said, with her soft pretty smile, "unless I ought to take it as a proof that I am still dreaming, that you seem to me to look so much better and brighter than you have done for this long time past."

"It is true that I feel just at this moment as if I had been suddenly inspired with new life," he answered; "and no doubt such a renovation must have its effect on my appearance, so it is plain that you have all your powers of observation alive again, and therefore you can undertake the discussion of a very important subject with me, for which purpose I have been waiting your return to the waking world."

He spoke playfully, but there was an earnest thrill of emotion in his voice which made Mary's sensitive heart throb, she knew not why.

"I am quite rested now," she said, "if I can do anything for you."

"You can do a very great deal for me—more than any one in the world," he answered; and then, suddenly possessing himself of both her little hands, he looked her full in the face with his sunny blue eyes, and said, "Tell me, first, Mary, do you not think you have punished me long enough now, and that the time is come when I may ask you to forget and forgive?"

She looked up at him with an expression of the most innocent surprise.

"Punished you, Bertrand!" she said; "what can you mean?—how could I do so, and why should you suppose I had ever any such wish?"

"Have you not been punishing me for my blind and insensate infatuation as regarded Laura Wyndham ever since that day and hour when you drew yourself away from me in the garden at Chiverley, and I knew, even in the midst of my miserable

folly, that my good angel had finally deserted me?"

Mary bent down her head, so that he could not see her face, and said, in an almost inaudible voice, "I had no thought but for your happiness then, as now."

"I know it, my darling," he answered, in a tone of deep feeling, "and well is it for me if you do indeed still wish my happiness, for it is in your hands, and in yours alone; but, Mary, the moment is come when all reserves and concealments must be at an end between us, and I am going to open my whole heart to you, in the hope that you will do the same by me. My dearest," he went on, bending to kiss the trembling hands he held, "I have loved you all my life; and long before my father's death I had felt that I could never go through any part of my existence on this earth without you. When I found, therefore, that he too wished our union, I was most thankful to have his blessing on my one great hope, and my only doubt or anxiety was as to the nature of your feelings towards me; you were always so still and quiet, little Mary, that it was very hard to tell what you felt."

As he spoke a great tremor seemed to seize her frame; involuntarily her grasp tightened almost convulsively on his hand, and, while she bent her head still lower, her voice came, earnest and imploring, to his ear. "Bertrand, I beseech you to tell me the truth on one point, which has been to me a terror and an anguish ever since the day of your father's death, influencing me in all my conduct towards you from the first to last—did he—did your father repeat—"

She could not go on, but Bertrand understood her.

"I will tell you all," he answered, gently; "you shall know the exact truth. My father said not one single word to me respecting your state of feeling, till after I had told him that I loved you with all my heart, and that it was my most cherished hope to win you for my wife. But when I went on to tell him that your great reserve of manner made me fear that you had no affection for me, then and then only, he bade me hope, in consequence of words which he said he had wrung from you as a dying man, with the assurance that they would be buried with him in the grave."

Mary's hand relaxed its grasp, and she gave a long sigh of relief.

"Then is it true and certain," she said, "that you never were influenced by the wish to make me happy, or to gratify your father?"

"It is quite true and quite certain," he said, smiling; "but, Mary, I might ask you the same question, for Lurline assured me that you did not care for me, in the least, and that if ever you married me it would be only in order to carry out the wishes of the friend and benefactor you had lost."

Mary raised her eyes and looked at him, for the first time, as she quietly answered, "And to me Laura said that you felt bound to make me your wife, even while your heart was altogether hers, because your father had unwillingly caused the death of mine."

"The traitress!" exclaimed Bertrand, clenching his fist. "What a tissue of falsehoods she managed to weave around us! Mary, though I hate myself for having even for one moment admired the fair face that masked her hideous deceit and treachery, I think there was just this much of an excuse for me—that I was no match for the consummate subtlety with which she poisoned my mind respecting you; but, oh, my darling," he added, throwing his arms round her, "you understand me well now,

do you not? I would have asked you to be my wife that last evening when we stood together by my father's grave, if the solemn sacredness of the spot had not deterred me; but I gave you the white rose I asked you to keep, and preserved its twin blossom for myself, in token that I should claim you before the roses bloomed again to be the sweet white flower of my life. I came to Chiverley for that one purpose only, and, even through all the senseless madness of the engagement into which Laura Wyndham drew me, I loved you still, my Mary, and dared scarce think of you, lest I should lament you too bitterly. Then when the mask dropped from Lurline, and I saw what she was, and ascertained the terrible extent of my delusion, you can never know with what wild longing my heart rebounded to its one and only true love, its hope, and rest, and life! Oh, my darling Mary, if you could only know how I pined and prayed for you during the long sad weeks at the Salpetriere! and when you came it was like the light of dawn shining in upon the gloom of night, and I thought that earth had changed to Paradise. Can I ever, ever forget that moment!"

"Or I," said Mary. "Bertrand! think what it must have been to me to see you then in living presence, with the blessed sunshine and the free air round you, when only a few hours before I had been seeking for you in the Hall of the Dead!" and she bowed her face on her hands as the remembrance of that past misery swept over her.

"The Hall of the Dead! where is that, my Mary? it is a mournful sounding name indeed."

"It is a vast underground room at the Hotel Dieu where they place all those who fall each day in the battle of life. I shall never forget my visit to it at that dreadful time, when I was seeking you vainly every day; the hall was lighted only by tapers, which glimmered feebly amid the shadows; and there they have service once only in the year, on the day they call the Festival of the Dead, which is a superstition of their own. There are two rows of trestles down either side of the room, where the quiet forms were laid that would know neither healing nor suffering any more; and each calm face was uncovered for me, Bertrand, as I walked past them, looking—"

She could not go on, but shuddered, while a low sob broke from her lips.

"My own darling, that is all over now, thank God, and we need never speak of it again; but, oh, how little I dreamt of all your priceless devotion! Yet when you did find me, Mary, your very first act was to separate yourself from me again. Tell me now, why it was that you left this house so soon as I entered it? You dashed all my hopes to the ground by doing so, and flung me almost to despair—why was it? Be frank with me, as I have been with you."

He bent down for her answer, and it came very low and hesitating, "Because of those words I had spoken to your father."

"Darling!" he exclaimed, "I understand it all; it was like your delicate sensitiveness; but now—now, that you know I desire nothing on earth so much as to have you for my own dear wife—now that I beseech you to come to me as my one choice blessing—you will tell me, will you not, whether you can still repeat those words to me with the lips that never knew deceit? Are they true now, Mary, as they were before I lost you through a false woman's witchery?"

And she answered, softly, "True now, and for evermore."

(To be Continued.)

#### DISDAIN OF UMBRELLAS.

Umbrellas, such a necessary convenience in our day, were, even in the beginning of the present century, but little used in England, or indeed in any part of Europe, unless by invalids, or very fine ladies. And they did not carry an umbrella in the street as we do; but one was kept hanging in the hall of stylish mansions, and held by a servant over visitors as they passed to and from their carriages. It was deemed very effeminate in a man or boy to shirk a wetting; and so it was no wonder that an old soldier like Lord Cornwallis should have had his ire aroused by the offer of an umbrella.

He had been dining with a friend, and when about to enter his carriage to return home stopped a few minutes to converse with his host. As it was raining in torrents, a servant in attendance attempted to hold the house umbrella over his Lordship's head; but the old soldier exclaimed wrathfully:

"Take that thing away! Do you suppose I am a sugar doll, to melt in a shower? or do you take me for a woman, who is afraid of her fine headgear! I have not been all these years fighting my country's battles, to be frightened now at cold water. A shower of rain is no worse than powder and ball, and I never shirked them."

Then, baring his head to the pelting rain, the nobleman walked deliberately to his carriage.

The gallant old Duke of Wellington, the hero of Waterloo and so many other battles, had the same opinion of umbrellas. During the Spanish war, in an action near Bayonne, in 1813, the Grenadiers, under Colonel Tyngling, occupied an unfinished redoubt near the high road. Lord Wellington, mounted on his veteran charger, rode past the redoubt, scanning with critical eye the disposition of the troops, and evidently as unmindful of the heavy rain that was pelting him over the head and shoulders as he was of powder and ball when facing the enemy whom he always meant, and rarely failed, to subdue. You may imagine, then, the indignation of the sturdy old chieftain at seeing the officers of a certain regiment protecting themselves, even under fire, from the torrents of rain, by huddling together under umbrellas. This was more than the equanimity of the "Iron Duke" could endure, and he instantly, after reaching his quarters, dispatched Lord Hill with the message:—Lord Wellington does not approve of the use of umbrellas by soldiers, and especially under fire, nor can he permit gentleman-sons to make themselves ridiculous in the eyes of the army.—*St. Nicholas.*

#### PARENTAL TRAINING.

The Scriptures lay great stress upon the duty and benefits of the careful training of children by their parents. And all history proves that nothing else can be substituted in the place of the parents, if the children are to be properly fitted for the duties of life. Neglect, and ill-advised severity on the part of parents towards their children, have been most fruitful sources of human failure, unhappiness and crime. At the present time there is great need that the public mind should be directed to this important subject. Parents are manifesting a disposition to shirk their responsibility, and indications of youthful lawlessness are seen everywhere. At times it seems as if the authority of the family has been entirely lost sight of. And after this it is an easy matter to throw off allegiance to the Church and society, and also to prepare to set the laws of the State at defiance.

## THE SYMPATHY OF CHRIST.

Perhaps no quality of our divine, yet human, Saviour, wins our hearts so irresistibly as this. We may admire his all-consuming zeal, His condescending love, His matchless self-sacrifice, but His quick and perfect sympathy reaches the inner citadel of our affections, and claims a swift response. In whatever scene we find Him, whether at the marriage feast, in the sick chamber, or beside the new-made grave, we witness the same complete sympathy with those around, and the same regard for their feelings. We often painfully realize, when in trouble, that earthly friends are wanting in that "tender disciplined feeling" which can fully understand and appreciate our sorrow. But here is one who has that feeling in its full perfection, who knows all the circumstances of the case, and can fill the blank or heal the wound as no other can. Every trial that we can know he has borne. His brow felt the pressure of every thorn in the harassing circle of earthly troubles. Pain, bereavement, loneliness, misunderstanding were His in full measure, that He might know how to sympathize with us, and they are ours, that we may fly to the asylum of that sympathy. His sorrows now are all over, and He is prepared to make ours His own. To realize the perfection of His sympathy, we need to surrender ourselves entirely to its sway. Then shall we find it as much superior, in satisfaction and fulness, to all other comfort, as His life is superior to all others.—*Boston Watchman.*

## MODERN DRESS AND MANNERS.

It is a bad sign when men cease to respect women of their own, or indeed, of any class; but the women themselves are to blame for the intolerably flippant and impertinent tone pervading young society. We do not want to go back to the formalities of Sir Charles Grandison, and there is a winning charm in naturalness not to be had from the most perfected artificiality. Nevertheless, a slight return to Old World forms of courtesy, a little dash of that stately reverence of speech and demeanor which our forefathers exaggerated into pedantry, would be a gain in times when the young men give, as their greatest praise of a girl, "There is no nonsense about her," meaning no bashfulness, no reserve, no girlish shrinking modesty; while the girls justify the compliment by calling the young men "dear boys;" and sometimes when they have less nonsense even than usual, and desire a closer assimilation of style, "old men."

This is the "form" which is taught and held up for admiration in the ladies' novels of the day; and it is impossible to exaggerate the degree in which these writings have tended to corrupt and degrade the sex who chiefly write and read them. All these things are patent. Patent, too, is the inference that a woman, from no fault of her own, falls into trouble; she suffers for the mistakes and follies of her class and the time. Personally she may be wholly blameless; but with all these lines of demarcation blurred, these distinctive characteristics confused, it is almost inevitable that there should be mistakes. Until we come to a more ethereal condition of existence the burden of self-protection must, we fear, lie on the women themselves. That burden is not very heavy, and the penance it includes not very bitter. It is only that modest women must show what they are by a series of negatives, and take care not to expose themselves to misconception by an attractiveness of out-of-door dress, a doubtful manner of speech, and a Bohemian bon-

net of behaviour to strangers which shift the labels, mislead their companions, and end in the confusion of a mistaken affinity, by which they themselves are the greatest sufferers in the end.—*Saturday Review.*

A LITTLE Swedish girl, while walking with her father on a starry night, became absorbed in contemplation of the skies. Being asked of what she was thinking, she replied, "I was thinking if the wrong side of heaven is so glorious, what must the right side be!"

It is a mistake for a pastor to suppose that he can have his people take an interest in the religious movements of the day without having a religious periodical circulated among them. It is a mistake for a pastor to suppose that his people can be acquainted with the progress and wants of his own organization, and contribute liberally to the support of its institutions, unless they are readers of a paper devoted especially to the interests of that branch of the Christian Church. It is a mistake for anyone to suppose that he can, by the same expenditure in any other way, bring as much religious information before his family as by subscribing and paying for a well-conducted religious paper. It is a mistake for a man to begin and practice economy by stopping his religious paper. To do this is to deprive himself and family of a great benefit. It is a mistake for anyone to suppose that a paper can be made exactly what everyone would like it to be. The general taste and wants must be consulted. It is a mistake for any to think that editors can, by any possibility, admit to their columns every article that is sent to them. They must often decline contributions ably written, because space is demanded for something of present interest, of which the church and the world wish to read. It is a mistake for one who can compose lines containing a certain number of syllables to suppose himself a true-born poet.

THE Moabite stone, about which so much was written a few years ago, is attracting special attention once more. Our readers will remember that it is a monument of victory erected by Mesha, king of Moab, near the borders of the Dead Sea, about two thousand seven hundred years ago. The war of Israel against Mesha is noticed in 2 Kings, iii. At the close of the chapter some mysterious dis-entention among the Israelites is hinted at, and their retreat is recorded. It is supposed that upon this the Moabites reconquered their territory, and set up this stone as a memorial of their success, an account of which is engraved on its sides. The language of the inscription is so nearly allied to the Hebrew as to be read easily. The monument is of black basalt; it is about four feet high, three wide, and one and a half thick. It was discovered in 1870; but the Arabs, who cherished a superstitious reverence for it, broke it in pieces, scattered the fragments among different families, in order to keep the Europeans from gaining possession of it. Most of the fragments, however, were speedily purchased and put together. The few which remained in the hands of the Arabs were of great importance, as they contained some portions of the inscriptions. By great patience and tact, M. Clermont Ganneau has at length recovered almost all of them, and has deposited the monument, put together with black cement, and substantially complete, in the great Museum of the Louvre. It is one of the most curious and interesting confirmations of the Scriptures which Eastern exploration has discovered.

## BARLEY WATER FOR AN INVALID.

Take two ounces of pearl barley and wash it thoroughly, then place it in some boiling water, and boil it for about ten minutes. This has the effect of dissolving the outside of the barley. Strain it off, put it into a couple of quarts of fresh boiling water, and let it boil gently till it has nearly half boiled away. Then strain off the liquor, and flavour it with a little sugar and lemon-juice, putting in a small piece of peel. Barley water is often made too thick. Patients, especially feverish ones, want something to drink. By adding water to it, it can, of course, be made as thin as wished. Barley-water should be kept in a jug, with a spoon in it, and stirred up each time before it is poured out, and only the quantity required poured out, as it settles and does not look nice—milky at the bottom and watery at the top.

## BIRDS VERSUS VERMIN.

"In 1873," says M. de Lantrie, "I took five little sparrow hawks from a high tower and put them in a cage on the balcony. The parent birds immediately brought them food, and I was not surprised to see that this food consisted of twelve mice, four large lizards, and six mole crickets. A meal of like size was brought every day for a month. At one time there were fifteen field mice, two little birds, and a young rabbit. Last year I made the same experiment with the same general result, one meal consisting of twelve young nightingales, one lark, three moles, and one hedgehog. The parents always ate the heads of their prey, and picked from the bodies of the dead birds some of their feathers. In the case of the hedgehog the only part not eaten by these voracious little creatures was the skin of the back, which was too much for their maws. In one month the five baby hawks rid the world, by actual count, of four hundred and twenty rats and mice, two hundred and twenty mole crickets, and one hundred and fifty-eight lizards. Were not the twelve poor little nightingales and the lark well paid for?"

## LOG-NAVIGATION OF THE NILE.

As we watch, almost breathless, the strain on the ropes, look! there is a man in the tumultuous rapid before us swiftly coming down as if to destruction. Another one follows, and then another, till there are half a dozen men and boys in this jeopardy, this situation of certain death to anybody not made of cork. And the singular thing about it is that the men are seated upright, sliding down the shining water like a boy, who has no respect for his trousers, down a sandbank. As they dash past us, we see that each is seated on a round log about five feet long; some of them sit upright with their legs on the log, displaying the soles of their feet, keeping the equilibrium with their hands. These are smooth, slimy logs, that a white man would find it difficult to sit on if they were on shore, and in this water they would turn with him only once; the log would go one way and the man another. But these fellows are in no fear of the rocks below; they easily guide their barks out of the rushing floods, through the whirlpools and eddies, into the slack shore water in the rear of the boat, and stand up like men and demand backsheesh. These logs are popular ferry boats in the Upper Nile; I have seen a woman crossing the river on one, her clothes in a basket and the basket on her head—and the Nile is nowhere an easy stream to swim.—*Warner, in the July Atlantic.*

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