

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, APRIL 27, 1876.

TO OUR SUBSCRIBERS.

We have something of a very important nature to say to our subscribers; and as long addresses are not so likely to be attended to, or even read, as short ones, we will make our remarks as brief as possible.

We do not wish to claim the merit of originality when we state, that it is utterly impossible to conduct a journal like our own, circulating several thousand copies weekly, in all parts of the Dominion, without a constant supply of money. It is nothing new therefore, for us to say that we want money every week. But in saying this, we ask no more than what is due to us; and we think that compared with many others, we are exceedingly modest in our demands when we only claim a really "fair field, and no favor."

We are very glad to be able to acknowledge the kindness of some of our subscribers, who have very promptly acceded to our request, to pay their subscriptions in advance. But we must also state, there is a considerable number of subscriptions due for the DOMINION CHURCHMAN, which have not been paid. The amount charged is exceedingly small; and some subscribers seem to imagine that if all the others pay the subscriptions required, their own will not be of much consequence. But what if all the others do not pay? What if nearly half of them do not pay? Why, then these subscriptions, small as they are individually, in the aggregate, amount to a serious sum; and it becomes a very difficult matter to know how to carry on a weekly journal with resources so curtailed, and with means so cramped.

It is not, therefore, without necessity that we address ourselves to our friends, who, we are quite sure, are just as desirous as we are, that our enterprise should meet with success; but from a little want of thought, may not be quite so prompt as is necessary in order to ensure that success.

We announced, some time ago, that our charge would be Two Dollars a year, paid strictly in advance, from the beginning of the present year: if not paid in advance, the price to be as before, Three Dollars. We now add, that if those who are in arrears will pay up those arrears to the first of January last, and send us also Two Dollars in addition, it will be received as payment up to the first of January next. That is, there are some who owe us a dollar and-a-half for last year. If these will send three dollars and-a-half, their subscription will then be paid up to January 1st, 1877. The amount is very small, but when multiplied by a good many hundreds, it becomes so important, that no undertaking can be expected to move on satisfactorily under such circumstances.

Have we said enough to show the necessity for immediate attention to this subject? We can only express a hope

that the importance of it will be so generally felt, that there will be no need to refer to it on our part, for some time to come. The receipt of one or two thousand dollars at our office, during the ensuing week, in response to this appeal, will be a proof that we have not written altogether in vain.

But there is also another subject very closely allied to this, to which we must allude. We are very anxious to increase the circulation of the DOMINION CHURCHMAN, believing that a journal in the interest of the Church, and conducted in this country, is capable of exercising a very important influence in every diocese. There is scarcely a little coterie anywhere, or a newly-fledged sect in any part of the world, that will not make the most strenuous efforts to support and circulate, as widely as possible, a weekly journal, in order to chronicle their progress, and to spread their principles. In this newspaper-reading age, hardly any system is expected to get on without something of the kind. And our own Church, the Catholic and Apostolic Church of the primitive ages, reformed from mediæval error, surely ought to be active enough in "this Canada of ours," to spread through all parts of the country, a weekly account of her enterprises, of her high aims, and of what she actually accomplishes, together with such enunciations of the "old paths," the truths which "we have heard from the beginning," as circumstances might seem to require. We are satisfied, too, that our people will only support, with the warmth and energy necessary to success, a paper brought out in this country. Any other attempt would fail, as on former occasions, to enlist the sympathies of the Church in Canada. Now, if every one of our subscribers would only interest himself enough to make one addition to the number, we can hardly picture to ourselves, the immensely additional stimulus it would give to the enterprise in which we are engaged. We should be encouraged, as far as possible, to improve the general management of the paper; and the Church herself, throughout the Dominion would receive a corresponding increase of life and energy, from the increased attention thus given to the subjects, which most intimately concern her welfare. But our most sanguine expectations will scarcely warrant us in supposing that every subscriber will make even this slight effort for so valuable an object. It becomes, therefore, so much the more essential, that those who feel convinced of their duty in this respect, should avail themselves of every opportunity within their reach, of increasing the circulation of the journal, which is the only Church paper for the Dominion.

In this week's issue will be sent the accounts of those in arrears, which we earnestly hope will be attended to in a remittance by the very first mail after the receipt of the paper.

BISHOP JOHNS.

The venerable Bishop of Virginia, the Right Reverend Bishop Johns, died on the night of April 5th, in his eightieth year, at his beautiful residence at Malvern, near Alexandria, and overlooking the Potomac River. He was one of the few Bishops, connecting the present generation with the heads of the Church of the United States in the earlier periods of its history, that has been privileged to see the Centennial year. His strong constitution gave way under an attack of paralysis from which he was expected to recover, but which caused his removal in a few weeks. This much beloved and venerated servant of God passed away peacefully from the earth, expressing a perfect willingness either to live for the cause of Christ, or to depart and be with his Lord. He was born in Newcastle, July 10th, 1796, and was a son of the Hon. Kingsley Johns. He entered Princeton in 1813, and graduated with distinction. In Philadelphia he placed himself under the guidance and training of Bishop White, by whom he was ordained Deacon in 1819. In 1842 he was elected Assistant Bishop of Virginia. In 1862, upon the death of Bishop Meade, he became sole Bishop of the Diocese. In 1848, he became President of William and Mary College, and also Professor of Moral Science and Ecclesiastical History, which he resigned in 1854. From this time he faithfully discharged the duties of the Episcopal office in the largest diocese of the country.

Fairness and candor, with earnest endeavours for promoting peace in the Church, are characteristics that are universally attributed to the late venerable Bishop, a remarkable example of which is cited in his celebrated sermon preached before the General Convention in 1871. He was nevertheless always understood to be firm and decided in his convictions; and represented in the United States the School of Milner and Simeon, at the same time that he had little sympathy with the bitterness and narrow bigotry of many who usurp the names of those remarkable men. He was truly loyal to the Church of which he was so eminent a Bishop. He will long be remembered for the distinct and truly affectionate letter which he wrote in the prospect of the late unhappy Schism in the Church of the United States. He was not accustomed as too many are, to attribute unworthy motives to those who might belong to another School of thought in his own church; nor was he ever guilty of the error of accusing of dishonesty those who might endeavor to keep the rules of the Church in stricter fashion than himself; nor, again, was he ever known to brand with disloyalty those who might strive more fully than himself to carry out the principles of the Reformers, as enunciated in the Book of Common Prayer. We deeply sympathize with the Sister Church in the loss she has sustained,

and would earnestly pray and hope that a worthy successor to the late Bishop may speedily be selected.

ALGOMA.

The Bishop of Algoma is engaged in making his appeal for aid required in his diocese. The tour his lordship is taking will no doubt be attended with exceedingly valuable results in the dioceses where he may advocate the claims of Algoma. He will doubtless diffuse a missionary spirit wherever he goes and impart valuable information, which will have the effect of infusing fresh life among the congregations where his addresses will be given. It is nevertheless cause for regret that there should exist so great a necessity for his undertaking such a work as this in which he is now engaged. He has to complain that he is still cramped in his operations, that the resources placed at his command are anything but adequate for the support of the Church's work in the diocese which he is called upon to oversee. In many places he says there are no missionaries, and that people have to come fifty or in some cases a hundred miles, to get their children baptized, or to receive the Sacrament of the Lord's Supper. While our Churchmen in Canada are allowing this state of things to exist in their newly formed missionary diocese, other religious bodies are sending their agents to those fields in great abundance, and thus occupying the ground which our Church is neglecting. The Bishop is doing what he can to supply the need which everywhere stares him in the face. He has had twelve new missions established since he visited them on a late occasion. He had also appointed a respectable lay Bible reader, where such could be had. He found that he had many applications from men who are willing to labour in the Indian Districts, for the love of Christ and His Church; but alas! he had no means to pay them a salary, or enable them to live. We expected that by this time, more liberal contributions would have been given in this first of causes, in which we can be interested; and that the noble-hearted Bishop of Algoma might be allowed to devote his time and energies in the diocese, over which he has been appointed.

PROHIBITION ALLIANCE.

The advocates of prohibition have betaken themselves to a new move. Perhaps they have been spurred on by the Premier's hint that the feeling of the country is evidently against them, as is seen from the large increase in the consumption of beer, wine, and spirits, not only here, but almost everywhere else. The system which requires us to believe that humanity is always moving onwards in the direction of improvement, and that each age gathers up within itself the advances made in every past age, must of course, in accordance with its principles, acquiesce in every new development of human nature, whatever direction it may assume; and the in-

creased consumption of intoxicating drinks being one of the well marked features of the age, would have to be viewed in the same way. So that an attempt to establish "prohibition" is neither more nor less, than setting ourselves against the boasted "spirit of the age," and the much vaunted march of modern "progress." As, however, we have never advocated the system above referred to, we have no conscientious scruples which would forbid our supporting the course pointed out.

The movement we allude to is the formation of a "Dominion Alliance for the total suppression of the Liquor Traffic." Its object is to centralize operations upon this question, with a view to legislative action. It is to hold an annual meeting in Ottawa during the session of parliament. The declaration of its principles sets forth:—1st. That it is neither right nor politic for the government to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the resources of the Dominion, to corrupt the social habits, and to destroy the health and lives of the people. 2. That the traffic in intoxicating liquors as common beverages, is inimical to the interest of individuals, and destructive of the order and welfare of society, and ought therefore to be prohibited. 3. That the history and results of all legislation in regard to the liquor traffic abundantly prove, that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies. 4. That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the traffic in intoxicating liquors. 5. That the Legislative Prohibition of the Liquor Traffic is perfectly compatible with national liberty, and with the claims of justice, and legitimate commerce. 6. That the Legislative Prohibition of the Liquor Traffic would be highly conducive to the development of a progressive civilization. 7. That, rising above sectarian and party considerations, all good citizens should combine to procure an enactment, prohibiting the manufacture and sale of intoxicating beverages, as affording most efficient aid in removing the appalling evils of intemperance.

A vast amount of opposition must be expected before any very stringent legislative enactment can be expected to take effect. As it is by "this craft" that so large an amount of wealth changes hands, and a very considerable portion of the annual revenue is made up, it cannot be expected that a perfectly smooth course will be found by the promoters of prohibition. In the meantime, the Church of England Temperance Societies are increasing rapidly, both in England and in Canada. They are founded on a safe and rational basis, and will, we think, in the end, exercise a more decided influence upon the ultimate settlement of the question than any other.

THE ROYAL TITLE.

The new Royal Titles' Bill is still causing considerable excitement in England, and no little amusement and ridicule on the continent of Europe. The *National Zeitung* says "the new title will transfer to England, as undiminished as possible, the dignity and authority of the Grand Mogul of Delhi;" and that "the Prince's visit to India, the purchase of the Suez Canal shares, and the Royal titles bill are the triune symbol of the present policy of England." The *Journal des Débats* says, "The English do not understand their good fortune. They had from all eternity, kings and queens; they are going to have emperors and empresses! much good may it do them." It asks, "How will the English manage to sing 'God save the Queen' so as to add 'Empress,' or 'Padishah?'" The French say they have no difficulties of the kind, because they dish it with Royal sauce, with Imperial sauce, and with Republican sauce. Our own impression is that the new addition is a very uncalled for admission of weakness; and we are ready to ask, Has England been occupying a second-class position all this time, while almost every other throne in the civilized world has been crumbling around her; and has she occupied this subordinate position merely because her sovereign has been called a king or a queen? The feeling of the British nation is opposed to this new title, partly because the name is of military origin, and is chiefly assumed by new dynasties, which perhaps have little else to boast of. We need not be anxious to imitate Prussia, which has not been able to call itself a kingdom for any great length of time; and its ruler, in the infirmities of his old age, loses nothing and gains nothing by changing his title from king to that of emperor. His precise position among the nations of Europe requires something besides a title to define it. Even if it were conceded that the title of Empress were of a higher grade than that of Queen, it would be objected to for precisely the same reason that a Baronetcy of eight hundred or a thousand years, the owner of which perhaps can also trace his ancestry to Roman times, would receive no accession of lustre by blossoming into a *parvenu* Barony, or even something higher. The British people have a decided objection to stand before the world, with a monarch whose principal title can trace its origin among them no farther back than the present generation. There is too much of the Tory element still left among the most radical Reformers of the British Dominions, not to have some regard for antiquity still remaining, as an essential part of their political creed.

The Revenue of Great Britain is a subject which cannot fail more or less to excite an interest in every part of the Empire. From the mail just received it appears that the gross produce of the revenue of the United Kingdom for the year ending March 31st 1876, reached

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the sum of £77,181,698 stg., being an excess over the estimates of £1,446,698, and £2,209,820 over the revenue of the preceding year. Of course this excess all goes to the credit of the quasi Tory government, (if any one can tell what is the difference in principle between them and the opposition). The so-called Radicals have been for some months prophesying a decrease, but their anticipations have not been realized. All the departments show an increase except the property and income tax, which has considerably decreased. An additional penny in the pound will have to be placed on the income tax; so that the enemies of the government will have something to peck at. The excise has increased; although in the quarter ending March 31st, 1876, it decreased £281,000. This is supposed to indicate a want of prosperity in the working classes. Customs increased £731,000; stamps £426,000; land tax and house duty, post office £280,000; telegraph service £125,000; Crown lands, £10,000; and miscellaneous items £511,829. It will not be forgotten that the government has had to pay out of the revenue four million pounds sterling in the purchase of the Suez Canal shares, which sum was not included in the estimates, so that the financial aspect of England's present statesmanship, as well as of the present state of her general prosperity, exhibits anything but a tendency to decline.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE IV.—Continued.

The Church never dogmatizes that prayer can only be offered to God in any one position—that would be making posture of more importance than prayer—but as “the body,” she has, from the very earliest records of her existence, from the days of Clemens Romanus, A.D. 70, a contemporary of St. John the divine, and St. Polycarp the martyr, a disciple of the same Apostle, given it as her opinion, and adopted it as her rule, and has ordered it to her members, that the most devout posture of prayer is that which is the most lowly. In order to the carrying out of St. Paul's rule, “Let all things be done decently and in order,” our Church expects all her members, when engaged as a congregation in public worship, to kneel devoutly upon their knees before God.

Let us now consider our next act of worship. The people rising, say antiphonally with the minister, “Glory be to the Father,” &c. . . . called also the “Gloria Patri.

This beautiful anthem is certainly of primitive origin. I mean by primitive, of Apostolic origin.

If not an independently inspired hymn—it is easily traceable to—first the angelic vision of Isaiah vi. 3, and secondly to St. Luke ii. 13.

The glory being rendered by us in the Trinitarian form, is in accordance

with our Saviour's last words on earth as recorded in St. Matt. xxviii. 19.

It is also in the place of a confession of the faith, viz:—That glory is due to the Holy Trinity—to God the Father, God the Son, and God the Holy Ghost.

Glory was due in the beginning, is due now, and ever shall be—because the adorable Trinity is from everlasting to everlasting—always was and ever shall be.

After this “Doxology” which perhaps I may here explain is from two Greek words, *doxa* glory, and *logos* the word—or the “word of glory” are added,

“Praise ye the Lord:” answer “The Lord's name be praised.”

As it was before, “O Lord open thou our lips,” and the people responded—“our mouth shall shew forth thy praise—so here when the minister appeals to the people—not I am going to praise or the choir is going to praise—but praise ye the Lord and the people, say “yea, let the Lord's name be praised.”

The dear old Church, our mother, desires us to praise. It is the olden cry “Alleluia.” This united praise is a type, nay more, a foretaste of that unity of praise recorded by St. John the Divine, as that of the heavenly hosts of Jerusalem above, Rev. xix. 5, 6.

Venite Exultemus . . . Ps. xcvi. This Psalm has been used by Christians to encourage and cheer and invite, “O come let us sing &c,” from the earliest days of Christian worship.

It is generally considered that this psalm was taken from the services of the Temple, and adopted by the Christian Church.

At any rate, when St. Paul, addressing Jewish converts, would shew the connection between the old and new dispensations, and the manner in which all belief and worship are centred in our Divine High Priest and perpetual sacrifice, Jesus Christ, he chooses this very psalm for his exposition.—Hebrews iii.

I said this psalm was used as an invitational song of praise by the earliest Christians.

St. Athanasius the renowned champion of the faith against the Arians from A.D. 325 to A.D. 350 has left in his writings the following, concerning the use, in divine worship, of this psalm: “Before the beginning of their prayers, the Christians invite and exhort one another in the words of this 95th psalm.”

Let us examine and see how beautifully applicable are the words of the inspired psalmist to the Christian worshipper.

It is called in an early work “a song stirring to the praise of God.”

1st. We call to one another “Come let us sing . . . glad in Him with Psalms.” Why should we do so! Because “In His hands are . . . prepared the dry land” Yes, in His hand, and subject to His power, are all things, land and sea, sunshine and rain, winter and harvest.

2nd. “O come let us worship . . . of his hand.” We call upon one another to worship, fall down and

kneel before Him, because He is not only Creator and Preserver of all things, but because He is also the Lord our God, and we are the people of His pasture, the sheep of His hand, even as the Jews were in the days of old.”

3rd. “To-day . . . my rest.”

A solemn warning—we remind one another—If we will to-day (now) hear His voice, and hear it so as to obey, we dare not harden our hearts nor murmur against His dealings, as did His chosen people of old, lest “He swear in His wrath that we shall not enter into His rest.”

Dear brethren, enter into the pious feelings of holy men of old, and sing this glorious invitation to each and all of your brethren. These blessed words of Holy writ are admirably calculated to exhilarate the heart, to lift up our voices with one accord, in glad praise to the Lord our God—to our strengthener—to our Salvation.

The Rubric duets “Then shall follow the Psalms.”

It is upon the best of authority that our Church has introduced the Psalms of David into her ritual of public worship.

Our Lord said, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written, in the law of Moses and in the prophets, and in the Psalms concerning me.”

“We find in Rev. iii. 7: “These things saith He that is holy, He that is true, He that hath the key of David.”

The Psalms of David were used in the glorious temple service. And previous to these inspired songs of David, there were composed by divine writers, and handed down in the records of holy writ, those of Moses, Miriam, Deborah, and Hannah.

As the establishment of the liturgical psalmody in the Temple service is recorded in 2 Chron. vii. 6, so the coming of the divine presence was wondrously connected with the first offerings of such praises in the temple. 2 Chron. v. 12, 13.

If we desire reasons, for which the Church has always made great use of the Psalms of David in her public worship, let us regard the custom as recorded by the evangelist of her great Head.

He, our ensample, was pleased to quote more often from the Psalms of David than from any other portion of holy writ.

When the Pharisees remonstrated with our Lord for permitting the children to sing “Hosannah,” it was from David that Jesus answered, “Yea, have ye never read (Psalm viii. 2) out of the mouths of babes and sucklings thou hast perfected praise.”

The Pharisees reject Him, and yet He foretells his glory by quotation from Psalm cxliii. 22, 23. “Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, it is marvellous in our eyes.”

Again, notice the remarkable use that

Christ made of the 110th Psalm, to convince the Jews of their folly: "The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool."

In sad and solemn words, before the great humiliation, He refers to the traitor, Judas, in the words of the Psalmist, "He that eateth bread with me hath lifted up his heel against me." Psalm xli. 9.

When he speaks of the feelings of the Jews towards Him, He quotes from the same portion of holy writ, "They hated Me without a cause." Psalm xxv. 19, and lxix. 4.

Observe also, our Lord's last act of worship with His disciples. He had been keeping the feast of the Passover, and had just instituted the great Sacrament of the Lord's Supper: "And when they had sung an hymn," the record says, "they went out." Now the hymn that was always sung by the Jews at the keeping of the passover, after the paschal supper, was that which was known as the Hallel, *i.e.*, the latter part of the great Hallelujah hymn, composed of that portion of the Psalms contained in the 116th to the 118th inclusive.

Wherever our Saviour made any addition to the manner of keeping the paschal feast, it is recorded; therefore we have no reason to question but that the hymn here spoken of—the Hallel—was that raised by our Lord and His disciples.

We find St. Paul following in this custom, the steps of the great Master.

In Romans, xv. 9-11., we find Him quoting the words of the Psalmist, first from Ps. xviii. 49: "For this cause I will profess to Thee among the Gentiles and sing unto Thy name;" and secondly from Ps. cxvii. 1: "Praise the Lord all ye Gentiles, and laud him all ye people."

Doubtless, portions from the Psalter formed the praises that Paul and Silas sang to God, in the prison at Philippi.

So constant were the repetitions of the Psalms among the Christians in the first centuries, that it is said the poorest used to sing them at their labour in their houses and in their fields.

Lastly, let me draw your attention to some of the Apostolic precepts.

St Paul's precept to the Ephesians, v. 19., "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Col. iii. 16, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing, with grace in your hearts, to the Lord." James v. 13., "Is any among you afflicted, let him pray, Is any merry, let him sing psalms."

My dear brethren, upon the teaching of the Lord, of the Apostles, of the early Christians, and of the Church of Christ from the earliest days of her history, through a succession of 1800 years, in sunshine and in cloud—upon such teaching does our Church base her instructions to her members, to use daily, morning and evening, the psalms of David, as fit and proper songs of praise, of penitence, of thanksgiving, of petition.

Such use of the divine psalter will give to them who utter it day by day,

(as the church provides), some experience of the devout and happy feelings of David, when he says, "My soul shall be satisfied, even as it were with marrow and fatness, when my mouth praiseth Thee with joyful lips."

Before considering the order of the Lessons, perhaps it were well to refer to the Articles of our religion, as of the Catholic Church, purified in the days of the Reformation.

Let me call your attention first to the fact that the Anglican branch of the Church Catholic does not hide her biblical doctrines under any bushel, but on the contrary, that her Articles and her Apostolic Doctrines are printed, placed on record, and in the hands of *all* her members, in the Book of Common Prayer, and thus are open to the inspection of all men.

By this worthy plan, it becomes an easy task to compare her Liturgy with holy writ, and every portion courts the closest inspection and comparison with the word of God, written.

Let us then carefully consider the words of Article VI. "Of the sufficiency of Holy Scripture for Salvation."

"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may not be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite, or necessary to salvation. In the name of Holy Scripture we do understand those Canonical books of the Old and New Testament, of whose authority was never any doubt in the Church."

And let me remark, that among those noble men who were the chief instruments in drawing up these, our articles, were many, who, for the cause of Reformation *not* Revolution, have walked to the stake; of many others, who, for the truth, were ejected from their livings, and banished to an exile in foreign lands.

Remember, then, that these articles were the work of those times, in which our Fathers had not the quiet, unmolested lives, which, we may thank God, we are now permitted to experience, when the Reformers *protested* against errors, not of Rome alone, but also of Geneva—when the yoke of Romish error and superstition, and the drag of those who would dig the old Church up by the roots—were broken from the wreck of the Anglican Church.

Here then, was in this article, a standing *protest*—the word Protestant being originally applied to the Lutherans, and to them alone—a standing protest against two errors—the leading error of Rome—imposed upon the English Church in the days of Papal domination, and the opposite error, known as private interpretation.

Let me here briefly state the holding of the Church of Rome, and the *protest* of the English Church, in order that she might go back to the original teaching of the primitive Church.

The Roman Catholics, I believe, not only hold that the Holy Scriptures does not contain all things necessary, but that the *unwritten* word, Divine and

Apostolic tradition, is absolutely *necessary* to salvation.

The Church of England as a body, *protested* 800 years ago, and still protests against this dogmatic assumption, and holds as in her article above quoted.

Now, let us consider this *protest* that is put on record. Let us consider it 1st, from the words of Scripture; 2nd, from reason.

First from Holy Scripture.—In the Old Testament, the children of Israel are told, Deut. iv. 2. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you." And in the New Testament, the whole of God's revelation to mankind ends in these words, Rev. xxii. 18, 19. "And if any man shall add unto these things, God shall add unto him the plagues that are written in this book. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book."

David tells us in Psalm xix, "The law of the Lord is perfect;" and St. Paul tells Timothy "That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Indeed the object of writing the Revelation of God to man, was doubtless that men might *not* be left to the uncertainties of *tradition*.

The student of the Bible will note as a fact bearing strongly upon this point, that up to the times of the Babylonian captivity, the Jews repeatedly fell away into the grossest idolatry, but that after the return of the Jews from Babylon, about 444 B.C. when Ezra, the Scribe, and Nehemiah, established the synagogues in which were read the holy Scriptures in the ears of the people; many and great as were their sins, their lusts, their hypocrisies, yet they never again relapsed into the gross idolatries of the worship of images.

As it was then, so it is now. Ignorance and error in religion may always be traced to ignorance, sometimes displayed, in false wresting of Holy Scriptures.

Our Saviour told us this, when in answer to the Sadducees, who held such great errors as disbelief of a Resurrection, an angel, or a spirit, "Ye do err not knowing the Scriptures, nor the power of God."

(To be Continued.)

BISHOP POTTER, assisted by Dr. Rylanee and Dr. Stephen H. Tyng, Jr., conducted the funeral service at St. Mark's Church, New York, for the late Alexander T. Stewart, the millionaire, on the 13th inst.

A MANUSCRIPT copy of the Koran, copied by the Kaliph Asman, the third after Mohammed, is in the Imperial Library at St. Petersburg. It formed a part of the Library of Samarkand, is 1200 years old, and bears traces of the blood that spurted on its pages when Usman was stabbed while reading it.

APRIL 27th, 1876.

CALENDAR.

- April 30th.—2nd Sunday after Easter—
Num. xx. 1-14; St. Luke xxi. 5.
" xx. 14-xxi. 10; Col. ii. 8.
" xxi. 10; Col. ii. 8.
- May 1st.—St. Philip and St. James.—
Isa. lxi; St. John i. 43.
Zech. iv; Col. iii. 1-18,
- " 2nd.—1 Sam. xxvi.; St. Luke xxii.
1-81.
" xxviii. 8; Col. iii.
18-iv. 7.
- " 3rd.—Invention of the Cross.
1 Sam. xxxi; St. Luke xxii.
81-54.
2 Sam. i; Col. iv. 7.
- " 4th.—2 Sam. iii. 17; St. Luke xxii.
54.
" iv; 1 Thess. i.
- " 5th.—" vi; St. Luke xxiii. 1-26.
" vii. 1-18; 1 Thess. ii.
- " 6th.—St. John.
2 Sam. vii. 18; St. Luke xxiii.
26-50.
" ix; 1 Thess. iii.

NOVA SCOTIA.

HALIFAX.—St. Luke's Hall was the scene of a most interesting missionary meeting on Thursday evening. An instructive review of the different missionary enterprises of the Church of England throughout the world, was given by the Rev. B. Shreve. His address was followed by an able lecture from Mr. A. P. Silver on the life and labors of the late Bishop Patterson, giving a graphic description of the character and career of this heroic missionary of Melan-esia. The meeting was a very successful one, both in regard to the attendance and in every other respect.

NEW BRUNSWICK.

On Tuesday, March 21st., the Rev. R. Mathers was formally inducted to the Rectory of St. George's Church, Bathurst. Morning Prayer at 11 a.m., was said by the Rev. D. Forsyth, Rector of Chatham, and the Lessons were read by the newly inducted Rector of St. George's. At 7 p.m., Evening Prayer was said by the Rev. R. Mathers, and the Lessons were read by the Rector of Chatham, who also gave a sermon from 1 Cor. xii. 7.

ONTARIO.

BELLEVILLE.—Christ Church—The Easter Vestry meeting was held in the Church, Rev. R. S. Forneri, Incumbent. The wardens appointed were Messrs. I. J. Lockwood, E. Hayne. Delegate to the Synod, Mr. F. Wallbridge. A large number, nearly two hundred, attended the vestry, some differences, as occasionally happens in that parish, having arisen. It appears that in building the church, the architect had made certain arrangements about the desk and one or two other parts of the church, merely in order to ensure architectural correctness. They are said to be such as may be found in many churches—high and low—and therefore could not be objected to, as indicating a tendency to go in one direction rather than in another. These little arrangements, however, happened to differ slightly from what some had been accustomed to previously. And hence the disagreement. After a full discussion of all the matters that could be brought up, a vote of confidence in the incumbent was passed by a large majority; and an amendment to another resolution was moved by Mr. Lockwood, and seconded by Mr. J. W. Brown, setting forth that:—"Whereas an unwarranted agitation has been kept up for the past nine months in connection with the furniture of St. John's Chapel of

ease, West Belleville, and whereas the question was decided by the Vestry convened on the 29th Sept., 1875, for the purpose of pronouncing on the same, but which decision has been disregarded by the objectors thereto; Wherefore we, the members of this congregation of Christ Church, now assembled in vestry, hereby express our regret that the agitation was continued in the face of the resolutions then passed by a large majority of the aforesaid vestry, which resolutions express approval of the said furniture, and confidence in their pastor, and we do hereby reaffirm the resolutions at that time so passed, and declare our entire disapproval of the conduct of those who have prolonged the said agitation, by which the peace of the congregation has been greatly disturbed and the work of the incumbent hindered."

This being put to the meeting it was carried by an overwhelming majority, the mass of the congregation rising up in favor of it.

OTTAWA.—CHRIST CHURCH—Archdeacon Lauder, Incumbent. Wardens: Hon. Mr. Simpson, Mr. Chipmill. Delegate to the Synod, Mr. Chas. M'Gee.

ST. ALBANS.—Canon Jones, Incumbent. Wardens: Messrs. Gibbs and Irvine.

ST. JOHN THE EVANGELIST.—Wardens: Messrs. Morris Goddard and Walter Chesterton.

ST. BARTHOLOMEW'S.—Wardens: Dr. Wilson, Mr. A. G. Pedan. Delegates: Dr. Wilson, John Lowe, Edgar Garritt.

ST. ALBANS.—On the 11th of April a missionary meeting was held in the basement of St. Alban's Church, the Rev. Canon Jones in the chair. Having introduced the Bishop of Algoma, His Lordship said he was very thankful for the introduction to the audience which was given by the worthy rector, and he wished to tell them of the progress which had been made in that district during the past year. He was sorry to say that owing to the want of funds the mission was not extended as largely as he wished. Those who were labouring in the Lord's vineyard in the Muskoka and Parry Sound sections were doing well. In a great number of places there were no missionaries, and people came fifty and one hundred miles to have their children baptized, and they themselves receive the sacrament of the Lord's Supper, and ask for a missionary. The only thing on such occasions, that he could suggest, was to appoint a respectable lay Bible reader. He found many who some years ago were despondent, who at present were looking as if they were to be in future the nucleus of a prosperous congregation. He detailed at considerable length, and minutely the religious fervour of those who in far distant regions still clung to the good old English Church ritual. All were very anxious to have a missionary, but unfortunately he was not in a position to help them. There are, however, some twelve missions newly established in the Algoma district since he visited them on a late occasion. In the Parry Sound district there are some 15,000 settlers; and the Presbyterians and Methodists attended well to their people by sending students, etc., but he was sorry that the Church of England did not do as well in this respect as they ought to. Since he was there, however, he was glad to say that the people were better pleased. He made arrangements whereby the nearest clergyman must visit the settlement occasionally. He then cited several letters from settlers setting forth the urgent necessity for sending missionaries, and referred to the Indian population to show that their spiritual interests have not been or are not now neglected. He was glad to know

that the Almighty had touched the hearts of the people so as to assist in keeping children in the "home." While in Nova Scotia last summer he enlisted the sympathies of many, but particularly that of a little girl who sent him a cheque for over \$60. He related an anecdote of a boy on the Manitoulin Island, who asked him when he was to be made a missionary, as a former clergymen had promised. The Indian always expected to have a promise carried out. This boy was now progressing, and he hoped one day to see him a labourer in the Lord's work. He detailed at length the pious habits of the Indian children, and was thankful to God for the progress made. He said the Indians were very slow in learning the English language. He then gave a history of the means adopted to learn the Indians to speak English, and mentioned that an Indian boy had taken a first prize for ploughing, thereby defeating the white boys. He said it was a striking thing, that when Pagans became enlightened as to the truth, they generally are very anxious to enlighten others; and read a letter from an Indian Christian girl to this effect. He concluded by asking all and every one to do their best, during this holy passion week, to forward the righteous cause of God in those far distant regions. He had many applications from persons who were anxious to labour in the Indian districts for the love of God; but he had no means to pay them a salary, or enable them to live. He was glad to know that during the past six weeks he had confirmed many, as well as administered the sacrament of the Lord's Supper to large numbers in the backwoods. They ought, if possible to realize the opportunities given them, for God would expect much from those to whom much was given. He would pray that God would teach them to do unto others as they would be done by, and concluded by an eloquent appeal to the charity of all in favour of the poor Indian Missions in the far distant West. At the conclusion of the able, eloquent, and impressive peroration of His Lordship, a collection was taken up, and many signed their names for yearly contributions, after which the proceedings terminated with prayer.—*Times*.

EASTER VESTRY MEETINGS.

KINGSTON CHURCHES—CATHEDRAL OF ST. GEORGE.—Church-wardens: R. Waldron, T. Briggs. Lay Delegates: R. T. Walkem, C. F. Gildersleeve, Dr. Henderson, Q.C.

ST. PAUL'S.—Church-wardens: J. G. Stratton, T. C. Wilson. Lay Delegates: R. W. Barker, J. Shannon, E. Rose.

ST. JAMES.—Church-wardens: G. Durnford, Peter Bates. Lay Delegates: R. V. Rogers, jr., E. J. B. Pense, G. A. Kirkpatrick, M.P.

ALL SAINTS.—Church-wardens: J. Harris, W. Hedges. J. Vincent, G. Creeggan, J. Stacy.

ST. JOHN'S, PORTSMOUTH.—Church-wardens: J. Walkem, J. Kelly. Delegate to be appointed at an adjourned meeting.

ST. MARK'S, BARRIEFIELD.—Church-wardens: W. Hutton, James Hamilton. Lay Delegate: Dr. E. J. Barker.

ST. JOHN'S, BATH.—Church-wardens: L. W. Bristol, T. Howard. Lay Delegates: T. Howard, Dr. Kennedy, L. W. Bristol.

AN arrangement was made amongst the Kingston Clergy, by which a certain amount of assistance could be rendered mutually; so as to secure variety, and cause greater interest in the additional services during Lent.

Ash Wednesday was observed in all the

churches. On the other Wednesdays during Lent there was Evening Service at St. George's Cathedral, and at St. Paul's. On Friday evenings the service was at St. James's, and All Saints added Sunday evening to its usual services.

At the Cathedral the Ven. Archdeacon Parnell, Rev. Dr. Boswell, and the Revds. T. Bousfield and R. Garrett, were the Preachers. During Holy Week there was service both morning and afternoon.

At St. Paul's the services were mostly held in its commodious School House, on the Wednesdays. The Preachers were the Reverends G. Godfrey, J. J. Christie, R. Garrett, T. Prime, R. V. Rodgers, T. Bousfield, and Archdeacon Parnell.

At St. James's on the Fridays, the Preachers were Archdeacon Parnell and the Reverends T. Bousfield, F. W. Kirkpatrick, H. Wilson, and W. B. Carey. On Good Friday, Revds. F. W. Dobbs, H. Wilson, and F. W. Kirkpatrick, delivered impressive addresses, each taking one cross with its occupant for subject.

At All Saints, the Rev. H. Wilson preached on Ash Wednesday evening, and the Ven. Archdeacon Parnell on some of the Sunday evenings.

The other Easter Services at all the churches were well attended, and the number of communicants large.

Altogether the Lent and Easter services showed an effort at progress in the right direction, and more than one church felt the effect in the increased number of Easter Communicants.

NIAGARA.

HAMILTON—CHRIST CHURCH.—The following were the Churchwardens elected at the Easter vestry: James M. Lottredge, Col. Villiers. Delegates: Myles O'Reilly, Q.C., Dr. Ridley.—A resolution was adopted to secure the services of the Rev. Mr. Spears during the temporary absence of the Dean.—Mr. J. J. Mason was appointed Vestry Clerk.

On the 23rd inst., the members of St. George's Society, accompanied by several of the other National Societies, attended the service at Christ Church Cathedral. The lessons were read by Dean Geddes, and the sermon was preached by the Rev. Septimus Jones, Toronto. The collection amounted to \$80.

A few evenings since, a pleasant tribute to worth was paid to Miss B. Geddes, organist of St. Thomas Church, by the choir presenting her with a very handsome gold locket. Mr. J. C. Robinson, choir master, read a kind address on the occasion.

GUELPH—ST. GEORGE'S.—Rev. Canon Dixon, Rector. Churchwardens:—Geo. Elliott, F. J. Chadwick. Delegates:—Geo. Elliott, F. Biscoe, A. A. Baker. Mr. Biscoe was reappointed Vestry Clerk.

TORONTO.

EASTER VESTRY MEETINGS.

TORONTO.—St. James's Church. The musical committee appointed was: The Dean, Canon Baldwin, C. Gamble, J. K. Kerr, C. S. Gzowski, J. Gillespie, Geo. Harcourt, J. J. Vickers, Dr. Wilson and Dr. Hodgins. Messrs. C. Gamble and J. K. Kerr were appointed Churchwardens. Delegates to the Synod: Dr. D. Wilson, Clarke Gamble, Dr. J. G. Hodgins. Auditors: James Graham, J. Gillespie for the Church; and J. F. Lash for the School. The Vestry adopted the designs obtained by Mr. Gzowski for stained glass windows.

ST. MATTHIAS.—Rev. Mr. Ford who has been officiating in the absence of the Incumbent, Rev. R. Harrison, received an

affectionate address from the congregation. The Churchwardens appointed are: Mr. R. H. Browne, Mr. H. Moody. Delegates: Major A. Shaw, Messrs. G. Y. Timms, and Fletcher Cross.

LITTLE TRINITY.—Churchwardens: Mr. W. Gooderham, Sr., and Dr. Cameron.

ST. PHILIP'S.—Churchwardens: C. S. Gzowski, James Brown. Sidesmen: George Shaw, E. W. Windeat, John Griffith, Thomas McQuillan. Delegates to the Synod: Geo. M. Evans and J. T. Jones.

ST. JOHN THE EVANGELIST.—Rev. A. Williams, Incumbent. Wardens: Messrs. Postlethwaite and Shaw. Sidesmen: Dr. Spragge, Messrs. Miller, Gordon, Bright, Moffat, and Dixon. Delegates: Messrs. Postlethwaite, Moffat, and Garbutt.

CHURCH OF THE REDEEMER.—Wardens: Messrs. Ed. Burch, Geo. Scovell. Delegates: Dr. J. G. Hodgins, R. Dunbar.

ALL SAINTS.—Wardens; Hon. G. W. Allan, Mr. C. H. Green. Delegates: Messrs. A. M. L. Howard, C. Fuller, Hy. Thompson.

ST. PAUL'S.—Wardens: Capt. Stupart, Mr. W. S. Scadding. Salary of the Rector was fixed at \$1,000, of the Assistant \$800. Delegates: Messrs. T. H. Ince, R. S. Sewell, Capt. R. D. Stupart.

ST. BARTHOLOMEW'S.—Wardens: Mr. H. A. Harvey, Mr. John Patterson. Delegates: Messrs. C. H. Greene, Thos. Allen, H. A. Harvey.

HOLY TRINITY.—Wardens: Mr. W. Oates, Mr. H. J. Browne.

ST. STEPHEN'S.—Wardens: T. W. Barwick, F. W. Oliver. Delegates: F. W. Coates, James Peplar, Sr., J. Vaukoughnet.

ST. PETER'S.—Wardens: F. W. Coates, R. Thorne. Delegates: C. Blachford, G. B. Holland, A. Northrop.

ST. LUKE'S.—Wardens: Capt. Hooper and Mr. Frank Wootten. Delegates: Messrs. Clarkson, James Young, Joseph Fletcher.

ST. GEORGE'S.—Wardens: Messrs. A. R. Boswell, S. W. Farrell.

CHRIST CHURCH, YORKVILLE.—Rev. A. G. L. Trew, M.A., Incumbent. Wardens: Messrs. W. A. Baldwin, Joseph Jakes. Delegates: Messrs. Philip Armstrong, Thomas Elzie, T. Henry Ince.

ST. ANNE'S, BROCKTON.—Rev. Dr. Strong, Incumbent. Wardens: Mr. J. A. Donaldson, Lt. Col. Alger. Delegates: Lt. Col. R. L. Denison, Lt. Col. G. T. Denison and Mr. Gooch.

GRACE CHURCH.—Warden: J. Lovey's. Delegates: Messrs. Delamere, Babb, and Brough.

This Parish was formed in 1874, when the Lord Bishop appointed the Rev. W. Henry Jones as Incumbent. Considerable trouble appears to have existed there for some time; but as it seems exceedingly difficult for people out of the parish to understand what it is all about, the general impression appears to be that those who promote the agitation are acting under some well known external influences. The erection of the building itself, it is claimed, first caused unpleasantness; although it is necessary to stretch the imagination beyond its usual limit, in order to picture to the fancy any possible ground of complaint on this score. It appears that the building is not settled in accordance either with the Church Temporalities Act, or with the laws of the Synod; so that we venture to suggest that the first mistake was made when it was occupied by a clergyman of the Church at all. It appears to be virtually an independent building, subject to no Episcopal or even Synodical control; and we would therefore hope that the lesson suggested by its failure to answer

the purpose of its construction will not be lost upon the proper authorities.

At the Easter meeting it appears that a great deal of discussion occurred in reference to the question as to whether it was a free Vestry or a pew Vestry. The proceedings were so exceedingly irregular that it is questioned whether any of its arrangements will be deemed valid. The meeting ultimately resolved itself into a pew Vestry. But as it is contended that none of the certificates given to the pew holders are valid according to the Church Temporalities Act, considerable uncertainty exists in reference to its resolutions. Mr. Jones remains Incumbent of Grace Church at present. In the meantime the building is closed; and he has obtained Goulding's Hall for Divine service. On the 21st inst. he forwarded the following note:—

To the Trustees of the building known as Grace Church: GENTLEMEN,—I regret to inform you that I am compelled to withdraw the services of the Church from the building held by you as Trustees. When the trust-deed is so amended as to be in harmony with the Church Temporalities Act, I shall be prepared to resume them. I am, gentlemen, yours faithfully, W. HENRY JONES, Rector.

PORT HOPE, TRINITY COLLEGE SCHOOL.—On Sunday afternoon, April 9th., the Lord Bishop held his annual Confirmation for the boys of Trinity College School, in the handsome Chapel of the institution. The interest of the occasion, enhanced by the perfect loveliness of the spring day, attracted a large congregation at the appointed hour. The chapel was completely filled; among those present, we observed representatives of nearly every religious body in the town. The service was commenced by the entrance of the surpliced choir singing the Hymn "Onward Christian Soldiers," as they advanced to their places in procession. After the hymn, the regular evening prayer was chorally rendered, the psalms, specially selected for the occasion, and the chants being very well sung to Gregorian tones. The lessons were read by the Revds. Dr. O'Meara and C. W. Patterson. At the close of the prayers, the hymn "Come Holy Ghost" was sung, after which the actual Confirmation service was proceeded with. The candidates, thirteen in number—six of them wearing their surplices as members of the choir—were presented to the Bishop by the Head Master. His Lordship, after a few earnest words of exhortation, commended them to the prayers of the congregation, when the whole assembly knelt for some minutes in silent prayer. The preface to the service was then read by the Rev. Dr. O'Meara; and the Bishop addressed to the candidates the solemn question respecting the ratification of their Baptismal vows, and then offered up the prayer for the bestowal of the seven-fold gifts of the Holy Spirit. After this the candidates knelt down, one by one, in front of the Bishop, and received "the laying on of hands;" then followed the customary prayers, and the Bishop's blessing upon the boys. The Hymn, "O Jesus, I have promised to serve Thee to the End," was now sung, after the boys had returned to their places; this was followed by a very earnest and impressive sermon from the Bishop, who took the life and character of the young King Josiah as the subject of his discourse. A collection was taken up in aid of the fund for the completion of the choir stalls and desks; a few prayers were said by the Head Master, and the final Benediction was pronounced by the Bishop: the choir and clergy then retired from the Chapel, singing in procession, the Hymn "Songs of Praise the

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Angels Sang." Thus ended a most impressive and beautiful service, which will long be remembered by those who took part in it, and which will no doubt continue to bear fruit in the quiet and steady advance in the path of holiness, of many of those young persons for whose edification it was specially intended.—LAUS DEO. Times.

OMEMEE—CHRIST CHURCH.—The Easter vestry meeting of Christ Church was held on Monday. Mr. A. McQuade, M.P., was re-nominated Incumbent's Churchwarden, and Dr. Cornwall was re-elected for the people. Mr. C. Knowlson was re-appointed vestry clerk, and Mr. Wm. Curry, Lay Delegate to the Synod. A considerable amount of business was brought up and got through, the general exhibit showing the affairs of the congregation to be in a most prosperous and satisfactory state.

SCARBORO'.—Address and Presentation to the Rev. John Fletcher, M.A., Incumbent of Scarboro'. After the ordinary business of the vestry meeting of Christ Church, Scarboro', was transacted, the Incumbent was agreeably surprised by the presentation of a purse containing about \$50, accompanied by the following address, which was read by Mr. James Morgan, one of the Churchwardens:

REV. AND DEAR SIR,—The members of the congregation of Christ's Church, having heard with regret, that you and Mrs. Fletcher are about to leave them for a time, in consequence of ill-health; beg to tender you their sympathy, and to request your acceptance of this purse and contents, as a slight token of respect and esteem, and they trust that by God's blessing the change may be both beneficial and agreeable, and that you may return fully restored to health and to a continuance of those duties which you have hitherto so ably discharged. We remain Rev. and dear sir, yours very faithfully, Signed on behalf of the Congregation, JAMES MORGAN, WM. HELLIWELL, JAS. LEPPER, WM. WESTNEY, JAS. HUMPHREY.

WHITFIELD.—We had our Easter vestry meetings as follows:—At Christ's Church, Whitfield, on the 17th inst., when Mr. Jas. Archer was elected Churchwarden, and Mr. Thos. Raeburn. Mr. Robert Clark and Mr. W. Lakin were elected Sidesmen—and George S. Bethune Lay Delegate to the Synod.—HONEYWOOD—17th inst., when Mr. Stuart Murdie was elected Churchwarden, and Mr. Thos. Hunt. Mr. Robt. Gray and Thos. Barber, Sidesmen, and Mr. L. R. Armstrong, Lay Delegate to the Synod.—ELBA—19th inst., when Mr. George Leighton was elected Churchwarden, and Mr. Thomas Smith and Mr. Charles Unwin Lay Delegate to the Synod.—COM.

LINDSAY, ST. PAUL'S.—The annual vestry meeting was held on Easter Monday at 8 o'clock p.m., evening prayer having been said at 7.30. The attendance was small. The following appointments were made: Parish Clerk, J. H. Knight; Churchwardens, E. D. Orde and H. Dunsford; Lay Delegates to Synod, H. Dunsford, A. Hudspeith and J. Dobson; Auditors, W. L. Russell and Jay Ketchum. The Churchwardens' Report, which was read, showed that the sum of \$1,505.84 had been raised for church purposes, exclusive of the income from ground rents. The Churchwardens and Mr. W. L. Russell were appointed a special committee to confer with the lessees of Church property with reference to the renewal of their leases, and report at an adjourned meeting to be held in two weeks.

HURON.

EASTER VESTRY MEETINGS.

LONDON, ST. PAUL'S.—Church-wardens: D. E. Long, James Hamilton. Delegates: Richard Bayley, E. B. Reid, James Hamilton.

CHRIST CHURCH.—Church wardens: J. E. Lings, Col. Taylor. Delegates: Messrs. Hardy and Lings.

B. C. MEMORIAL CHURCH.—Church-wardens: B. Cronyn, Chas. Lilly. Delegates: Messrs. Verschoy, Cronyn, Fred. Rowland.

CLARKSBURG.—A few evenings since, a "donation" party took possession of the house of the clergyman, Rev. Thos. H. Appleby, M.A., turned the host and hostess into guests, having brought every thing necessary for a sumptuous repast, apologized for the season, but said they thought no time was inappropriate for showing their "love, good-will, and appreciation of their clergyman." There were more than eighty present, and they were kind enough to leave behind them in money and goods the value of about \$76; besides money and wood from the congregation of St. Augustine's, of the value of \$70. Mr. Appleby subsequently addressed them in affectionate terms, expressing his appreciation of their kindness, and his feeling that he could enter upon his sacred work with so much greater zeal, and with cheerfulness of heart, when so much sympathy and affection were shown. He said he was "thankful to obtain that which is so highly prized by all clergymen—a place in the heart of the people committed to their charge."

RUPERT'S LAND.

THE BISHOP'S ADDRESS—continued

The practical result is that almost all our external resources are still required for maintaining the means of grace in our old parishes; and even this we could not have done but that we have a small endowment fund, which has been very carefully collected and nursed, and that I have advanced myself about £600.

At one new settlement, Emerson, there has been a guarantee given to the mission board for \$300 a year, so that with the further aid of £60 from the S. P. G., the Mission Board has guaranteed a clergyman \$800. There are now vacancies at Headingley, and Poplar Point, and I fear there is likely soon to be a vacancy at High Bluff. Guarantees have been given for various sums, by the aid of which I trust we may have the parishes supplied.

The cathedral mission staff, which has from the S. P. G. two grants of £60 each, is serving several outlying settlements, as Cook's Creek, Victoria, Woodlands. The great distances and long prairies, without inhabitant or tree, that have to be crossed, make this a trying, and if care is not taken, dangerous duty. If we had the funds we could advantageously employ three travelling Missionaries, one for the Boyne and Pembina mountain country, one for Woodlands and neighboring settlements, and one for the new settlements in the west of the province. If we had these we should be fairly able with our present staff and the help of some lay readers to attend to our present members in the Province.

There is no doubt that if there should be a return of the grasshopper plague, we shall have great difficulty in holding our ground and supplying the salaries of the present clergy; but otherwise we should be able, with some addition to our diocesan fund, to supply these additional missions, if we could obtain about \$2,000 a year more

—and we should obtain that from the Church of Canada. The Venerable Arch-deacon Cowley is going there, God willing, in a few days, and will represent us in the different dioceses under the sanction of their bishops. He is likely, also, on the invitation of the Church Missionary Society, to pass over to England. I am sure that while we hope he may be able to make some arrangement for our Church while in Canada, it is the earnest wish of us all that our venerable and beloved friend may have a pleasant and happy visit, and be graciously preserved in his travels and brought back to us in health and safety.

Our Diocesan Fund might be largely increased. Many leading Churchmen do not subscribe at all. There are no subscriptions under \$5. There are very many that might give smaller donations. But while seeking the services of additional Clergymen let us study to utilize more the services of competent and willing Laymen. I trust I may soon be able to license several Students of Theology—still that will not help us at present, as the new Settlements requiring services are too far for us to reach them from the College. It has been thought desirable in many Dioceses both in England and the Colonies to assign to Lay Readers a more recognized position. The Executive Committee have placed before you a proposition with this object. I trust to be able to obtain information that may enable us to arrive at a satisfactory result. I have already referred to the services of the Cathedral Mission Staff. The Cathedral is answering well the great ends which I have had in view. It is the Bishop's Church where he has a willing Staff around him. It is a School of Theology. It is a Mission Centre. It thus serves great ends, and as the population increases around us, and there is a large field of work close to us, its importance will be increasingly felt. I have thoughtfully and anxiously provided Statutes for it, and now I propose to surrender into the hands of the Synod the power of altering them. I trust that the Cathedral will grow to be the pride of the Diocese. It is for me to strive for the men we need. In my day we must struggle for the living agent. But it is not that I am insensible to the beauty of fine architecture. Nothing should be thought too costly for the service of God. But a grand Cathedral must be the dream—at any rate the work—of another day.

Turning now to the Indian Missions, I rejoice that I can speak of a considerable advance. The Rev. B. Phair has opened a new Mission at Fort Frances, and several other Mission Stations have been occupied by Catechists under him. A Clergyman is also stationed now at Touchwood Hills. It is hoped that a Student of Theology now with us at St. John's College may be ordained in the early part of the summer and stationed at Cumberland. We are also to occupy the Grand Rapids. During the last meeting of our Synod in June, a report came that the Venerable Henry Budd had entered into his rest. The report seemed to need confirmation, but it proved but too correct. Mr. Budd carried us back to the first arrival of a Clergyman of our Church in this land in 1820. He was the first convert—the first fruits of School labor at St. John's, the first Catechist employed among his countrymen, in due time the first ordained Native Clergyman. In early life a very great blessing rested on his labors. He went out to the Pas, now known as Devon, in 1840, and the Rev. Mr. Smithurst, on his visit to the Mission in 1842, baptized eighty-five Indian Converts. I saw him in his last days at Devon, the scene of his early success, and confirmed nearly 100 candidates. He was

full of vigor, ministering efficiently to a large congregation of his countrymen, having everything about him, his garden and buildings, in excellent order. He did well as a Native Pastor. His people grew both spiritually and temporally under his care. We can ill spare such a faithful and effective worker. Another Native Clergyman—also a student of St. John's College—long connected with this Diocese though he was latterly in the Diocese of Saskatchewan, has also died since our last meeting—the Rev. Luke Caldwell. He did faithful service as a Catechist, but from the time of his Ordination his health was indifferent and failing.

There is an important and interesting Mission which I have been preparing for during the last two or three years—a Mission for the Sioux Indians that have found a refuge in our midst, and that have received from the Government a reservation. I have over \$2,000 at my command for buildings, and a sufficient sum secured to undertake the responsibility of appointing a Missionary if the Diocese is willing heartily to take the Mission up. I at first thought of appointing the Missionary first, and one well fitted for the post seemed to offer himself; but the negotiations came to an end. Since then I thought of putting up Mission buildings, but before doing so I was anxious to be able to secure the land on which they would be built and which would be necessary for the Mission. I believe this can be obtained if we can select a definite portion, but it is difficult to do this until the snow has gone. So again I revert to the appointing of a Clergyman, and purpose doing so if a suitable man is heard of. There are scarcely any Sioux yet on their reserve. The Missionary could in the meantime look them up and superintend any buildings. Besides a Clergyman, an Interpreter will be needed. If there is time after the business put before you by the Executive Committee is finished, I should be glad if a resolution could be passed appropriating to the Sioux Mission the Epiphany Collections and the income of the part of the Native Pastorate Fund raised in the Diocese of Rupert's Land not belonging to any special Native Pastorate.

I have already spoken of what we need in the future. There are especially two requisites. 1st. The earnest endeavor of each Parish and Mission to augment the Stipend of its Incumbent. 2nd. The obtaining for our Missions externally a further sum of about \$2,000. But when we look to the future a further question is pressed upon us—namely, Education. I feel increasingly the importance of our being able to raise up a Ministry of our own. I am happy to say that there will be six Students of Theology in residence next Term, and I had hoped to have seen at least another; but he is, I believe, to study with the Bishop of Saskatchewan. We have a sufficient Staff. Still I should desire to see added to it two other Professors—a Professor of Pastoral Theology and a Professor of Hebrew and Oriental Languages. We need also an additional building for Theological Students.

Next comes the College School. That has been prosperous. Unless we required to have higher Forms our present Staff could teach 160 as efficiently as 80. But the old complaint continues. We need much larger buildings. We are more than full this coming Midsummer Term. We cannot take those who wish to enter. There are twelve boys waiting for admission the following Christmas Term. And such a statement only partially sets forth the deficiency of our accommodation. Many applications that we have to refuse,

we never from various causes hear of again.

But there is a still greater want. Often does a regret reach me of the want of a Ladies' School. There is a need of a Boarding School for young ladies from the interior. There is also a need of a first class Ladies' School in the city. Unfortunately the position desirable for the one would not be very suitable for the other. My own inclination would be to promote a Boarding School sufficiently near to St. John's College to be under my own personal supervision and to utilize the St. John's College Staff; but I feel that such a School would not be taken advantage of by families in the City. At any rate there were last Term only four day boys at St. John's College School from the City of Winnipeg; and, indeed, not one of these four from what I would properly call the City. So insignificant is the effect of St. John's College School on the Public School of Winnipeg.

And now I wish to say a few words on the important step I am taking, of surrendering into your hands the power of altering and amending the Statutes I have given to the College. The building up of this College has been my great effort. I have felt it to be my pressing duty to the Diocese to do so. I might have gone somewhat more into your Parishes, but I do not know that there would have been much advantage. I know very well how things are going on in most cases. Too much interference by a Bishop is worse than too little. But we could do nothing without Schools. I feel a good deal has been accomplished, and I wish the work to stand. Therefore, as life is very uncertain, I wish to commit the work to your affectionate care. May God bless and prosper the undertaking to the latest time, and make it to redound to His Glory.

And now, Reverend Brethren and Brethren of the Laity, in bringing my remarks to a close let me say that something more is necessary than the best organization. All may only be of the earth, earthy. "It is by my Spirit," says the Lord. "Except the Lord build the house, their labour is but lost that build it." What is the body, though so fearfully and wonderfully made, without life? We have each of us to think of this for ourselves and for the Church. What is the real remedy for all the ills and necessities of the Church? Is it not the Baptism of the Spirit? It is this that makes men act from a sense of duty. It is this that rouses them to a willing self-sacrifice. It is this that discloses to them the priceless value of the souls for whom Christ died. Pray, Brethren, that the spirit of God may be with our Pastors and with their flocks, that they may have life—that they may find themselves in the fold of the Good Shepherd—that they may be saved, and go in and out and find pasture.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—I must ask you kindly to allow me to correct two inaccuracies which your usually correct correspondent from Hamilton, committed in his communication inserted in your issue of the 6th inst.

The first refers to some few remarks made by me in seconding a vote of thanks to the Rev. James Carmichael for his very able and eloquent lecture on "Dean Swift and his Times," in the school house of the Church of the Ascension; and in which it is stated "the Bishop, in a genial way, called the attention of the lecturer to a point in his admirable lecture, which he (the Bishop) could not consider to be overstated." If your correspondent had used these

words, "which he (the Bishop) could not but consider overstated," he would have conveyed the idea, that I intended, as best, to convey, and which I believe I did convey. I felt that though there was a great want in many of the clergy of the Church, in Queen Anne's time, of that earnestness and entire devotion to their duties, which, thank God, prevails amongst the clergy of the present day (with all their faults), and which was wanting not only amongst the clergy, but also amongst Nonconformist ministers, a hundred years ago; still I felt that the lecturer, in his earnestness to shield the hero of his lecture, had overstated the case, which I did not consider desirable or fair.

The second is where he says, "the Bishop has once more been desired to appeal for means to carry on our mission work. Very reluctantly has he been compelled to curtail the grants to some parishes." Your correspondent mistakes the action of the Mission Board for the action of the Bishop. It was "the Mission Board; not the Bishop," who felt themselves very reluctantly compelled, for want of funds, to curtail the grants to certain missions (not parishes), where they confidently hoped that the people of the missions themselves would make up the amount they had to strike off. Our people should remember that we have twenty-seven missions to aid and only nineteen self-supporting parishes. It will require, therefore, a great deal of good management on the part of the Mission Board, as well as a good deal of liberality on the part of our people, to enable us to carry on our mission work without reducing the stipends of our missionaries, which will not be done unless stern necessity compels us to do so. Therefore, the Mission Board in looking very carefully over the list of missions, made reductions when they considered that the people were quite able to make up to the missionary the reduction that they had been compelled to make; and I have heard of two cases already where the people have expressed their readiness to do so. Yours very faithfully,

T. B. NIAGARA.

Hamilton, 7th April, 1876.

ENGLAND.

Towards the end of last year, an address, signed by thirty-four of the clergy in and near Southampton, was sent to the Bishop of Winchester, praying his Lordship to sanction the holding of a series of mission services in their parishes with the assistance of mission preachers, specially invited for the occasion, during the first week of Lent. To this Bishop Harold Browne gave his ready assent and hearty approval. Accordingly, in all the parishes of Southampton, with the exception of two, and also in the suburban districts, the work of preparation for the mission was energetically entered on by clergy and lay helpers, and the ground made ready for the reception of the seed of the Word to be sown by the mission preachers. Conferences of parochial clergy were frequently convened for mutual counsel and united prayer; who, on more than one occasion, were aided by the guidance of missionaries of experience, who had willingly attended from a distance, to afford their advice and assistance. The mission was inaugurated by a sermon from the Bishop of Guildford in Holy Rood Church, on Friday, March 3rd, and on the Saturday evening following, the missionaries were introduced to the lay helpers and others interested in the work, when fervent prayer was offered up for God's blessing on the undertaking. During the following week, Southampton was stirred to its very depths, the congregations at the various churches increasing daily as the work

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proceeded, so that on Sunday (March 12th) scarcely a vacant place could be found after the commencement of the services. At St. Mary's, which may be called the mother church, the Rev. George Body, rector of Kirby Misperton, assisted by three mission preachers, conducted the services, and by his fervid and pathetic eloquence, attracted immense gatherings of devout hearers around him. Of this parish, the rector is the Rev. Basil Wilberforce, whose successful labors, not only in what may be called purely church work, but also in the crusade that he has been waging against drunkenness, has justified the late bishop's appointment of his son to this important sphere. Mr. Wilberforce has been enabled, by his unceasing exertions in the temperance cause, to gather around him a society of abstainers which numbers hundreds in its ranks, of which he himself is the very life, and which there is every reason to believe will be largely augmented by the mission which has just closed. At Christ Church, Northam, a district composed almost entirely of mechanics and artisans, and in which are situated the extensive works of Messrs. Bull & Sons, the contractors for the erection of the new law courts in London, probably the largest work which any single firm of builders have ever before undertaken. The two missionaries were the Rev. F. J. Ponsoby, rector of Brington, Northampton; and the Rev. W. G. Marcom, rector of Georgeham, Devon. Increasing congregations of working men and women assembled daily in the parish church, and the missionaries met with a cordial reception, when addresses were delivered in the neighbourhood of the factory and other centres of industry in the neighbourhood. At St. Paul's, of which the Rev. Dr. Cary is the rector, the mission preacher was the Rev. W. Barker, vicar of West Cowes, assisted by the Rev. E. Seaman, of Northwood, Isle of Wight. Large congregations assembled, and were deeply impressed by the heart-stirring addresses which were delivered. At St. Michael's the mission preacher was the Rev. R. Linklater, who, with his colleague, the Rev. L. W. Jones, was met by the vicar and choristers at the old parsonage house, who moved in procession singing "Onward, Christian soldiers," to the parish church, where the spiritual care of the parish was temporarily assigned to them. The Rev. W. J. Boys, and the Rev. Archer Gurney, attended as missionaries at St. Luke's. At St. Lawrence's in the High Street, the sermon was preached by the Rev. Reginald N. Shuttle, who, at the service on Saturday evening, was met by the choir at the vestry door, and conducted to a place assigned to him, and introduced to the church workers by the Rev. J. Slater, the assistant curate, who desired their prayers for the success of the work on which they were about to engage. At Rownhams, of which the Rev. Prebendary Wilson is vicar, the Rev. G. Congreve and the Rev. G. B. Simeon were the mission preachers, and notwithstanding that the population is entirely scattered, without so much as a village street, or anything like a hamlet round or near the church, the attendance at the services has been such as to call for much thankfulness on the part of those interested in the success of the mission. Mission services, all largely attended, were also held at Holy Trinity; missionaries, the Rev. F. A. C. Lillington, formerly Archdeacon of Jas, in the diocese of Goulburn; at St. James', where the mission sermons were preached by the Rev. H. S. Cook and the Rev. G. L. Kemp; at Portswood, Woolston, Fremantle, and Sholing, where the mission sermons were respectively preached by the Revs. G. S. Karney, J.

W. Preston, A. J. Swainson, A. Rice, and M. Woodward, vicar of Folkestone; also at Nursling, under the conduct of Rev. F. C. Coggeshall. As far as can be judged by visible results, it may be affirmed that the Southampton mission of 1876 has been an undoubted success, and there is every reason for churchmen to offer their thanksgivings to God for the blessings which he has so abundantly bestowed on the undertaking.—*Guardian*.

IRELAND.

(From the *Guardian*)—MARCH 20th, 1876.—On the 12th inst. the Bishop of Cashel held an ordination in Waterford Cathedral, when five candidates received priest's orders. The Bishop of Ossory at Kilkenny Cathedral, on the same day, ordained six candidates for orders. All of the above-mentioned are described as of the University of Dublin. On the same day, at the Cathedral of Kilmore, the Bishop of Kilmore ordained four deacons (two on letters dimissory from other dioceses) and two priests. At St. Finbar's Cathedral the Bishop of Cork ordained one priest and two deacons. With the exception of a candidate of St. Bees, all these were graduates of Dublin. The Bishop of Killaloe has appointed the Very Rev. C. G. Butson, Dean of Kilmacduagh, to be prebend of Kilconnell. The board of nomination have elected the Rev. H. Hodson to the Rectory of Lisburn, in the place of the late Dean Stannus. The Chapter of Christ Church Cathedral, Dublin, had a meeting at the Palace on Wednesday, the Archbishop presiding, when the Rev. Edward Seymour was elected precentor in the place of Rev. R. Barton, deceased.

On the 17th inst., being St. Patrick's Day, there was, according to custom, a special service at St. Patrick's, attended by the society known as "Friendly Brothers." On the same day there was the usual ceremony at the guard-mounting and trooping of the colors in the large quadrangle of Dublin Castle. The proceedings (as usual) were witnessed by several thousand persons. The Duke of Abercorn and Lady Georgina Hamilton appeared on the balcony, and were received most enthusiastically. They were accompanied by the Lord Mayor and Lady Mayoress, the Marquis and Marchioness of Ormond, Lord Claud Hamilton, M.P., Lord and Lady Wallscourt, Lord Lennox and Lady Caroline Lennox, Sir A. Guinness, M.P., and Sir John Michel, Commander of the Forces. Everybody wore bunches of shamrock. "St. Patrick's Day," "Garry-Owen," and other airs were performed by the band. His Grace gave a grand ball in the evening.

At the usual monthly meeting of the *Irish Church Society* on Tuesday, Dr. Studdert read a learned paper on the Primitive Liturgies of the Eastern and Western Churches. Having traced the history and peculiarities of all the old liturgies, he pointed it out as a peculiarity that no word like "transubstantiation" occurred in any of the early Eastern forms; and that no such expression was found before the fifteenth century; also, that though a Real Presence and a Eucharistic Sacrifice were referred to; there was, until late days, no direction to worship the elements. It was also remarkable (he said) that the liturgies contained prayers for the departed, yet excluded the notion of purgatory. A vote of thanks was passed to the lecturer on the motion of the Rev. Mr. Bullock, Army Chaplain, seconded by Canon Travers

Smith, who spoke at some length on the liturgical alterations effected by the Reformers of the English Church.

FANCY RITUAL.—There are some churches where the one thought in the minds of clergy and choir seem to be, What new sensation can we produce, what novelty in ritual or decorations will arouse most remark and admiration? And thus the whole notion of the solemnity of worship as a sacred offering, and not the mere toy of capricious fancy, is lost, and the church becomes a mere arena for spectacular display, with nothing higher about it, and with the certainty of disturbing and worrying far more persons by the unexpectedness and frequency of the changes introduced than can possibly derive any pleasure or profit from such a system. And, in truth, one particular of the Roman Church, which most of these mere dilettante ceremonialists admire so much, is the rigid uniformity of its ritual arrangements, whether laid down by statutory rubrics or checked by glosses and by-laws issuing from the Congregation of Rites; so that one practical gain which Roman Catholic worshippers have is, that they are sure, whatever church they enter, to know beforehand exactly what is coming, and are not liable to be put out and perplexed by some unheard of variation on customary usages. Another mistake, nearly as hurtful as this uneasy craving for change and excitement, is that of keeping up the ordinary services in a church to such a high pitch of ceremonialism that there is practically no way left for giving due emphasis to the great festivals of the church. When there is as much made of an ordinary week-day evensong as would suffice for Easter Day in most small parish churches, the whole sense of scale and proportion is destroyed, the appetite becomes jaded, and the real use of ritual as an element in teaching religion is done away with. There can be no better time than Lent for exercising self-denial and charity in matters like these; and we, therefore, urge every clergyman who is practising undoubtedly illegal ceremonies of any kind, who is overdoing his ferial services, or who is bent on changes which disturb the order of devotion, to stop all such conduct during Lent, and not resume it after Easter.—*Church Times*.

THE new Bishop elect of Bombay, the Rev. L. G. Mylne, is eminently worthy to succeed the late Bishop Douglas. He possesses unusual physical and mental power, and is a thoroughly sound churchman.

MR. RUSKIN has refused to preside at the opening of the Exhibition of the Society of Artists in Sheffield. He says no artist worth sixpence a day would consent to live in such a town, beneath a canopy of smoke, and no lover of the art would take up his abode there for a million a year.

THE Rev. Flavel S. Cook has been offered an appointment in Edinburgh, but says he will not leave the English Church. His friends talk of buying up a Dissenting chapel at Clifton for him, and as it will be a chapel-of-ease, he will not be in any danger of Mr. Jenkins presenting himself at the altar. The testimonial to Mr. Cook already exceeds £1,000 stg.

PERSONS of wit and genius, and all such with whom the cultivation of their intellectual, theoretical, and mental paths has out-topped that of their moral and practical character, are often not only awkward and laughable in real life, as Plato has noted in the seventh book of the "Republic," and Goethe has depicted in "Tasso," but also morally weak, despicable, ay, even bad.—*Schopenhauer*.

STILL AND DEEP.

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

CHAPTER XLIX.

"Now, my Mary," said Bertrand, when he had concluded the long history he had told her as briefly as possible, "I think you quite understand the circumstances which have suddenly converted me into a wealthy peer of France and the master of Chateau de L'Isle, and you can see, of course, clearly, all that it involves as regards yourself, and your position in the world, and I must tell you that I have but one fear left as regards the fair prospect before us, and that is, the possibility that it may be a grief to you to have to leave England entirely, and live—as I think we ought to do—altogether in France."

"You need have no fear of that kind, dearest Bertrand!" she answered, looking at him with her earnest eyes; "it can never make the smallest difference to me where I am, so long as you are with me. Your presence makes my home, my most happy home, wherever you may chance to be; and all the world apart from you would be to me but a dismal desert!"

"And this is the being whom Lurline tried to persuade me was as completely without feeling as a block of marble!" said Bertrand while he gazed at her admiringly.

"That was because she herself was always so animated, and I so silent," said gentle Mary, who tried to think charitably even of Laura.

"Still and silent you were, dear, no doubt; but only because of the depth of feeling below. I owe little Jacques a great deal," he added, smiling, "for having taught me that 'still waters run deep.'"

"Jacques?" said Mary, inquiringly.

"Yes, little mischievous Jacques. I have never revealed to you yet the potent influence that that small individual has had on our fate, but I shall some day, when we have more time than we can spare to-night. The crowd which bewildered you so much were all our own tenants come to bid us welcome to our home."

"Oh, Bertrand, it is indeed happiness to see you in your rightful place at last! and I know I shall love your grand old home with all my heart; but do you know," she continued, squeezing her hands in his, "I feel just a little sorry that I shall never have occasion to work for you, as I meant to do!"

"Oh, but you will, my Mary; not certainly in order to help me to a livelihood, seeing we have a rent roll which we shall find it a hard matter to spend, but you will have to work with me in caring for the welfare of our tenants. I fear their interests have been greatly neglected since my grandfather owned the property. He and his wife—you have heard my father speak of his admirable mother, have you not?—did all they could for the people, according to the ideas of those times; but since then, they have been left to shift for themselves absolutely. We shall have to see to the improvement of their dwellings, the education of their children, and the nursing of their sick—that last item will suit you Mary."

"Yes, indeed, I can see there will be plenty to do. Oh, how happy it will be! And is it really possible, Bertrand, that we are settled at home already, when I thought we should have to start off again in a few days; I believed we were only going to pay a visit to that charming comte and comtesse!" and she laughed merrily.

"Yes, I trust you admire the comte now you have made acquaintance with him.

We are indeed at home, Mary, and here I hope we shall spend all our lives in peace and happiness. But, darling, after we have been here a week we must go on to Italy, as we intended, for I have left various matters there which I must set in order; we need not stay long, only a fortnight or so."

"I shall like to go so much! I want to see the place where you lived so long, and which I tried to picture to myself, day after day. Bertrand, have you ever remembered that if we go there we shall perhaps see Laura Brant?"

Bertrand started. "I hope not," he said; "but you are right, no doubt; they are living there. However, I cannot help it; we must go; and we need not encounter her unless we please. I for one will not meet her if I can possibly help it; for I do not think I could bring myself to be even reasonably civil to her. But do not let us speak of her, Mary; her very name is a discord in the harmony of this happy evening. Come, let us go to our friends."

And so that peerless day closed upon them with smiles and congratulations from all around, and a sense of peace and blessedness in the sunshine of God's favor which amply compensated them for all that they had suffered by the generous self denial with which in different ways they both had acted.

After a very happy week spent at Chateau de L'Isle, Bertrand and Mary found themselves in the beautiful Italian city where he had dwelt so long. They took up their abode for the few days they meant to remain, at an hotel where he was well known, and the news of his return soon spread through the place, bringing many of his acquaintances on them. The tidings of his new dignity, and of his marriage had preceded him, and added to the warmth of his welcome. As yet, however he had not actually seen many of his old friends, for the first day after their arrival had been spent in taking Mary to see some of the picture galleries, and in arranging his affairs; but on the following morning they had hardly finished breakfast when an Italian gentleman, who had been one of Bertrand's greatest intimates, came rushing in with great delight and excitement to see his friend once more, and to congratulate him on all the various improvements in his position.

Mary was amused at Signor Vilalta's vivacity and enthusiasm, and accustomed as she was to the gesticulations of Frenchmen, she had never seen anything like the dramatic representation with which he described everything he had to tell.

He had not been very long in the room, when Bertrand asked him the question which both he and Mary specially wished to have answered. "Could he tell them anything respecting Mr. and Mrs. Brant?"

"Can I tell you anything!" exclaimed Vilalta; "I have volumes to tell if you do not already know the final catastrophe. But you must have heard it, the whole place has been ringing with it."

"We know nothing," said Bertrand. "You forget, my friend, that we have been living in a besieged city, where, naturally, balloons and carrier pigeons were not used for the conveyance of gossip. My wife and I knew Mrs. Brant well in England, but we have heard nothing of her since her marriage."

"Indeed! then you shall hear a most exciting little history—a comedy first of all, and now a tragedy; but the public have got behind the scenes and the whole affair is understood. Thus it is:—Mr. Brant about a year ago finds himself suspected of insolvency, and with very great reason; he goes to England, and manages, by false

representations, to get enough ready money to make a great show of wealth and security, while he plunges deeper into some enormous speculations which he thinks may redeem his fortunes, with an alternative of the most absolute ruin. In order to assist him in his display of wealth he brings with him from England a wife most brilliant, most bewitching, and a consummate coquette; he teaches her the part he wishes her to play, but, to his dismay, she enacts it a great deal too well. She rushes into the most headlong extravagance, far beyond what his new found ready money can meet, and, further, she gives herself up to a life of incessant gaiety, in which, while she uses his house, his money and his servants for the benefit of her numerous guests, she never considers him or his interests in any single thing she does. She has but one object, and that is to shine in the world, and to amuse herself in the very indiscriminate society with which she surrounds herself, and in which she goes to the utmost verge of propriety. Very soon the more noble and estimable of those with whom she became acquainted at first, drop away from her, and her perpetual fetes and balls and riding parties are frequented only by the most reckless of our young men and women. All this does not suit Mr. Brant; he is furious that she compromises instead of enhancing his reputation, and that she squanders his money without furthering his object. He is jealous; he is indignant at her neglect of him; he is humiliated at finding himself reduced to a cypher in his own house. He reproaches her violently, she retorts with scornful indifference; he orders her to obey his commands, she laughs in his face and tells him she always pleases herself; he tries to restrain her, she breaks out into more reckless expense, and more undesirable proceedings than ever. Open rupture between them. Mrs. Brant details every circumstance of the quarrel to the whole circle of her acquaintance. Mr. Brant's creditors begin to see the truth; his last speculations fail more entirely than any before. One month ago there comes a most tremendous crash; Mr. Brant's liabilities are made known; it would take the wealth of the whole province to cover them. Crushing ruin overtakes him as well as hundreds more whom he had defrauded. He is bankrupt; he is criminal; he is on the point of being arrested; he takes flight in the dead of night; he wishes his wife to go with him, were it only because she knows too many of his secrets; she refuses, she will not leave her magnificent house. He tells her the goods will be seized and she will be turned out; she tells him she shall know how to take care of herself, and turns her back on him. He departs, and they see each other no more; he disappears—none know where he is. Next day the creditors come to take possession of the house and all it contains; they tell Mrs. Brant she must go, she refuses; they discover that she has concealed some valuables; they threaten her with prison; there is a struggle; a terrible scene; she becomes very ill, they cannot remove her in the state she is in; they force her to retire to a small room in the attics, and send a wretched old woman out of the street to watch her and report to them when she can be carried away, for all the servants had left. There a child was born to her, and the last that has been heard of her is that she is still in this place, very ill; dying, I believe.

Mary had listened to this long history with breathless attention, and ever-increasing pain and distress shewing itself on her gentle face; but when Vilalta uttered these last words she started from her seat, exclaiming in English, "Oh Bertrand! poor Lurline! this is terrible! do

let me go to her without a moment's delay!"

"We will speak of it when our visitor is gone," he answered, gravely, in English, and docile Mary sat down again at once in silence, without another word.

(To be Continued.)

THE CAPTIVE PRINCE.

You have all heard of the Stuarts, one of the fated races of kings who have done more mischief and suffered more misery in their day than ever falls to the lot of families in a less distinguished position. There is scarcely one of them who is not more or less interesting—brave, beautiful, accomplished, wicked, wrong-headed, unhappy people!

King Robert III. of Scotland was one of the mildest and weakest of the race; and he had, like his contemporary, Henry IV. of England, a mad-cap son, the Duke of Rothesay, as wild and wayward as Prince Hal himself, but without the strength of mind to reform and amend—or perhaps only it was the time this poor young fellow wanted; for he did not live long enough, even if he had possessed the higher impulse, to turn into a great soldier, and noble, honest chivalrous king, as Henry V. did, who began as foolishly.

King Robert's brother, the Duke of Albany, was the able man of the family, and, unfortunately, he was bad as well as clever, and took advantage of the foolish young Rothesay, and was believed to have murdered him in the cruellest way by starvation. When the poor, sickly Scotch king heard that his heir had been killed, he hurriedly sent away his younger son, James, a boy of eleven or twelve, to France, to be educated there, and kept in safety out of the reach of cruel uncles and all the dangers of the time. But alas! King Robert had not reckoned on the dangers of the way. Before the rude little ship in which the Prince was had got beyond the rugged coast of Northumberland, an English vessel coming up with it, though there was peace between the two countries, took the boy prisoner, with his attendants. He was the only remaining hope of his father, who, helpless, heart-broken, and aged, had taken a little comfort from the thought that his child was safe. When he heard of this new calamity, poor old King Robert bowed his head and died of it; for though these times were so different and so distant, love and grief were the same then as they are now. King Robert died, and little James in his English prison became King of Scotland, though it was but an empty title, for nineteen weary years.

This young prisoner grew up to be not only a brave and able man, but a poet; which is the reason why we know a great deal more of him than we do of most kings; for writers, though they are often not very highly esteemed in their lifetime, are much more easy to remember than the great people who have no power of expressing themselves. The King of England, perhaps, was not very kind to the boy, but he had a sense of what was due to his rank, and gave him a good education, so far as was attainable in that age. But the early days of James' captivity seem to have been dreary enough. He has left a poem called "The King's Quhair," which many writers think might almost have been written by Chaucer himself, who was still living when the little Scottish prince came to England. In this poem he tells us how his days were passed "in strait ward and in strong prison," and how he would often question with himself and with his imprisoned companions what he had done to be thus deprived of

everything that made life sweet to others.

"The bird, the beast, the fish eke in the sea.
They live in freedom, each one in his kind.
And I a man, and lacketh liberty!
What shall I say—what reason shall I find
Why fortune should do so—?"

This question the young prisoner would argue with his "folk," the little band who had been taken along with him, and who now, no doubt, in the lingering days of captivity, made many a beautiful picture for him of the fresh breezes and healthy hill-sides of their own country. They must have had hard work sometimes to answer the lad, who was shut up now in the gloomy Tower of London, where so many prisoners have languished, new in other strong castles, as the age when nature most longs for movement and freedom. He writes as if he had been shut out from the natural pleasures of his early age; and if you will think of it, what a dreary time it must have been for him, and what a dismal thing to grow up in a prison!—worse than being merely imprisoned in mature years—though even that is bad enough. How sorry you are, you vigorous boys, for the invalid who cannot go out with you—cannot know anything of your games and of your delights! Young King James, though he was well and strong, must have been like an invalid. No breezy rush across country on foot or on horseback for him—no wanderings by river-bank or sea-shore. The paved courtyards, and strong battlements of the Tower, the dark and stony rooms, already with inscriptions on the walls made by other prisoners—and all the while the old father dying broken-hearted, and poor Scotland, which we Scots love next to our mothers, pining under the bloody hands of the cruel uncle who was supreme, and longing for her young monarch! And the boy must have been a patriot-boy, as he was a patriot-man. So his lot was a hard one, you will perceive.—Mrs. Oliphant, *St. Nicholas for May*,

RULES FOR A CHRISTIAN DAY.

Begin the day with meditation and prayer. Acknowledge your allegiance to God as the sovereign of your life. Renew the consecration of yourself to his service. Pray earnestly, perseveringly, submissively, patiently expecting a sure answer. Strive to realize God's constant presence, walk with your hand in His, your eyes fixed upon Him. Think often of Him; do nothing, say nothing, think nothing which may displease Him. The least little remembrance will always be acceptable to Him; you need not cry very loud, He is nearer than you think. Believe that whatever infinite wisdom sees to be best, almighty power can effect, and infinite love will not suffer to be left undone. Lean, in all hours of sorrow and disappointment, on His unconquerable love. Our aspirations, our yearning affections, our capabilities of happiness are all so many promises of God, that the time will come when they shall have their happy fulfillment. Resolve to be on your guard during the day, to speak evil of no one, to avoid all gossip, to have your conversation heavenly; to be contented, good-tempered, of good cheer; to deal justly and love mercy, and walk humbly; in solitude to guard the thoughts, in society the tongue, at home the temper. Live only a day at a time—take short views. Let it be thine only care that thy God may find thy heart free and disengaged as often as it may please Him to visit there.

"If ye love me, keep my commandments."

WHAT TO READ.

The Chicago *Interior* takes off the N. Y. *Independent* as follows:—

"Are you deficient in taste? Read the best English poets, such as Thomson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott and Wordsworth.

Are you deficient in imagination? Read Milton, Akenside, Burke and Shakespeare.

Are you deficient in the power of reasoning? Read Chillingworth, Bacon and Locke.

Are you deficient in judgment and good sense in the common affairs of life? Read Franklin.

Are you deficient in sensibility? Read Goethe and Mackenzie.

Are you deficient in political knowledge? Read Montesquieu, the Federalist, Webster and Calhoun.

Are you deficient in patriotism? Read Demosthenes, and the life of Washington.

Are you deficient in conscience? Read some of President Edward's works."—*Independent*.

"Very good for those who have access to a choice library, or means to purchase for themselves. There is for the less favored class a very good substitute. Read *critically* with a view to the style and dignity of thought.

For defective taste.—Christ's Sermon on the Mount; St. Paul's address to Agrippa, and the Epistle of St. James.

For imagination.—The descriptive passages in Job, and generally the Apocalypse of Saint John.

For reasoning.—Christ's refutation of the Sadducees and generally the Epistle to the Romans.

For judgment and good sense.—Solomon's Proverbs.

For sensibility.—The last chapters of any of the four Gospels; the Book of Ruth.

For political knowledge.—Study the Constitution of the Jewish Commonwealth before the establishment of the kingdom.

For patriotism.—The life of David; the restoration after the Babylonish Captivity.

For cultivation of the conscience, you can scarcely go amiss. Peter's epistles, John's, James', and above all the words of Christ.

This is no *ad-captandum* suggestion. The Scriptures furnish the best models and the most suggestive materials to be found in the English language."—*Interior*.

To the foregoing excellent suggestions of *The Interior* we wish to add a few more that we regard equally important, not relating to the style of composition so much as to its matter:

Would you learn the origin of things? Read the first chapter of Genesis.

Would you study Christ in type? Read the law of Moses.

Would you study Him in prophecy? Read, especially, Isaiah and Jeremiah.

Would you cultivate the devotional sentiment? Read the Psalms of David.

Do you lack faith in Christ? Read His life by Ss. Matthew, Mark, Luke and John.

Would you know what to do to be saved? Read Acts of Apostles.

Would you know your duties and privileges as a member of Christ's body? Read the Apostolic letters by Ss. Paul, Peter, James, Jude and John, addressed to Christians.

Would you know the final destiny of the Church? Read the book of Revelation, which closes the New Testament Canon.—*The Christian*.

THE spire of the church of St. Nicholas, just completed at Hamburg, is the highest in Europe. It is four hundred and seventy-three feet high, and is eleven feet higher than the Strasburg Cathedral.

A PLEA FOR ZENANAS.

What is Zenana work—this work of which such frequent mention is made in connection with missionary operations in India? To answer this question in many private circles has been the pleasure and privilege of the writer of this short sketch; but she is induced to adopt the present mode of giving information on the subject by the earnest desire of several upon whose judgment she can rely, as well as by her own anxiety to awaken as widely as possible the concern of English ladies for their less favoured, yet most interesting, Indian sisters.

It is not easy to describe to persons in this country the condition of Hindoo domestic society. In England, as a rule, every family sufficiently opulent possesses a habitation peculiar to itself, and, on marriage, a son literally "leaves his father and mother" to establish a home of his own. The house of a respectable Bengali, on the contrary, is seldom the abode of one couple only. It is rather the dwelling-place of an aggregation of families: father and sons, with cousins and grandsons, often residing together in one domestic community. The family inheritance even is not divided amongst the sharers; but a patriarchal bond unites the several members of the household, and preserves the deference and subordination which nature and custom dictate to them.

In every respectable Hindoo house a range of apartments is found set apart for the occupation of the women. This is called the Zenana, from the Persian word *Zen*, women. To this part of the house no man has access, except the fathers, husbands, and sons of the family; and from it no female member of that family beyond the age of childhood is allowed to pass unguarded. The apartments of the zenana are usually dreary, ill-lighted, ill-ventilated, and miserable-furnished rooms, so constructed that no curious eye can overlook them, and that their inmates may see as little as possible of the outer world. In some cases the number of women thus immured is very great; and the same patriarchal system which regulates the relation of the men of the family prevails also amongst the women. The aged mother of the household is supreme, and the other women rank according to their husband's relative positions. How monotonous and wretched a life passed in such circumstances must be, need hardly be remarked. These poor women enjoy little of their husbands' society—they do not even sit or eat with them; and having received no education—unable to read books—with no knowledge of any useful or elegant art of needlework or other pleasant occupation to beguile the wearisomeness of their lot—they are shut up to utter indolence. The survey of such jewels as they may possess, the care of their little ones, and the discussion of any family gossip, or of whatever items of news find their way to them from the outside, are their only amusements; and great is their delight when a marriage takes place, or when some idolatrous festival or ceremony is celebrated, and they have their share in the stir, the feasting and the illuminations which attend it. Such occurrences are their gala days, and form the only breaks in their monotonous lives.

According to Hindoo custom a girl must be married before she is ten years of age, but usually the ceremony takes place at a much earlier period. Though married, she generally lives with her parents until she is twelve or thirteen years old, when she is regarded as quite fit to take her place in the family of her husband; and thenceforth she remains in his zenana,

never being allowed to leave it but on very special occasions, and then only in a carefully closed carriage or palanquin, and with the additional protection of the darkness of night. Such a position as this is sufficiently revolting to our English ideas of social comfort and domestic bliss. What, then, must be the condition of the widows in such households? Now that an inhuman practice has been prohibited by our enlightened Government, and the widow may not voluntarily or by compulsion be immolated, her life is usually rendered as bitter as possible. If she is the mother of sons, she has a status which secures her from many of the petty degradations and annoyances which befall the childless widow—often herself a child. When a girl becomes a widow before she has entered her husband's dwelling, she is yet transferred to that home as soon as she has reached the age when, had he been alive, she would have gone there. Unwelcome to his family, who henceforth have to support her, she becomes but too often the drudge and servant of all, and thus has the desolation of her lot most painfully and perpetually kept before her. By Hindoo law her food is limited to one meal a-day, and that of the coarsest kind; and she may never wear an ornament of any description whatsoever. The re-marriage of widows is now sanctioned by legal enactment, but the sentiment of the people is against it.

It has been said above that the Hindoo women are wholly uneducated. It does not appear that they were always so. In the literature of the country mention is made of the women who were proficient in every department of learning. For ages past, however, custom has denied all instruction to the daughters of India. It has even been thought disreputable for a woman to be able to read and write. Thus it was that when missionary enterprise found its way to India, and efforts were made to give the people the blessings of Christian knowledge, for a long time it was impossible to teach any but the lads and young men of the community. They might be benefited by learning: it would be to them an introduction to profitable employment; whilst to girls it could be nothing but an injury and degradation. So the Hindoos reasoned, and thus the efforts of Christian philanthropy were baffled for many years.

Western literature has been effectually taught to the young men of India in the many Government and missionary schools. That their mind have been to a wide extent enlightened by it. The dense ignorance of the women was no disadvantage to their husband whilst they were themselves untaught, or instructed only in the absurdities of Hindooism; but now that their minds have been stimulated by the possession of true knowledge, and are prepared to enjoy intelligent conversation, they find it to be no small evil that, in their homes, there can be no sympathy with their pursuits, as there is no power to appreciate their choicest acquisitions. Besides, with knowledge, there has come to the young Bengali an impatience of the restraints of caste and a disregard of the prescriptions of idolatry which are leading him on to great, and it is hoped salutary, social reforms; but for these his household, while uninstructed, must be altogether unprepared.

It will be readily understood that the task of instructing Hindoo women in their own homes, under the circumstances above described, is incumbered by no few difficulties. The labour cannot be economised by collecting the inmates of several houses together, and each family presents pupils differing widely amongst themselves

in age and capacity. Visits, too, must be adjusted to the family convenience; and it has been found that the afternoon, from one to six o'clock, is the only time when attention can be expected. Thus, if a Christian lady were able to give her full strength to this work, she could probably teach twice a week in at most ten or twelve houses only. Regular daily instruction can only be secured, even within such a limited sphere of labour, by the employment of native Christian women as assistant teachers. Before the work of a European lady is passed over, we may call attention to the amount of self-denial required for the discharge of it. The journey to the houses she has to visit, made in the very hottest part of the day, and taking her through dusty and squalid thoroughfares, is of itself very fatiguing. To sit and teach in the close and dirty apartments, or in the ill-screened verandah where the women congregate around her, is attended with no small inconvenience and exhaustion. Yet the eagerness with which such visits are welcomed, the delight at any new information acquired, the joy as increased facility in needlework is gained, and the loving gratitude for the care and interest bestowed, which the women evince, are sufficient to make the Christian visitor oblivious of discomfort and weariness; and not until she is returning to her own home is she aware how severely both mind and body have been taxed by her labour of love. Nor does her task terminate here. Work must be made ready for her next visit, and very much time and patient industry are required for this purpose.

As a mere philanthropic effort, such a work must commend itself to Englishwomen; but when, in addition, the higher aim of carrying life—eternal life—to those who are now so evidently sitting in the shadow of death is considered, we believe we shall not appeal for help in vain.

LOCKE ON LYING.

Lying is so ready and cheap a cover for any miscarriage, and so much in fashion amongst all sorts of people, that a child can hardly avoid observing the use made of it on all occasions, and so can scarce be kept, without great care, from getting into it. But it is so ill a quality, and the mother of so many ill ones, that spawn from it, and shelter under it, that a child should be brought up in the greatest abhorrence of it imaginable; it should be always (when occasionally it comes to be mentioned) spoken of before him with the utmost detestation, as a quality so wholly inconsistent with the name and character of a gentleman, that nobody of any credit can bear the imputation of a lie; a mark that is judged the utmost disgrace, which debases a man to the lowest degree of a shameful meanness, and ranks him with the most contemptible part of mankind, and the abhorred rascality; and is not to be endured in any one who would converse with people of condition, or have any esteem or reputation in the world. The first time he is found in a lie, it should rather be wondered at as a monstrous thing in him, than reproved as an ordinary fault. If that keeps him not from relapsing, the next time he must be sharply rebuked, and fall in the state of great displeasure of his father and mother, and all about him who take notice of it. And if this way work not the cure, you must come to blows; for after he has been thus warned, a premeditated lie must always be looked upon as obstinacy, and never be permitted to escape unpunished.

In the place of doing, we too often exhaust ourselves with preparing to do.

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