

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, FEB. 24, 1876.

"VIEWS."

When a great work has to be done, and the urgency is extreme, minor details of the manner of doing it are usually supposed to be of comparatively little consequence. There may be a manifest fitness and propriety belonging to one mode rather than another; but when the great principles of the object desired are adhered to, those whose hearts are most intent on the attainment of that object will naturally hail with delight every means that may be adopted for the purpose, within the limits of those principles. The Church is an institution of Divine origin, with Divine authority, having a Divine commission to disciple all nations. Within this Church as constituted by her Head, and by those whom He especially appointed for the purpose, we find the "one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;" we find the Holy Spirit as the agent for securing Christian light, life and consolation; we find the means of grace ordained by Christ Himself, the two sacraments for the soul's health,—one as an introduction to the Church and for the commencement of our spiritual life, and another for the continued communion of the faithful and for further growth in grace, and also the common prayers of the Church, with the access of the soul in private to the throne of propitiation; and we find the three-fold ministry, an appointment equally divine with all the other arrangements of the Christian system, in order to bring the nations into subjection to Messiah, and to minister the gospel of reconciliation to those who consent to come within the pale of the Church. To carry out the designs of the author of Christianity, an immense amount of unceasing work is requisite, a vast application of labor in the use of all the means and instrumentalities the Church contains, year after year, and from one age to another, until the Redeemer shall appear on earth the second time. With more or less of zeal and faithfulness, with more or less of success, the Church has been pursuing her vocation for many centuries, with sometimes, though rarely, a heaven above, calm, serene, and lovely; at other times, with storm and tempest all around, and strife and discord raging within. Much of the Church's work has, however, been left undone; and the most lamentable sight of all is, when, instead of pursuing their blessed avocation, her various parties turn aside to dwell on their own differences, and appear to think they are doing God service by magnifying their own divergences and intensifying their own party lines, even when they are members of precisely the same external organization. There is certainly no body of men

on the face of the earth where one party so obstinately refuses to work with the other, as we sometimes find in our own branch of the Church. It appears to be of no use to ask the question so often asked:—are our differences so great as to require or even to sanction so strange an alienation? If so, why are we members of the same body? Why are we "wearing the livery of the Church" when rather than work heart and soul in the cause of Christ and His Kingdom with our brethren, we prefer to connect ourselves, for religious objects, with those bodies which have gone out from us because they were not of us, and whose great object it is to pull down what it is our duty to endeavour to build up? Where is our honesty, while this is our practice? Can anything concern us so much as the extension over the world of the Church, established, not by this man or that man possessed of independent mind, and of intractable will, but inaugurated by that august Being, who came down from Heaven to give His life a ransom for the world? and should anything concern us more than the ministration of the blessings of the Gospel to the Church of the Lord which He hath purchased with His own blood? These are surely the two great branches of the Church's work; and we gladly hail, in any section which has hitherto abandoned itself to party, its return to the real work of the Church, even though it should not be done exactly in agreement with the lines drawn by some other section of our Church. We worship the same Divine Trinity, rely on the same Redeemer, have the same sacred Comforter, study the same oracles of truth, have the same magnificent Liturgy, claim the same glorious ancestry of apostles, prophets, martyrs and confessors, possess the same divinely appointed and providentially transmitted ministry, and have the same blessed hope of an immortality beyond the skies when this painful life shall be ended. But yet our bickerings and suspicions of each other, our refusals to work in harness, are in no way more aptly indicated than by a reference to the talismanic word at the head of this article. It is a term which was more frequently met with half a century ago in the mother country, and acquired so much of a *cant* significance, that after a time men became ashamed of it, and it was pretty well laid aside, until recently some efforts have been made to revive it. Before we can work with any feeling of contentedness in connection with our brethren in any association for the good of the church, it is not enough to find that they have been baptized into our one body, that they have the same fellowship of the saints, that they believe the same formularies of faith, the same truths once for all revealed to the Church, and that they are ready to work, and to spend their lives in the cause of Christ's Church

and the spread of His Gospel, the most important thing of all appears to be to ascertain what are their "views," and whether they have the authorized shibboleths of the party. If they are clergymen, in order to ascertain their "views," a regular system of *espionage* is carried on, every trifling movement is watched, the least turning of the head is noted—the direction in which the body is placed during particular parts of the service being supposed to indicate the widest possible theological divergencies. The length of the surplice, whether it covers the ankles or not, has been supposed to present a most important indication of the "views" entertained. Phraseology, of course, as well as accent and modulation of voice, are also regarded as so many touchstones!—those who have been initiated into the watchwords and tones of the party. The adoption of one such conventional party expression as "finished righteousness," (if any body knows what that can mean), would ensure a safe conduct through all the ramifications of the party. But woe to the unlucky aspirant for preferment who fails to pass the ordeal to the satisfaction of his critics. Two such instances have recently occurred in Toronto. They are simply later exemplifications of the same prejudices which animated the people of Scotland in the last century, when they refused to listen to Whitfield, because he lacked the *holy tone*! And if it should happen to be a religious periodical that is to be taken into consideration, it is not enough that the claims of the Church of Christ are urged, and her progress is chronicled, irrespective of party; unless it have the watchwords of a narrow coterie unequivocally and unmistakably enunciated, it will not further the interests of the party. We are warned by public announcement that, to such an extreme are these narrow prejudices carried, considerable lamentation is indulged in when even the advertisements of religious journals are carefully examined, and no trace is discernible of the aforesaid party "views." But is it so that the Church of Christ has received her noble mission, and has carried on her grand machinery during century after century, and all this merely that the splendour of her achievements should dwindle down to such miserable twaddle as this? Is this the great platform on which the battle of the church is to be fought against the increasing infidelity, the rank and undisguised atheism of the age? God forbid! It is surely high time that something should occur to arouse us to a sense of the magnitude of the enterprise in which we are engaged, and of the immense importance of the final result of all our endeavours. Nor is it of less consequence that we should be deeply impressed with the fact that where contention and strife exist, the love of God must be wanting—that all

these exhibitions are human corruptions, and therefore vain and futile—and that ultimate success can only be achieved by the right use of agencies Divinely appointed, in connection with the means Christ Himself has ordained for the sustentation of "the Church, which is His body, the fulness of Him that filleth all in all."

PROTECTION & FREE TRADE.

The Board of Trade of the Dominion having adopted by twenty-three against fourteen votes a resolution favouring the protection of home industries, in consequence of our present depressed condition and also on account of the competition of the United States; and having also urged reciprocal customs duties between Canada and the United States in any re-adjustment of the Tariff, has given occasion for considerable exhibition of feeling on the subject in Great Britain. We now see how deep is the hold which the principle of free trade has taken on the minds of the people of England. The *London Times* in a recent issue has an editorial on the subject written with its usual power, in which the writer laments the little progress which their cardinal doctrine of political economy has made in our colony. He refers to the admiration we have for England, the loyalty we express for the Queen, and the confidence we have in the wisdom and justice of the Home Government. We have recognised our position in taking care of ourselves after British troops were withdrawn from the country; we present no wide divergence from the British type; we are not given to theories, to new fangled social doctrines or to hazardous political experiments. We read English books, go to see English plays, listen to English preachers and lecturers, and make a lion of an English man of letters. But notwithstanding all this, *horribile dictu!* dreadful to relate, as to the cardinal doctrine of English political economy, which is held in the Mother Country as an unquestioned scientific truth, "to question which must indicate ignorance or imbecility, our kinsmen and fellow subjects of the Dominion are evidently heretical." And not the French population alone, but, alas! some of the leading advocates for the artificial fostering of "home industry" are of British origin, who find excuses for so monstrous a system, although brought up under the shade and nurture of Free Trade. Professing to believe in Free Trade in the abstract, and as suited to older countries, they yet imagine they find something exceptional in their new relationships and connections, so that different principles are required to be brought into exercise. And more than that, it is found that our other colonies, even the newest colonies in the Southern Hemisphere are subject to the same influences, though far removed by condition and by geographical position from the jealousies which affect these parts. "We are as little disposed as the *London Times* to be-

lieve that a panacea for our evils is to be found in protective duties; and yet it is not the less amusing to read their lamentations over the fact that it is protection for itself and on its own account that we find maintained as an economical doctrine on opposite sides of the globe, by vigorous communities of British origin, after the English people have been maintaining its folly and iniquity for thirty years.

CONFEDERATION IN SOUTH AFRICA.

The question of federation with regard to the South African colonies is still considerably ventilated. These colonies consist of the Cape, Kaffraria, Natal, Basuto, Orange Free State, Zululand, Griqualand, and the Transvaal Republic. Lieut. General Blasset, on the 18th of Jan., read a paper on the subject at a meeting of the Royal Colonial Institute, which is exciting considerable attention. It appears that he was stationed in Canada soon after the formation of the Dominion here; and he bears testimony to the good effects of the scheme, in making of a country that had been everywhere divided against itself, a strong and powerful, because a united nation. As a proof of this, he mentions the fact that Canada has 68,000 fighting men enrolled, and that 25,000 come out voluntarily for drill every year. South Africa still has vast hordes of savages; and without union, each separate colony can do nothing to defend itself against the native population, and can make no extensive regulations in the direction of good government. Within the last five or six years, half a million fire arms have been sold to the native colored population, and 500,000 pounds of powder. The General recommends a federation of the whole British Empire. Each British colony he says should have a representative in England who should have a seat in Parliament; but inasmuch as the colonies do not directly interfere with the expenditure of Great Britain, he should not have a vote. He should be allowed to speak, particularly on all colonial subjects. He says that the ignorance displayed in the House of Commons when any colonial subject is discussed is something positively monstrous, not only by members but by ex-colonial ministers, who ought to know better. He would also offer Federation to every English speaking people, even the great Anglo-Saxon race who parted from England on this very question. It would at least draw us closer together in friendship and alliance. He points to Italy, and especially to Germany, which, from a series of independent kingdoms, has become a vast empire, and is, in fact, something of a standing menace to Europe. Her organized army consists of 2,420,000 men, with a standing army in peace of 400,000, exclusive of the one year volunteers. And he thinks that if England would federate with her colonies, they would in the event of war or contention

bring greater resources than Prussia, in both men and money, so that we might safely defy the whole world.

THE ENGLISH PREMIER is making himself remarkable in a variety of ways. If the Suez Canal business is calculated to add additional lustre to his name in view of the important results that may follow, albeit some cynical persons represent it as a miserable commercial speculation, there are other transactions not so well calculated to raise our estimate of his wisdom. He created a batch of peers a little while ago, whose names will always be "unknown to fame" from any brilliant or meritorious deeds for which the world will ever have to thank them. And now seven more of his supporters have been recommended to the Queen for the distinction of the Baronetcy. They are said to be for the most part of the good Anglican type of country gentlemen, and four of them have the innocent English name of John. One is brother to the Secretary for War, and another, having claimed a baronetcy denied him by Heralds' College, may now rejoice in the possession of the coveted title, one, by the way, which several of its owners would not exchange for that of a Dukedom.

MISREPRESENTATION could scarcely go any further than in reference to a church lately built at Nashota, called the "Chapel of the Holy Innocents." It appears that the organ of the heresy known as the recent Chicago departure has originated the story that the church bears the curious name of "The Chapel of the Holy Incense." Of course the object is evident—the representation of a state of things which does not exist—and so to throw an amount of obloquy upon the Church of the United States which might justify the schism that has taken place. Extreme party developments gain nothing by such malignant falsehoods. We occasionally meet with a few of these in Canada, and plenty of them come across the Atlantic when the season is favorable. They require the slightest possible notice, just merely to give satisfaction to the friends of truth and Christian order; as, in the end, they are sure to recoil on their authors. We are informed by the *Church Journal* that the church in Nashota is intended as "a memorial of the work of a very gentle and faithful young worker early called to his rest, and whose mortal remains sleep in its shadow."

THE ANNOUNCEMENT of a proposal for the Ritualists of England to join the Church of Rome under certain conditions of a less stringent nature than usual, arose from a distorted account given of an anonymous letter sent to Cardinal Manning. The denial of the Cardinal that he had any such object in view as the reception of the Ritualists into his Church, and the disclaimer signed by one hundred of the principal parties concerned, failed, as might be ex-

spected, to satisfy those who thought they could make capital out of it for a party purpose. And now there is some reason to suppose that the letter itself is a forgery. It had been attributed to the Rev. Dr. F. G. Lec, Vicar of All Saints', Lambeth; but that gentleman in writing to the *Manchester Guardian*, denies the statement that he is the author of the letter said to be addressed by "Presbyter Anglicanus" to Cardinal Manning, or "that he has promoted or signed a petition, either to the Pope or the Papal authorities in conjunction with other Church of England clergymen." The story has caused so great a sensation, and has rendered such signal service to party platform-speakers that we shall expect to find the pious fraud repeated in due course of time.

The note of Count Andrassy to the Sultan when submitted to the British government, after its acceptance by Russia and Prussia, received an addition by the Queen's ministry, which, at the time, was the subject of considerable discussion by the public. It has now transpired that the English article required the Sultan to send a special commissioner to the insurgents; and that if the insurgents should reject the proposals for peace the Austrian government should make a military occupation of the whole territory of the insurrectionary provinces for six months, while the British government will send a division of its fleet to cruise in Turkish waters, and in the Adriatic also. Any steps which England may take to compel the submission of the provinces in insurrection will, just so far and in such proportion, increase the responsibility of our home government in requiring full and complete justice to be granted to the Christian population. The whole nation, in fact, should be on the look out to prevent any repetition of the barbarous treatment which Christians have received at the hands of the Turks. It is rumoured that Russian intrigue is busy in Roumania, and that General Souvaroff has had an interview with Prince Charles, at which it was agreed that the latter should take an early opportunity for refusing to pay the Turkish tribute, and that upon the Porte taking steps to enforce its rights, a Russian force of 150,000 men would occupy the Province. We hope this rumour will turn out to be incorrect, inasmuch as Roumania has not so urgent an excuse for rebellion as the other provinces, where Turkish oppression and misrule are more rife.

THE EXTRAVAGANT LIVING and large incomes of the English clergy are themes on which the Radical press of former days, chiefly dwelling on some isolated instances, were fond of dilating on. A fuller statistical knowledge has done much to disabuse the public mind on this subject as well as on others. An old clergyman has recently died in England of whom it has been discovered that for several years he lived on the miserable pittance of eight

pence per day. It is sometimes attempted to contrast the rich luxury in which an English clergyman lives, with the pure, disinterested labors, without worldly remuneration, of other religious bodies: and it has been said of Moody and Sankey that they prosecuted their work in England without fee or reward. The *Christian World* however has thrown some light upon the subject, and asks how these gentlemen could live, support their families, travel, and get back to America without pay. It states that the average gifts to them—apart from special contributions expressive of personal good will—amounted to at least £100 stg. per week all the time they remained in Scotland and England. In this is not included the royalty on the hymn and tune books, inasmuch as that was relinquished for six months, and the amount £7,600 was at length sent to the Treasurer of Mr. Moody's Church Building Fund. The reason why it is thought these facts should be generally known is because the supposed refusal of these revivalists to receive pecuniary recompense is in some parts extensively used to throw discredit on the endowed ministry of the Church, and also on any remuneration received for the ministration of the word and sacraments.

REVIEW OF THE PAMPHLET OF THE REV. F. T. OXENHAM ON FINAL RESTORATION,

BY THE REV. E. SOFTLY.

Question Three.—"Is there any statement in Holy Scripture which must of necessity mean the popular doctrine?" The question here put is too exacting in its character, in view of the subject. The object of the author would appear to be to require each passage referring to the subject, to fully express the whole doctrine, and (having as he supposes destroyed the evidence from the meaning of the words used to express eternity,) so destroy the force of the evidence as a whole by rejecting it in its several parts, in detail, whereas it is an important canon of interpretation that the subject matter, and the scope of a writer be duly considered. The more just enquiry is this:—Seeing that there is a word used in Holy Scripture in connection with the punishment of the wicked, which does certainly and indubitably mean *endless*, or *eternal*, does the general scope and tenor of Holy Scripture, go to corroborate the conclusion afforded thereby that the punishment of persistently wicked men, will like that of devils be literally *endless*, or *eternal*? If God has so ordained that the punishment of the wicked shall be *endless*, it is reasonable to suppose that in some one place we may find decisive language to that effect; it is but required, having found such testimony, that the general scope of the Sacred Writers shall be such as to confirm that conclusion. The passages, St. Matt. xii. 31-32; St. Mark iii. 28; and St. Luke xii. 10, when compared with each other

lead us to this conclusion, viz., that there is a sin which cannot be forgiven. Neither the Law nor the Gospel makes any such provision; for this no doubt is the reference in St. Matt. xii. 32, where *toutoi toi aioni* is connected with *toi mel-lonti*. St. Mark says "it shall never be forgiven." St. Luke "it shall not be forgiven." Here also great weight is to be given to the fact that all hope of forgiveness to the sinner, is, in the mind of the writer, confined to earth and time. These passages are to be compared with 1 St. John v. 16: "There is a sin unto death." Here, as in the passages before referred to, we learn that there is a sin resulting in death; the one idea is expressed in all. It would be sufficient for our argument if this were confined to the particular sin referred to, but I take it also to mean that the natural and necessary result, of chosen, malignant, and unrepented sin, as developed in this life, is declared, after death, to be irremissible. St. John expresses this by death, *thanatos*. There is no doubt that this refers to future punishment, the "second death," or the "loss" of the soul. Mr. Oxenham admits all we can require, or the passages actually teach, save when he says, that this, while "endless," is "entirely different from what we usually understand by everlasting punishment," and "it is compatible with existence in heaven." *

I think it is "generally understood" that the pains of hell and the joys of heaven, (while each will be "endless") will consist of both what is derived from character, and fitting circumstances appointed by God in accordance with character.

Severally considered, happiness and misery, in the future world will be chiefly from character and society, and how "loss of capacity to know and love

The argument of Mr. O. from the Etymology of the word *apheme* is not justifiable from the *usus loquendi* of the sacred writers, for we find it used as a convertible term with *ilaskomai*, which also means to forgive. Both in their Etymological reference are essentially connected with the Atonement of Christ, by whose sacrifice sin is taken away.

Aphesis is the word generally used to express forgiveness, and we find the verb used not only in the verse preceding, where our Lord says all manner of sin and blasphemy shall be forgiven unto men, (Matt. xii. 31,) but also in the Lord's Prayer, St. Matt. vi. 12, and in St. 1 John i. 9. The *antithesis* between *aphethesetai auto*, and *ouk aphethesetai* is found in the removal of the punishment in the one case, by the imputation of Christ's merits: in the other that there is no such removal, because to them Christ's merits are not imputed.

This of course includes all the teaching of Scripture with reference to forgiveness. Where sin is pardoned of God, we are taught to believe that all its effects and consequences, material and moral are finally and fully removed.

The forgiveness of the believer is a necessary consequence of his justification and trust in Christ, is full and complete, and in all its results will be perfectly disclosed at the day of judgment. The very opposite will be the case with the wicked who will receive all the results of his unbelief.

Him, who is the Truth," is compatible with existence in heaven, where we are told that the people of Jesus Christ shall be "like Him," and "awake up after His likeness," I cannot learn from the Bible nor can I conceive of. More especially when we are told that "there shall be no more curse," that the hunger and thirst after righteousness shall be satisfied, or "filled;" which leaves room for no want, of the renewed nature.

Mr. Oxenham afterwards takes up (B) what he rightly defines, as "another set of texts." They are so, because they refer to what is termed the "positive" aspect of future punishments. They do so under the figure of "the worm that dieth not, and the fire that is not quenched." St. Matt xviii. 8, 9. St. Mark, ix. 43, 44. I am of the opinion that Mr. Oxenham's argument from the tropical language here employed in relation to future punishment, would nullify the teaching of the larger portion of Holy Scripture were it applied in all similar cases. That the fires in the valley of the Son of Hinnom, or Tophet were kept burning is I think admitted, and although they were of a temporal character, they were used by our Lord to express not only the positive torments of hell, but also their continuance in accordance with the subjects of such torments, and if Mr. O. allows that the human soul is immortal, then is it also conclusive evidence in favour of such positive punishments as are here referred to, being eternal in their duration.

(7.) What Mr. O. refers to in St. Matt iii. 12, and St. Luke iii. 17, viz., the "chaff" which John the Baptist declares shall be burnt "with unquenched fire," is at least conclusive evidence, as I consider it was designed to be, of the effectual character, as well as the severity of future punishment. God is declared to be Himself "a consuming fire." What is the idea we get from hence? Evidently that the judgments of God are inexpressibly severe, and taken in connection with the other passages of Scripture, they certainly afford no hope whatever of final restoration to the sinner who leaves this world unpardoned and unrenewed. Mr. Oxenham in noticing some passages referred to in Pearson on the Creed, says that they contain nothing more material than those already considered. We will however review them. First of Rev. xxi. 8. "The lake that burneth with fire and brimstone," is spoken of. If we look upon this description, as connected with what was before spoken of, has it no additional teaching? In order to estimate the force of Scripture teaching on any subject, we must take into account that teaching as a whole. There is no doubt that *gehenna tou puros* in St. Matt v. 22, is parallel with Rev. xxi. 8, where for "the gehenna of fire" we have *te limne te kaiomene puri kai theio*; but with the addition, "which is the second death." Now here we have the combination of two ideas, the one of utter destruction, the other of suffering and pain, and used thus, to express the hopeless condition of the wicked

in the future world. The same idea is expressed by St. Paul in 2 Thess. i. 8, 9, by "everlasting destruction—from the presence of the Lord." And although *aiouios* is used here, yet arguing from the fact that the word *aidios* is applied to the same subject, and as we have seen there is a connection between the punishment of devils and wicked men which makes it applicable to the latter, and consequently as *aiouios* is used in connection with *pur*, fire, and kindred expressions, as a convertible term with *aidios*, therefore in view of these facts, we are fully justified in here translating it by everlasting in the strictest sense, and in concluding that all the passages considered under this head (Ques. 3) when taken collectively do undoubtedly teach the eternity of future punishment in the literal sense of that word.

Question 4.—Is there any decree of the Universal Church, which expressly asserts, or evidently and necessarily presupposes the doctrine in question? From the relative value of church councils and decrees as compared with the word of God, we might, in view of the evidence given by the latter, pass over this question entirely, and it is quite sufficient to remark that while in the early ages of the Church, there was indeed great diversity of opinions on theoretic doctrines, yet in practical matters there was but little, if any, and this may account for the fact, that a truth so generally received, and it may be added which the moral sense of mankind must ratify, viz., that of future punishment, was so little a matter of controversy in its details. It would not indeed matter, had the council referred to, declared that Origen's opinions as to future punishment were correct; and why they were silent upon the subject, a probable conjecture may be given which is at least of as much value as that of Mr. Oxenham, viz., that the error itself carried its own refutation.

Question 5.—Is there any express consensus on this exact point, such as to leave no room for doubt as to the mind of the whole Church? It may be objected here, as to some of the former questions, that they require too much, and if it is not legitimate to require evidence from Holy Scripture such as to represent a demonstration in the strict sense of the word, still less is it reasonable to require such proof from the opinions of men, who as they are at best imperfect, so more especially in the visible Church (where the evil are ever mingled with the good), must we look for conflicting opinions. What doctrine of Holy Scripture is not controverted, and by men whom we may not declare to be unchristian? Here I notice Mr. O's remarks on the doctrines on which he affirms the eternity of Future Punishment to rest. May we not more correctly say, with which it is connected? He remarks (page 28 a) that the "final judgment," does not necessarily make that judgment irrevocable, and he supports this idea, by the fact that the penalties of earthly courts have an end, although there is a final

sentence from the human tribunal.

So also of the separation of the wicked from the righteous, by a similar analogy, as the human separation is not final, so may the Divine one not be so, "because God is certainly not less merciful than man." It needs little consideration to see that this reasoning is entirely fallacious and inadmissible. The fact that the Judge in His case is both perfect, and because perfect, unchangeable, may be a sufficient answer to both, inasmuch as God being unchangeable, can only be supposed to remit the sentence passed, by reason of a change in the character and conduct of the offenders. But where has He ever given the faintest hope of another time and other conditions of trial? Mr. O. would appear to cherish some hope (shall we call it?) of such a provision or purpose from 1 Cor. xv., which speaks of the general resurrection. Most certainly this is at best a speculation, if there are even the faintest grounds for this; on the other hand God has expressly intimated that this world is the place of trial for a future state, and solemnly admonished us so to consider it, but He has never intimated that the results of that trial can ever after be remedied or changed. With respect to God's mercy in punishing as compared with that of man, it is to be remembered that the mercy of God can be no greater than His justice, and even His justice is part of His love. Therefore no inference can be drawn from this, nor can there be any analogy or comparison of His ways with those of man, and it may be philosophically as well as Scripturally argued that as His nature is unchangeable so at least will be that judgement which follows such a condition of trial—at least we are not justified in the remotest expectation of such a change in the absence of any expressed purpose on His part to do so. Mr. O. asks where Mr. Keble finds the "oath" of God for the eternity of future punishment. I am of the opinion that it is in what I have referred to, viz., His "Name," who has said "I am Jehovah. I change not." Mr. O., by a literal, and as I regard it, a forced interpretation of Is. xxviii. 21, tells us that God's wrath is something foreign and "strange" to His nature; but love is the essence of His being. Mercy and Truth, are indeed in our conceptions opposed to each other, yet are we given to understand that both exist in God in equal ratio, and each is a part of His perfections. This is expressed in the atonement where Mercy and Truth are shown to us, as "met together."

(To be continued.)

THE vengeance of heaven is as the joy of heaven in the redeeming of one sinner that repenteth.

THE vengeance of God is the binding not of hands from violence, but of hearts to himself in victories.

HE cares for them because they are his own. He knows what it is to watch over them in summer's drought and in winter's cold; by night as well as day, in sickness as well as in health, in dying as well as in living hours.

FROM THE SCRAP-BOOK OF A CONTRIBUTOR.

NO. III.—FROM "TITAN."

17. Men, like bullets, go furthest when they are smoothest.

18. Uncommon worth is an uncommon fault,—as high towers, for that very reason appear bent over.

19. Friends, lovers, married people must have everything else in common, but not a chamber. The gross requisitions and trifling incidents of bodily presence gather as lamp-smoke around the pure, white flame of love. As the echo is always of more syllables the farther off our call starts, so must the soul from which we desire a fairer echo not be too near ours; and hence the nearness of souls increases with the distance of bodies.

20. In fact love is rather the father than the son of the goddess of grace.

21. A gray head loves to hide itself before it disappears for ever, and seeks, like birds, a dark place for going to sleep.

22. It is a sin, that not only at torture do surgeons and physicians assist, not at joy, to point out nicely the degrees of pleasure as they do of the rack, and to indicate the innocent conditions.

23. When two persons, in suddenly turning a corner, knock their heads together, each begins anxiously to apologise, and thinks only the other feels the pain, and that he himself has all the blame. . . Would to God we did not invert this in the case of moral offences!

24. The cheek-redness of spiritual health. (The blush of modesty.)

25. Sensuality.—He foddered, as in Surinam, his hogs with pine-apples. The translator in a note compares the German line from the Persian:

Make his reason serve his passions,
That is what man never should;
To the devil's kitchen, angels
Never carry wood.

26. Thou heavenly beam of Light! like the earthly light, thou showest all other colours and floatest thyself invisible.

Note. For what we call light is only an intenser white. No one sees, by night, the luminous stream which rushes upward along by the earth, pouring from the sun upon the full moon.

27. When there is peace and fulness in a man, he wishes not to enjoy anything else but himself; every motion, even of the body, jostles the full nectar-cup.

The insurgents in Bosnia refuse to disarm, and appeal to European powers for justice.

A LARGE number of the clergy in England have decided to repudiate the prefix of Reverend and to substitute the affix Rector or Vicar, or Clerk in Orders.

A FRESHET in the Mohawk Valley, Feb. 16th, flooded the Central Railway track with three feet of water, and with piles of ice in some places twenty feet high.

THREE of the murderers of Mr. Birch at Perak, Malacca, have been captured. One of them has confessed the names of the nine men who perpetrated the murder.

THE United States' trade with England is more than one third of her whole trade with the world and reckoning that with England and all the dependencies, her British trade amounts to half the whole trade of the United States.

At Emerson, Manitoba, a herding law has been passed for that part of the Province, restraining cattle from running at large. There are some other parts of Canada that would find it to their advantage to enact the same law, and enforce it.

CALENDAR.

- Feb. 27th.—Quinquagesima Sunday.
Gen. ix. 1-20; St. Mark iii. 13.
" xii; Rom. ix. 19.
" xiii; Rom. ix. 19.
" 28th.—Lev. xiv. 1-23; St. Mark iv. 1-35.
" xvi. 1-23; Rom. x.
" 29th.—" xix. 1-19; St. Matt. vii. xix. 30-xx. 9; Rom. xii.
March 1st.—David, Archbp.
Lev. xxv. 1-18; St. Mark iv. 35-v. 21.
" xv. 18-44; Rom. xi. 1-25.
" 2nd.—Chad, Bishop.
" xxvi. 1-21; St. Mark v. 21.
" xxvi. 21; Rom. xi. 25.
" 3rd.—Num. vi; St. Mark vi. 1-14.
" ix. 15-x. 11; Rom. xii. x. 11; St. Mark vi. 14-80.
" xi. 1-24; Rom. xiii.

Our authorized agents for the DOMINION CHURCHMAN at present are Mr. St. George Searlett for the City of Toronto; W. Horatio Matthews, M.D., for the Diocese of Huron.

NOVA-SCOTIA.

A MEETING of Sydney Rural Deanery was held in the Mission of Cow Bay on Tuesday, Jan. 25th, being the Festival of the Conversion of St. Paul, and the following day. All the members of the Chapter were present, viz., the Revs. Dr. Uniacke, R.D., and D. Smith of Sydney, C. Croucher of Cow Bay, G. Metzler of Sydney Mines, and H. W. Atwater of Louisburg. Even-song was said in St. Paul's Church, on the eve of the conversion of St. Paul, by the Rector of Sydney Mines, the lessons being read by the incumbent of the District, and a sermon from Acts xxii. 16, preached by the curate of Sydney. At the Deanery Service on the following morning, prayers were said by the Rev. D. Smith, and the lessons read by the Rev. G. Metzler. The sermon from Acts ix. 2, on the conversion of St. Paul, was preached by the Rural Dean, who was also Celebrant, the Rev. G. Metzler and C. Croucher being respectively Epistoler and Gospeller. The clergy met in Chapter in the afternoon. The Rev. D. Smith read a paper on "Lay Help." Service was again held in St. Paul's Church in the evening, prayers being said by the Rev. H. W. Atwater and the lessons read by the Rev. G. Metzler, who also preached on Romans v. 1.

At the adjourned meeting on Wednesday morning, the discussion on "Lay Help" was resumed, and it was decided that at the next meeting the Chapter should consider "How the influence of the Church may be brought to bear most effectually on the evils of intemperance," the Rev. H. W. Atwater being requested to prepare a paper on the subject. An afternoon Service was held at Christ Church, South Head, the Rev. H. W. Atwater said prayers, the Incumbent read the lessons, and the Rev. D. Smith preached from Jude iii. Even-song was again said in St. Paul's at 7 o'clock, and a sermon from Acts xxvi. 28, preached by the Rev. H. W. Atwater, who was also appointed to preach on Thursday afternoon at St. Luke's, Big Glace Bay, and in the evening at Lorrway.—Halifax Church Chronicle.

WE regret to learn that the Rev. C. Burn of the Eastern Passage, feeling himself unequal to the work in that parish, through poor health, will resign its charge in the

Spring; and for the same reason the Rev. A. S. Norfolk will resign the Mission of Falkland.—We omitted to notice in our last the lecture by the Rev. President of King's Coll., before St. Luke's Church Association, at St. Luke's Hall on the 27th ult., on "the England of Shakespeare." Those who were present enjoyed a rare treat; and the state of England socially and otherwise was described in chaste language, and aptly illustrated by quotations from England's great bard. The charm of the lecture was the lecturer's exquisite reading of Shakespeare, and his deep sympathy and familiarity with that great author.—Halifax Ch. Chronicle.

NIAGARA.

[From our Hamilton Correspondent.]

SIGNS OF THE TIMES—"RESERVED."—A SUGGESTION—THE CATHEDRAL—OPENING SERVICES—S. THOMAS' CHURCH—FUNERAL SERMON—CHARITY SERMON BY THE BISHOP—OUR DIOCESAN MISSIONS—A GOOD EXAMPLE—APPOINTMENT.—As churchmen we cannot but rejoice at a spectacle not unfrequently afforded by the denominations around us. I allude to the reaction steadily going on in the minds of those who once condemned stately churches, ornate services, and music in the sanctuary. In the newly built St. Andrew's, Toronto, a structure whose exterior is magnificent enough to satisfy the ideal of the highest Churchman, there are, the Mail informs us, crosses constructed of wood and affixed to the ends of the pews. The cross is a beautiful and an essentially Christian emblem, and it is cheering to observe that the great and influential Presbyterian body no longer confound things Catholic with things Romish, and have ceased to be ashamed of the outward sign of that Faith, for the propagation and maintenance of which they have ever been conspicuous in zeal. Mr. Spurgeon however is, as we might expect, filled with alarm at the contemplation of this growing love for Christian art. In a sermon at his tabernacle on "the Signs of the Times," he said "I see also among those who claim to be farthest apart from Sacerdotalism, many leanings in the direction we have indicated. Their buildings are growing more ornate, and are pitiful mimics of the ecclesiastical architecture most congenial to Popery. More and more are they studying to attract by music and chanting and sham liturgies. The meeting house is now a church, and in the church the simplicity of Scriptural worship is overlaid with the inventions of human wisdom. I hate sensuous worship quite as much in a meeting-house as in a cathedral, and rather more; but I see many of my brethren eager after it, and gradually introducing it, as the people will bear it."

I see that the judges of the Privy Council have decided that the word "reverend" is an epithet, not a title, and that a dissenting minister may use it. It seems a pity that such a trifling matter should ever have been made a bone of contention. If any of our clergy are unwilling to share the epithet with the preachers of the denominations, their remedy is not far to seek; let them give public notice that henceforth they wish to be addressed not as "Reverend," but by one of the many titles which indicate the clerical order. A somewhat similar course was pursued by the English Clergy in the earlier part of this century, with regard to the degree of Doctor of Divinity. At one time it was quite a matter of course for a clergyman of any standing to take his Doctor's Degree; when, however, the sectarian preachers began to assume, or obtain from Germany, their

D.D., the degree began to be looked upon with suspicion; the clergy ceased to receive it, and a prejudice against it arose, which has not yet entirely died away. And so now a clergyman may choose between his Prayer Book titles of "minister" and "priest" or he may be addressed as "curate" or "rector" of the church in which he officiates. And when the presidents of the Wesleyan Conference assume the style of "Right Reverend" and the chairmen of districts that of "Venerable," then our bishops and our archdeacons may adopt the same line of conduct, and leave our friends, the Wesleyans, in undisturbed possession of the coveted epithets.

The social gatherings in aid of the Cathedral Organ Fund have been well attended and much enjoyed. The latest of the series was held at the Dean's residence on Thursday the 10th, and, as I understand, upwards of \$200 have been realized so far. The organ, which is to cost \$5000, was made by Messrs. Johnson of Westfield, Mass. It was opened for the first time on Friday evening the 18th inst., when the choir sang some selections of sacred music. Admission to the cathedral was of course free, but a collection was made in aid of the fund. On the Sunday following the cathedral was opened for Divine Service. There were two celebrations of the Holy Communion, the first at 8 a.m., the second at the mid-day service. The preachers for the day were Bishop Cox, W. N. Y., and Dr. Shelton of St. Paul's, Buffalo. Bishop Cox in the morning and evening, Dr. Shelton in the afternoon. Daily morning and evening prayer are to be said during the octave, and on each evening some one or other of the canons will preach. On Sunday the 28th inst., it is expected that the Bishop of Toronto will be the preacher in the morning, the Bishop of Niagara in the afternoon, and the Dean of Niagara at night.

The annual report of the St. Thomas' Ladies' Association was recently published. There are, it appears, forty subscribing members; thirty-one sewing and four business meetings were held during the past year. Taking profits on sales and subscriptions together, the large sum of \$1216 was realized during the last twelve months. On Sunday the 6th inst., the Rev. J. Hebden preached a sermon upon the death of the Rev. C. Haensel. That rev. gentleman has, it appears, bequeathed the sum of \$400 to the Church of the Ascension. On the afternoon of the same day the Bishop of Niagara preached at St. Thomas' Church, in behalf of the poor of the city, before the Foresters' and the St. George's and St. Andrew's and the the Irish Prot. Benevolent Societies. About 500 brethren of the different orders were present, and the sum of sixty dollars was collected. In the evening, His Lordship visited Mr. Lumsden's mission in the west end of the city. I hope to send you in my next letter, a sketch of this, the youngest of our city parishes. In October last, the Bishop called upon his clergy to make the parochial missionary collections themselves. He did this because from past personal experience, he felt assured that a much larger sum would thus be realized. Knowing however that some have been reluctant to adopt this course, and wishing to prove to his clergy that he will not ask them to follow where he does not lead, his Lordship is now engaged in the parish of the Church of the Ascension, collecting for the missions of the diocese, and has already obtained four times as much as was subscribed for the same purpose in that parish last year. It is to be hoped that the clergy of the diocese, following their Bishop's good example, will exert themselves where the collections have not yet

been made, to secure for this fund the utmost the people can bestow. Some of the clergy have acted on their diocesan's request, and have doubled the contributions of former years. In several cases, when the missionary deputation reached their appointed place, the weather was found to be most unpropitious, the people were unable to attend, and the meetings were utter failures. Where such has been the event, would it not be well for the several incumbents to arrange either for a second missionary meeting, or for sermons on the subject from one or more of their reverend brethren; and to follow up the appeal by personally soliciting the contributions of their people. It has hitherto been the custom to appeal chiefly or entirely to the heads of families in behalf of the cause of missions. The Bishop, however, suggests that all, young as well as old, should be called upon to contribute to the good work. All should thus be enlisted in the active furtherance of the Church's greatest agency.

The Rev. H. L. Youmans, lately of the Diocese of Maine, has been appointed to Mount Forest. The Rev. R. Corder from the Huron diocese, has succeeded the Rev. A. Boulbee at Harristown. The Bishop has sent the Rev. W. R. Clarke, M.A., of the diocese of Ontario, to Palmerston, which had been temporarily served by the Rev. Wm. Green. The Church at Copeton, the third in the township, is visited every Sunday afternoon by the Rev. Wm. Belt, M.A., of Auster. The only mission still vacant in this diocese is the travelling mission of Arthur village and the townships of Garafraxa, Amaranth and Luther. To this His Lordship proposes sending the Rev. G. H. Hooper, who is now in Peel. Mr. Hooper, formerly of the diocese of Newfoundland, is a very active, hardy clergyman, well suited for so large and arduous a field; for he is one who fears no weather and is stopped by no roads.—Q.R.T.

HAMILTON.—The *Times* has the following description of Christ Church Cathedral:—"This beautiful edifice will undoubtedly be one of the chief ornaments of our city. Few who remember the old building would recognize the present handsome structure as Christ church. The cathedral yard is well laid out, and the approaches are excellent. The entrances to the cathedral are approached by three steps. There are three doors in the west front, all of them large, the means of entrance and exit being well arranged. The style of architecture is pointed. The length of the building is 118 feet, and the width is 70 feet. It is built of hammer dressed masonry, laid in courses of a foot thick, and pointed with white mortar. The coping dressings to the gables and all the turrets are of Ohio stone. The design is plain, but neat, and the appearance of the buttresses and turrets most pleasing. The plan of the building is in the form of a parallelogram. A large and very handsome stained glass window, representing the three figures of Faith, Hope, and Charity, forms the principal feature in the west gable. It is a memorial window to the late Mr. and Mrs. Jamieson. There is also another memorial window to the late Mr. Peter Grant, of exquisite beauty, representing "The Good Shepherd," and also "The Resurrection." The roof is covered with dark blue slates, having a series of diamond shaped patterns in green and red slates worked in. The ridge is crested with a cast iron railing. Above the roof over the aisles, in the walls of the nave are introduced marigold windows. The only part of the old building that remains is the chancel. The walls internally are plastered. The ceiling of the choir and nave is very

handsome. Heavy and handsomely moulded ribs, painted cream colour, run longitudinally and transversely across the ceiling; the panels thus formed being painted a bright ultramarine. The effect of this is very striking. The height from the floor to the ceiling is fifty-two feet. There are five windows in each of the north and south fronts. The pews, capable of seating 1,086 persons, are commodious and well planned. There are no galleries. The gas standards are of handsome design, in blue and gold. The cathedral will be heated with four furnaces, so arranged as to combine a large amount of heat with great economy of fuel. The furniture of the chancel is not yet in its place. It consists of canopied seats on opposite sides of the chancel, for the Bishop and the Dean (the former adorned with the mitre), massive stalls of chestnut wood for the cathedral staff and seats for the choir, all beautifully carved. The organ is of imposing dimensions, and when completed, will itself be a great ornament to the cathedral. It is from the manufactory of Messrs. Johnson & Son, of Westfield, Mass., who have shown great energy and despatch in fulfilling their contract.

TORONTO.

DUNSFORD.—A gay and festive evening occurred on Tuesday at this place. A party of the choice spirits of Bobcaygeon drove over here in sleighs and cutters, and gave an entertainment in the Orange Hall, for the benefit of St. John's Church. The audience was large and appreciative. The Rev. Mr. Walker presided on the occasion. The vocalists consisted of Mrs. Hodge, Miss Moore, Miss Gourlay and Mr. Stewart, who all acquitted themselves with credit notwithstanding that the organ accompaniment was confusing, rather, they having been accustomed to a piano. The readers were Mr. Walker and Mr. Stewart, whilst Mr. Toque gave several recitations with an earnestness and force quite startling. The instrumentalists were Mr. C. Read and Mr. Reynolds, whose violin did good service during the evening. At the conclusion of each part Mr. Granger and Mr. Edwards gave one of their comicalities, which were received with roars of laughter. During the evening a cake was disposed of by voting, the candidates being Miss Ireton and Miss Thurston, the latter winning by a small majority. The pecuniary proceeds of the evening amounted to a sum close on thirty dollars. After the performance the party from Bobcaygeon were entertained to a supper, at which there prevailed such a profusion of cakes of the daintiest character that the banquet was a complete marvel. Mr. J. Thurston and Mr. J. Ireton were mentioned as chiefs among the hospitable contributors to the supper table. The Bobcaygeon party expressed themselves greatly delighted with their reception.—*Bobcaygeon Independent*.

On the 2nd instant, a missionary meeting in connection with the Church was held in Victoria Harbour. The population of this place is in winter small, but a number came in from the adjoining country. The addresses by Revs. Rural Dean Stewart, G. A. Anderson, J. H. Harris and Mr. French were listened to with great attention, and the collection evidenced much interest in the cause of missions.—On Thursday the 3rd instant, a missionary meeting was held in the quaint but rather pretty English church at Waverley. There was a goodly congregation present, and it would have been larger at a more convenient hour than twelve o'clock. The meeting was addressed by Revs. Rural Dean Stewart, J. H. Harris, G. A. Anderson and the incumbent, Rev. John Burkill.

Considerable interest was manifested.—At Craighurst, the Rev. Rural Dean Stewart and the Rev. J. H. Harris addressed a pretty well attended missionary meeting, in the church. The deputation were hospitably entertained by Mr. Craig. This concluded the meetings announced in the Rural Deanery of East Simcoe, and the deputation stated that they had cause to look back with pleasure on their week's tour, and many kindly greetings in the several places they visited.—*Orillia Packet.*

ST. PHILIP'S CHURCH.—The members of the congregation of St. Philip's church are about to build a substantial brick school-house on St. Patrick street, at the rear of the lot on which the present temporary church stands. The school-house will be used for church purposes, and the old church will be used as a school-house until such time as the congregation is in a position to build a permanent church.—*Mail.*

HURON.

THE Ven. Archdeacon Cowley, secretary of the Church Missionary Society in Manitoba, is expected here shortly. The Right Rev. the Bishop of Huron having had a letter from him saying he would pay him a visit in a few days. The Church Society has for many years been carrying on the mission work in Manitoba, and last year spent over \$52,000 among the Indians of the North-west. The agents of the society are to be met with from the eastern coast of Hudson Bay, to the shores of the Arctic Sea, at the mouth of the Mackenzie River. The head-quarters of the self-denying Bishop of the Athabasca district is at Fort Simpson, 2500 miles from the Red River, and the Rev. Mr. Donald, one of the clergy of his diocese, after crossing the Rocky Mountains and travelling down the Youcon River in Alaska, has gone 2500 miles beyond the head-quarters of the Bishop. The Archdeacon has been for thirty-four years a missionary to the Indians in Rupert's Land. The Archdeacon intends to address the several congregations of the Church in this city upon the mission work in the great North-west, and in some instances the missionary meetings have been postponed till his arrival. His narration of the noble and self-denying labours of the missionary, will, we hope stimulate the Churchmen who "dwell at home at ease," to do more than they have yet done to make known the glad tidings to every tribe in the Dominion.

HELMUTH LADIES COLLEGE.—The Missionary Society of the College persevere in their good work. On Sunday, 30th ult., the usual monthly missionary meeting was held in the chapel, and the Bishop gave them an address upon the Indian work of the diocese, and referred to the providential opening for missionary work now presented in Central Africa. In the morning he had preached in the chapel and administered the Holy Communion to thirty of the teachers and pupils. In the evening he lectured in the college on Biblical Literature.

THE Right Rev. the Bishop has appointed Rev. W. B. Curran, M.A., Rector of Trinity Church, Galt, to be Rural Dean of the county of Waterloo.

ENGLAND.

THE Rev. Frederick Meyrick has addressed in reply to Dr. Pusey, the following letter to the *London Times*:—*SIR.*—As one of the two Englishmen who were on the Committee which framed the propositions accepted by the conference of Bonn, I ven-

ture to ask your leave to reply to such parts of Dr. Pusey's letter in the *Times* of Tuesday morning as are directed against those propositions. He objects to two of them, which run as follows:—1. "We agree in acknowledging that the addition of the *Filioque* to the Creed did not take place in an ecclesiastically regular manner. 2. The Holy Ghost does not issue out of the Son, because there is in the Godhead but one beginning, one cause, through which all that is in the Godhead is produced." Dr. Pusey says that the first of these propositions is "misleading and calculated to raise prejudices against the truth," and that the second is contradictory to our creeds and articles." The truth of the first proposition to which Dr. Pusey takes exception, cannot possibly be denied; for the only manner in which the *Filioque* could have been added to the Creed in an ecclesiastically regular manner is by the decree of an Ecumenical Council; but no such Ecumenical Council was held. When we consider that the insertion was made, we know not how or when, but probably at the end of the sixth century, adopted at the court of Charlemagne at the end of the eighth century, at first vehemently resisted, next acquiesced in, and then imposed upon the West by Papal authority, in the face of a constant protest of the Eastern Church on behalf of the superior authority of the Ecumenical Council, we shall come to the conclusion that the statement denying the addition to have been made "in an ecclesiastically regular manner" is very far from being an over statement of the case. But Dr. Pusey says that it "is no more ecclesiastically irregular than the additions to the Nicene Creed by the council of Constantinople, wholly a Greek Council, for the necessities of the East." To this it is obvious to reply (1) that the additions made at Constantinople were made by a Council, while the addition of the *Filioque* was not; (2) that they were made by a Council which, through its after acceptance by the Church at large, was stamped as Ecumenical, and has always been known as the second Ecumenical Council; that they were universally accepted by the Catholic Church, whether of the East or of the West, as a sound exposition of the faith. If they had not been made by the authority of a Council, and if they had been protested against from the first by one half of Christendom, Dr. Pusey's parallel would hold good; but it is notorious that this is not the case.

The second proposition to which Dr. Pusey make objection allows that "the Holy Ghost does not issue out of the Son," which Dr. Pusey affirms to be contradictory to the declaration that He "proceedeth from the Father and the Son." But Dr. Pusey is not aware that a distinction was carefully drawn between the terms "issue out of" (less happily expressed in the petition of the Eastern Church Association by "goes forth out of;") and proceedeth from. The theological distinction between the expression "issues out of" as from a primal source (according to which it is correct to say that the Holy Ghost issues out of the Father, but not out of the Son), and the wider expression "proceedeth from" according to which it is correct to say that the Holy Ghost proceedeth from the Father and the Son) is too technical to enter into at length in your columns, but I can confidently refer your readers to a learned sermon preached by the Lord Bishop of Lincoln on this subject, entitled "On the procession of the Holy Spirit" (Rivington). It is enough here to assure English Churchmen that the proposition which Dr. Pusey pronounces contradictory to our formularies was only accepted by

the English and American members of the Committee after a full explanation made at a general meeting, and on a clear understanding that the two statements of doctrine were not contradictory, but compatible. They may be mistaken, together with all the other Anglicans present at Bonn, but I submit that it is not a question that can be settled by the *ipse dixit* of even such a learned theologian as Dr. Pusey, and I know no better tribunal to which it can be referred than a committee of each of our convocations. It was understood that the resolutions agreed to at Bonn would be submitted to the Patriarch of Constantinople and his Council, and to the Holy Synods of Russia and Greece; and it would appear only reasonable that they should in like manner be submitted to the judgment of the English Convocation and the American Convention. Your obedient servant, FREDERICK MEYRICK.

THE INDIAN CENSUS Returns show not quite 900,000 Christians in India, or less than one in 200 of the population; and even of these some 250,000 appear to be Europeans, or to have European blood in their veins. About three-fifths of the Christians in India are in Madras, where, in addition to those in the native States, they number about 534,000, approaching two per cent of the population; 416,000 are Roman Catholics and 118,000 are enrolled as Protestants. In Bombay there are 126,000 Christians, forming less than one per cent. of the population. Nearly 83,000 of these are returned as Roman Catholics (chiefly the Indo-Portuguese); about 19,000 are described simply as native converts, and 24,000 as Protestants, of whom four-fifths belong to the Church of England. In Bengal 90,000 persons are described as Christians, again less than one per cent. of the population. There are several missions in the neighbourhood of Calcutta, but only about 3000 "native Christians" are returned in the city itself. In Mysore there are nearly 26,000 Christians, of whom 18,000 are "native"; nine-tenths are Roman Catholics. Of the 2,400 Christians in the little state of Coorg, there are 2,000 "native," and 1,900 of them are Roman Catholics. In Berar about 900 Christians are enumerated, but natives are not separated from Europeans or Eurasians. In British Burmah there are 52,000 Christians, or nearly two per cent of the population. It is forty-five years since Rammohun Roy founded a society at Calcutta with a view of reclaiming Hindoos from idolatry and establishing a pure monotheism. In 1859 Keshub Chunder Sen was enrolled a member, and in 1866 he seceded from the original society, and formed a separate sect called the Brahmo Somaj, or the Prathana Somaj, as the members call themselves in the Bombay Presidency, where 221 were enumerated. Very few persons returned themselves as Brahmans in Bengal, and only ninety-two in Calcutta, where there is said to be a considerable community of them. They are however, believed to have congregations in most of the districts. Speaking of the Presidency of Madras the Census Report notices that the ancient rulers of Western India are believed to have encouraged settlements of Persians or Manichæans for centuries before the Portuguese established themselves on the coast, but under the rule of the latter the Syrian or Nestorian Church suffered great depression and persecution. Its disciples now flourish chiefly in Cochin and Travancore, and in the south of Malabar, where there are 13,678 "Nazaranies." There are about 3,700 Brahmin and perhaps 3,000 Kshatriya Christians in Madras.—*Record.*

IRELAND.

(From the Guardian). January 24, 1876.—The Bishop of Meath consecrated the church of Foyran last week. It formerly belonged to another parish, but now in a renovated condition it stands in the centre of an independent parish. The parishioners of St. Mary's, Shandon, in the city of Cork, have held a meeting for the purpose of arranging for the erection of a new church. The project is of several years' standing, but disestablishment and other events caused a long delay. The Earl of Cork has promised a site and a handsome donation; and at the close of the meeting it appeared that about £1,200 had been paid or subscribed towards the building fund. It is announced that, "owing to the pressure of public business," the Premier has postponed the receiving of a deputation from the church of Ireland, which seeks to obtain a substantial grant out of the anticipated surplus funds of the disendowed Church towards the expenses of a Divinity School, to be freed from the control of the University of Dublin.

CANON TRISTRAM in a recent letter to the *Record* ventured on the rash assertion that there was disorder and rioting in Irish churchyards, and that clergymen "dared not read the service at the grave," the object being probably to show that legislative attempts at settling the burial question in Ireland have proved a failure. A "cloud of witnesses" who knew Ireland far more minutely than the Rev. Canon, now declare that he has been misinformed, and that his generalizations on this matter are worthless. He referred to a certain parish of Balrothery as an illustration; but the Rev. T. Grogan, who has been vicar for the last fifteen years, and rarely absent, writes to say that at all funerals in the parish graveyard, "the service is conducted in strict conformity with the rubric, commenced at the churchyard gate, continued inside the church, and terminated at the grave. I never saw a more decorous or better behaved people than we have in this neighbourhood; and nowhere is this shown more than at the funerals in my churchyard." The Rev. R. J. Connolly, Kildare, also declares that this statement as to the mode of conducting funerals in Ireland ought to be met with "an indignant and stern denial of its truth." Also the Rev. Somers Payne, writing from a southern diocese, in which he has long had experience says:—"My testimony entirely coincides with that of Mr. Grogan as to the way in which Roman Catholics demean themselves at our funerals, of which I have had over thirty years' experience—never in that time with one exception having seen anything of insult, or even of interruption, although they were present in large numbers."

UNITED STATES.

NEW YORK.—"The Sheltering Arms" was opened October 6, 1864, for the reception of homeless children, for whom no other institution provides. The classes of children received are as follows:—1st. The blind and deaf mutes, until the age at which they become entitled to admission to the asylums especially devoted to such unfortunates. 2nd. Crippled children, past hope of cure, and therefore no longer retained in ordinary hospitals. 3rd. Children of poor parents, obliged on account of sickness to enter a hospital, and who commit their children for a season to our charge, with the expectation upon recovery, of reclaiming their own. 4th. Children rendered temporarily homeless by fire or other accident. 5th. Children whose home has been broken up by the

intemperance or desertion of father or mother. In such cases the remaining parent pays, according to ability, a small sum monthly. 6th. Children abandoned by both parents, brought to us by friends or relatives unable to find immediately a proper home, and yet unwilling to lose control of the children or place them beyond their reach.—*Our Church Work.*

CATHOLIC AND PROTESTANT.

The English, the Lutheran, the Swiss, and the Socinian Reformations, though called by the same name, were in truth, vastly different events in history. The Lutheran was distinctly a protest against that which it was unable to remedy. Therefore, as it is well known, the Lutherans were the true Protestants, and were, till of late, exclusively called so by German historians. It may not be vitally important, but it seems to me very desirable, that when we speak of the "Reformation," we should speak definitely and explicitly. The principles of the Swiss Reformation, were not the principles of the Lutheran Reformation, nor were the principles of either of them the principles of the English Reformation. Much has been said about the word "Protestant," and it would be well if it could be confined to its original meaning, but this has, perhaps, become well-nigh-impossible. Properly neither the Swiss nor the English are Protestants. The Lutherans protested against what they could not remedy. They protested against the arbitrary conduct of their rulers, civil and ecclesiastical, who would not let them reform the religion of the land. The Calvinists on the contrary, not only reformed but subverted the Church in Switzerland, and substituted a wholly new condition of faith and discipline in the cantons where they bore sway. They had, therefore, nothing to protest against. They had got the victory, and could not complain. In England, again, the Church and the nation, by a conjoint act, rejected the papal domination, and "set to rights" the religion of the land. It was not for English Churchmen, who accepted the Reformation, but for those who were attached to the Papacy, to protest then; and protest they did, often and in good earnest, against the new learning and the reform of the faith, and the dethronement of the Pope. The true Protestants in England were the Papists, not the Anglicans. Still, in modern times, the word "Protestant" is so constantly used of those who agree to reject the authority of Rome, that it is well-nigh useless to attempt to restrict it to its historical sense; and as the Lutherans acted wisely and temperately, when they protested against the injustice of the Pope and the Emperor, I do not see why we should hesitate in such matters to throw in our lot with them. It may be wrong, indeed, to confound in one common name Anglicans, Scandinavians, Lutherans, Calvinists, Zwinglians, Socinians, and all the offshoots from any and all of them; but it is true that they all have this in common, that they reject the power of the Pope and the corruptions which that power has fostered and preserved. Some of them have worse errors, but they have rejected those.

But the word "Catholic" is of far more consequence; and it seems to me that on every account, accuracy in the use of it ought conscientiously to be aimed at. It may be impossible to prevent writers in newspapers from applying it exclusively to members of the Church of Rome; it may be difficult to teach other people that it is not applicable equally to all Christian sects of whatever colour or creed; but every well educated man ought to know that such applications

are historically inaccurate, and that the inaccuracy is mischievous. I need not say to you, my reverend brethren, that for many centuries in the history of the Christian faith, the name "Catholic" was held in the highest esteem; that it did not convey the thought of communion with the Church of Rome, nor, on the other hand, did it embrace all who profess and call themselves Christians; but that it designated that great body which continued steadfastly in the Apostles' doctrine and fellowship, in contradistinction to those who by schism, or heresy, or unbelief, cut themselves off from the main body of the Church. As applied therefore, to a church in any nation or city or district, it meant the sound and orthodox Church there. Until the Bishop of Rome, by usurping an authority which was not his due, divided Christendom, first into east and west, and then into numberless sects and denominations, there was one great communion throughout the world, holding the same faith, governed by the same laws, partaking of the same sacraments. It was therefore called Catholic; whilst schisms and heresies, being local and partial were uncatholic. For English Churchmen, therefore, to admit that the Roman Communion is the Catholic Church, is distinctly to acknowledge that we ourselves are either schismatics or heretics. The Catholic Church of the land is the ancient, orthodox, Apostolic Church there. If we understand our position aright, we claim that the National English Church is that ancient, Catholic, Apostolic, orthodox Church in England; and, with no feeling of disrespect either to members of a foreign communion or to those who have left the bosom of our own true mother, we ought not to concede to them the title of Catholics. It is an ancient, venerated name, to which the saints of early days attached the utmost consequence; and to use it carelessly is to be careless of our birthright.

And again, if the ancient Church of a nation maintaining the ancient faith and order of the Apostles is the Catholic church in that nation, then every member of that church is a Catholic. It is a misuse of terms for a certain section of the Church to call itself the Catholic party, to speak of Catholics and Protestants as distinct elements in the same church, to call certain practices Catholic and others Protestant. If the English Church is Catholic, its members are Catholics, and its practices are Catholic practices. No doubt some of its members will sympathize more with primitive, others more with mediæval, others more with modern, others even more with heretical or schismatical principles; but so long as they remain members of a Catholic Church, they are Catholics, and the principles and practices of a Catholic Church are Catholic principles and practices.

I may seem to be dwelling on trifles, making too much of names and words; but words are the great symbols of thought; little words have often done great deeds; and once, as we all know, the least of all letters settled the greatest controversy that ever shook the Church of Christ. Every conscientious Christian ought to watch and to protest against careless or ignorant or arrogant misuse of religious words. And few things, as I think, have more tended to aggravate our differences of late than such misuse, sometimes even than the right use rashly obtruded and unexplained.—*Bp. Harold Browne.*

DR. JOHNSON recommended persons of delicate health to walk a mile before breakfast. Mr. Bright thinks the walk would do more good if taken on one's own land.

LIGHT IN DARKNESS.

"You have done so little good, and done it so feebly; you have done so much wrong, repeated it so often, and repented of it so slightly!" How many Christians have had such thoughts pass through their minds. They have been dismissed, but have returned again. They are facts, sad facts which cannot be denied or undone.

It is true wisdom to turn to other facts, and to hold them fast. If I had done far worse than I have, yet I am not beyond the reach of the infinite mercy of God, and the boundless merit of the blood of Christ. If I had repented of my wrong doings a thousand times more bitterly than I have done—if I had done ten times more work for God, and done it a thousand times better, none of these things would furnish the least foundation for hope.

The Lord's work only is perfect, and on that I am invited, yea, commanded to rest. And it cannot be that any one who rests alone upon *that*, and who longs to be conformed to *Him* who has done all so perfectly, should fail of blessing. I am constrained daily to cry "behold, I am vile;" but daily, yea, hourly I will sing "Behold, God is my salvation, I will trust and not be afraid." "I will hope continually, and praise Thee more and more."—*Christian Treasury*.

THE EVERLASTING GOSPEL.

It is "eternal redemption," that is provided for us by the God-man Redeemer. So the Gospel or good news concerning this is called "everlasting." And to this the Apostle Peter refers when, contrasting the withering grass with the enduring word, he says:—"But the word of the Lord endureth forever; and this is the word which, by the Gospel, is preached unto you." (1 Peter i. 25.)

It is not the Gospel of one age, but the Gospel of every age—everlasting. It is not the Gospel of the past age, nor of the present age, nor of the age to come, but the Gospel of all ages—everlasting.

It is not a Gospel whose good news ebbs and flows, darkens and brightens, alternately. It abides the same—for it is good news of the grace of Him with whom there is no variableness, who is the same yesterday, to-day, and forever. Our changes cannot affect the Gospel, just as they cannot affect Him, or make Him less loving, less gracious, less forgiving.

It is the Gospel that will carry us through the gloom and weariness of our pilgrimage, even to the end; it is a Gospel that will abide with us through eternity; for it is the everlasting Gospel, and all its blessings are, like itself, "everlasting." Everlasting life is the sure portion of the believing sinner.

THE ANGER OF THE LORD.

God's anger is holy. It is not unkind. It does not arise from any defect of love. It is the feeling in view of wrong doing which a holy being ought to have. It is a feeling which exactly suits the fact. It is a feeling which relates to the sinner as well as to his sin. Sin is unreasonable. It is immeasurably injurious. Sin, if it is sin at all, is utterly inexcusable. Justice abhors it, love loaths it. Mercy itself burns with infinite anger toward it. The "wrath of the Lamb" is the holy anger of spurned mercy. One who can look and see a heinous crime committed, and not feel a fierce anger burning in his heart, has not a good heart. It is either dead or blind, or else bad. Holy anger is not revenge. It has in it no touch of selfishness. It is rather the indignation of benevolence at that which does harm.—*Illustrated Bible Studies*.

MONEY.

The Gospel needs it. The good news of grace cannot be successfully spread without a liberal use of cash. The need is always urgent, and the supply stinted. What shall we do? A company of Christian workers were once burdened with desire for means to do a needful work, and they betook themselves to prayer. Hour after hour their supplications were urged before the throne of grace, and yet their souls struggled with anxious desire. At last there was a calm, and answers begun to come. Larger and larger the contributions grew, until the treasury was fat with abundance. Christians possess wealth, and God can move them to give. He delights in benevolence, and honors the prayers of those who are strongly exercised by its impulses. Hence, where there is mighty prayer, He hates to reveal His power that His children may be encouraged to bear the burdens of others. Asking for money selfishly, He will not regard; asking from love of others, and especially from concern for the lost for whom Christ died, He delights to hear and hastens to respond. Special prayer for money for special work, if more common, would bring large resources to the Church. Concert in prayer is of great value, for the Lord has pleasure in the fellowship of love. We ought not to hesitate to attack the most selfish souls in all the church, and implore the Saviour to unlock them. He has many ways to touch them, and can bring honey from the rock, and money out of sordid hands. With masterful faith, and persistent supplications, money can be had to preach the Gospel, and bear forward the kingdom of Christ.

PEACEFUL DEPTHS.

We are told that, in the depths of the ocean are mighty rivers, flowing with calm and noiseless currents, from the pole to the equator, and from the equator to the pole. Down, deep down, where the roar of the tempest is never heard, where the lash of the raging billow is never felt, hidden from the eye of man, they pursue their silent way. These are flowings of the mighty arteries, preserving the life of its waters, moderating the heat of the centre and the cold of the extreme. We speak of the wild and stormy ocean as if all its secret depths were stirred by storms. We forget that it is only a surface agitation. The great heart of the ocean is always calm and peaceful. So a believer's outer life may be full of comfort, in the enjoyment of the Saviour's gift. "Peace I leave with you," says Christ, "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

NEVER covet easy paths.

TIME is not my own any more than money.

THE excessive desire for riches makes one ever poor.

THE vengeance of the Christ is in his murderers being forgiven.

FOR men love is a story; for women it is a history.

THE divine victories are not for overthrow, but for conquest.

OH, that men were more concerned about apostolic imitation than succession.

THE conquests of the cross are not over the sinner, but sin.—*Mrs. Charles*.

SIN has its lurking holes, and must be hunted out through them all.—*Starke*.

THERE is no one so suitable to lead me as He who sought me out in the dark.

PARSEE CUSTOMS.

One of the features in Bombay is in the Towers of Silence. The existence of these Towers of Silence is due to the curious system the Parsees have of dealing with their dead. They do not bury in the ground, for that would defile the earth, it being one of the four elements which they venerate. Neither would they throw a body into the sea, as we do at times; nor into the river, which the Hindoos are in the habit of doing, for that would defile the water, another of the elements. Nor could they possibly burn their dead, for that would defile the fire, which to them is a peculiarly sacred element. To avoid these defilements they build a tower, and the dead are placed on the top of it, so that they are out of sight, and yet there they may go through the process of decay, which would no-doubt be rapid in a hot climate like India; but this rapidity is assisted by a colony of vultures, who keep possession of the palm-trees, and are ready to swoop down when a "silent" addition is added to these towers. There is a house attached, called the *suggree*, in which prayer, and some sacred ceremonies are gone through for the dead. When the body is carried from this the face is uncovered, so that all may have a last look; and no one except the bearers of the body is allowed to enter the doors which leads to the upper part of these Towers of Silence. But who are the Parsees? The visitor is not long in Bombay before he becomes familiar with the sight of the Parsees walking on the beach and saying their prayers to the sun. They walk about, each by himself, with book in hand, muttering in slightly audible words, the ritual of their language, which has come down to them much as the Latin has in the Catholic Church, and is more or less a dead language. The expounders of the Parsee faith say that they only pay homage to the sun as the visible sign of the Supreme Deity, and that their worship of fire is dictated by the same rule; and that in truth it is to God through these symbols their devotion is given. They have temples where the sacred fire is kept, and on which account they are called "fire-worshippers," as well as "sun-worshippers," but no stranger is ever admitted to them. The fire is brought from the city of Yezd, in Persia, which is the sacred capital of religion, and from which they emigrated to escape the fury of Mohammedan zeal. They came to Bombay and Surat, where they were kindly received by the Hindoos, and were allowed to settle in the country, where they have since remained. They made an agreement at the time with the Hindoos, one article of which was that they would not kill a cow. This was out of deference to Brahminical ideas, and that is the reason they do not eat beef, but not from any prohibition in their own religion. The absence of restrictive rules as to caste and prohibitions as to food gives them greater liberty of action, and enables them to travel. This is why so many of them now come to this country, and it may explain the great success they have achieved in business, which is one of the causes of Bombay success in trade, as the Parsees form a most important portion of the native community there.

WHEN we turn our back upon God, if He did not bring us back it would be for ever. If this were more felt, there would be less said about salvation by works.

REMEMBER, when you rise in the morning you rise to wrestle. You will have it foot to foot, and that with one watches you, knows you, read every change in your countenance.

STILL AND DEEP.

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

CHAPTER XXXI.

Mary Trevelyan also received a letter, written by Bertrand Lisle just when he was on the point of starting for the war. It was a much more unconstrained and natural letter than that which he had written to Laura, for he knew well that from Mary he would have the most entire sympathy, and that she would fully enter into the feeling, which drove him so imperatively to offer himself for the defence of his native land. He spoke to her of all he felt in this respect, freely and fervently, seeming to find a relief in doing so; and then he told her that he was of course aware how probable it was that he should never come alive out of that terrible campaign, and he could not risk to leave a world which she, more than any other, had brightened for him all his lifetime, without thanking her for her past goodness, and assuring her that the remembrance of her and of all their happiness in the days that were gone would lie very near his heart in the hour of death, come when it might. The last words of his letter, however, referred to Lurline: he spoke of the answer she had sent him when he had first told her of the possibility of his joining the French army, and of the grief and terror she had seemed to feel in the prospect. "Poor, pretty Lurline!" he added; "she has never been taught to take serious views of life in any way, but she does love me well, at least and she is my one care in throwing my life into this dreadful lottery; if I should fall, sweet Mary, I trust you, for the sake of our happy days in the peaceful time that is past, to do what you can to comfort my tender little Lorelei."

But for the moment her tender heart could not fail to feel wounded at the closing words of his letter—"His one care is for Lurline!" she thought, "Lurline, who, at least, can be very happy without him, for certainly she was joyous as ever when he left us, and I—and I—" She covered her face with her hands, as she remembered how every moment of her existence had been filled with him in silent suffering since the day she had believed him parted from her for ever; at length she dropped her hands and looked up—"His care is for Lurline, but I will care for him," she said, softly—"for him! or if I am never allowed to come across him, at least for his brethren in the great struggle; my feet shall stand like his on the blood-stained soil of France; I will try to take bravely my little part in that great agony; and if he finds a grave there, so will I."

Mary Trevelyan had been resolved, from the first day when the tidings of the war reached her, that she would offer herself as a nurse to the International Society for the Succour of the Sick and Wounded, and she had already taken the first step in ascertaining that her services would be accepted. But it is in the nature of every true and ardent affection, especially in the heart of a woman, to feel a sort of craving and necessity to extend help and protection to the object of it, if in any way it be possible; the desire to shield those it loves from every evil, and to be itself the means of doing so, is the imperative demand of every faithful heart, and Mary felt this so strongly as regarded Bertrand, anomalous as it seemed that the fragile young girl should dream of giving help to the stalwart man, that she could not bring herself absolutely to decide on her own destination till she should know distinctly what

he meant to do. His letter at once put an end to any further hesitation. At the time when she received it, which was only a day or two later than the date of Mr. Brant's arrival in England, she knew that he was already in France—already, it might be lying on the battle-field of Worth or Gravelotte, and her only desire now was to make her way as speedily as might be to the scenes of carnage and suffering that were desolating his unhappy country.

Mary hastened at once to the office in London, from whence the Society carried on their operations, and begged to be sent without delay to whatever spot in France most required help for the sick and wounded. She was told that several parties of surgeons and nurses had already been despatched to the seat of war, but that in a few days a small number of volunteers, chiefly men, but including one or two nurses, under the direction of an English doctor, were going to Paris to offer their services to the authorities of the Society there, for any post to which they might be appointed; and in view of the approaching siege of Paris, which was even then imminent, it was thought that most likely they would be retained for work in the capital; if she chose, Miss Trevelyan might join them: she at once agreed, and received the red-cross badge in token that she was enrolled in the Society. She was told the hour at which, six days later, she was to join the party at Victoria Station, and went away feeling thankful that, whether she ever saw Bertrand Lisle again or not, she would have a glorious opportunity of following in the steps of that Divine One who came on earth for the relief of suffering, physical and mental, wheresoever He might find it.

Mary's next task was to go and tell Mrs. Parry of her intention, and here she was met by an unexpected difficulty. Her kind old nurse said not a word to dissuade her from her dangerous purpose, for she knew the resolute self-devotion of her child too well to hope that she could be shaken in it; but after she had overcome the nervous trembling which seized her when she first heard that her pale, delicate Mary was going into those dreadful scenes, and had winked away the tears which dimmed her twinkling eyes, she said, "Very well, my sweet lamb, if you must go, may heaven protect and save you; but I am going too."

"Oh no, dearest nurse; impossible!" exclaimed Mary; "at your age, and with your infirm health you could never stand the fatigues we shall have to endure; and you know I shall not need any protection. I shall be with the other members of the Society."

"I know, my dear, and I can well understand that the Society would not choose to be encumbered with a worn-out old woman like me; so I shall not go to be actually with you, nor will I even travel with you, but I shall go to Paris, and be at hand if you want me."

Mary flung her arms round her neck. "You good dear nurse! thank heaven for your love, at least, though it is all I have on earth; but I cannot bear to think of you leaving the peace and comfort of England at such a time as this: you know Paris is likely to be besieged, and there will be great misery and suffering there, I fear."

"All the more reason why I should go, as I think I can be of use quite independent of you. You must know I have a friend there—she is the wife of a man they call a *colporteur*, a sort of missionary, who goes about selling Bibles to the poor benighted heathen French. His wife lives in Paris, and he travels about. He

is away just now, she does not know when He may have been killed for anything she knows, in all the massacring that has been going on, and she is very ill, all alone there with seven children, the youngest a new-born infant; and she made some one write a letter for her to me, saying how lonely and helpless she was, so it was my clear duty to go and help her, and you need say nothing more, my pretty Mary, for I can be obstinate as well as you. I shall start to-morrow morning, and be ready to receive you, if you should want me the first moment you come, or at any time. So now make yourself satisfied, and, help me to find a nice home for my dear cockatoo, for that is more on my mind than anything else."

Mrs. Parry had talked herself out of breath in her eagerness, and Mary saw it was no use attempting to oppose her further, so she gravely entered into the question of "cockie's" lodgings, which was happily settled by the offer of the landlady of the house to take charge of him, and on the following morning she saw her kind old nurse off by the tidal train for Paris, after having had the address of the *colporteur's* wife duly impressed on her.

A few days later, and the evening before Mary herself was to start had arrived—she had been allowed to remain at the Children's Hospital after the return of the Lady Superintendent until she should decide on her own plans—and she was alone in the sitting-room, while every one else was engaged in the wards, making her final arrangements for the journey next day, when the neat prim-looking portress came to tell her that a gentleman wished to see her. She could not guess who it might be, but thinking it was probably one of the travelling party, desired him to be shown in. There was a quick step in the passage, and, bursting past the staid servant in his excitement, Charlie Davenant came rushing in, and seized her hand in both of his with so vehement a grasp as almost to crush it.

"How thankful I am that I am still in time to see you again!" he exclaimed.

"And I am very pleased indeed to see you, but quite surprised; I did not know you were anywhere near London."

"Nor should I have been had I not heard that you were going, like a saint as you are, to give your dear beautiful life to help all those poor sufferers over the water!"

At that moment one of the nurses appeared at the door, and said that "Tottie" refused to go to sleep till Miss Mary came to give her a good-night kiss.

"Will you wait for me a few minutes?" said Mary to Charlie Davenant, "I shall be back almost immediately, but I cannot refuse this poor little one on my last day."

"I will wait for you all night, if you like," he answered, impulsively, "but you must come back, for I have a great deal to tell you which you must hear."

"I shall come," she said, smiling, and followed the nurse from the room.

CHAPTER XXXII.

Mary Trevelyan soon came back, leaving sleepy Tottie quite willing to let her round eyes close when once she had seen her dear lady, and she found Charlie Davenant contemplating with a rueful face the various preparations for her departure, which were to be seen around him.

"Oh, Miss Trevelyan, how I wish you were safe back again!" he said, with a great sigh.

"We are safe everywhere, you know, if we would only believe it," she answered, "since whatever happens is by the will of Him who knows what is best for us; but

now may I hear what it is you have to tell me?"

"It concerns Laura Wyndham," he answered, gravely. "I think you ought to know that she is likely to prove as false to Mr. Lisle as she has been to poor John Pemberton."

Mary turned round, and looked at him quite aghast at his words. "It is impossible," she said.

"I believe it to be certain, knowing Lurline as I do," he answered; "fate has thrown another man in her way, who will suit her far better, at the very time when she was becoming convinced that her engagement with a soldier who had joined the French army was an exceedingly bad speculation. I suppose you know she has had another letter from Bertrand since he entered on the campaign?"

"No, I have heard nothing," said Mary, breathlessly. "Has there been news of him? oh, tell me!" and as he saw how her chest heaved, and her faint colour went and came, his heart burned with mingled pity and indignation at the manner in which her happiness had been stolen from her.

"The letter had been sent by the field-post, and it had only reached her a day or two before I saw her yesterday: it was short, and Mr. Lisle had written it apparently with much difficulty, and with his left hand."

"Is he hurt?" Mary's blanched lips could scarcely frame the question.

"He is hurt, but not vitally. It seems he was enrolled in the French army as Bertrand de L'Isle, just in time to take his share in the dreadful battle of Gravelotte. He has been fortunate in escaping from it with his life, and without a fatal wound; but he has had a serious and painful injury to his right arm, which has completely incapacitated him from using it, the elbow-joint has been shattered by a bullet, and it may ultimately have to be amputated. In the meantime, however, those who are fighting for unhappy France may not stop to think of their own troubles, and as Mr. Lisle cannot go again into action in this state, he has volunteered for a service of even greater danger, and has been appointed to carry dispatches from the seat of war to the military commander in Paris. The Prussians, as you know, are said to be advancing on the capital, and Mr. Lisle felt so doubtful if he could reach his destination in safety, that he wished Lurline to know it was possible she might never hear from him again." Charlie stopped abruptly, terrified at the look of agony on Mary's white face. "Let me get you some water!" he exclaimed, starting up; "you look so faint; I ought not to have told you this."

"No, no!" she gasped, holding out a trembling hand to stop him—"I must know all! tell me, I beseech you! tell me every word you heard! I am certain that as yet, at least, he is not dead—I should have felt it if he had been. Oh, Charlie! keep nothing back from me!"

It was the first time she had called him by his Christian name, and although he saw she had done it unconsciously, he could not refuse the request she had made in such terms, even were it injurious to her to comply with it.

"Mr. Lisle wrote this letter just before starting on his perilous journey; he said that in the confusion attending the terrible battle he had lost everything he had with him, including his money, and that he now possessed nothing in the world but the horse which had been given him for all such portions of the distance to Paris as could not be traversed by any other means, and that,

he feared, on account of the vicinity of the hostile troops, would be nearly the whole way. He added, that he should be beholden to the hospitality of the country people where he travelled for mere subsistence, as a few stray sous, which might buy him one meal, was literally all he had in his pocket, and money was, unhappily, too scarce in the army at that moment for him to dream of asking for any. He is a brave, noble fellow!" added Charlie, enthusiastically.

"And so, alone and in pain, with his life in danger every instant, he is making that dreadful journey," said Mary, with tears welling into her eyes.

"Yes; and what do you think was Lurline's comment on this letter from the man whose wife she would have been but for this war? She said it gave ample proof of the wisdom she had shown in deciding to give him up from the moment she heard he had resigned his appointment and joined the army. 'It is pretty plain,' she said, 'in what guise he would come out of the war—if he lives to come out of it at all—as a broken down, one-armed soldier, without a penny in the world; and that is certainly not a position he will find me disposed to share.'"

"Mr. Davenant," said Mary, starting to her feet, "for very shame it cannot be that Laura ever spoke such words as these; you must have misunderstood her!" and the indignation she felt sent a glow over her white face, and dispelled the faintness which had nearly overcome her.

"I assure you I could not mistake her," said Charlie, "for she talked over the whole matter at great length and with the utmost coolness. I think, in her anxiety to be married, she might not so completely have discarded Mr. Lisle till she saw how his affairs would turn out, if it had not been that she expects the offer of an alliance infinitely more splendid than his would have been, even in his former position, and she is glad to be free in order to secure it."

Mary sat down again in silence, she was too gentle to speak the contempt and almost loathing with which such conduct filled her; but after a moment she asked Charlie if he meant to imply that Laura was likely to marry some other man.

"Certain, I should say, if the gentleman continues to be as willing as he seems to be at present; but as they have only known each other ten days I suppose he thinks it necessary to wait as long as he can before definitely asking her to marry him. It will not be very long, however, for it seems he is anxious to get back to Italy as fast as possible, and he has told Mrs. Wyndham he would like to take Laura with him as his wife. But I have not yet explained to you that he is a Mr. Brant, an enormously wealthy merchant, who has a sort of palace in the beautiful city where Mr. Lisle lived. He brought Lurline some jewels which Bertrand wished to send her, and thus made her acquaintance, and he has already given her thoroughly to understand that if she marries him she will have every luxury and pleasure money can procure. You know what a temptation that must be to the Lorelei."

"It is terrible!" said Mary; "Bertrand loves her."

"Or thinks he does," replied Charlie, with a smile, "he was dazzled and infatuated, but I think when Lurline shows herself to him in her true colours, as she now will, he may find his love for her much more an imagination than a reality." "But he will suffer—he must suffer in being so betrayed."

"Lurline is not worth it if he does,"

said Charlie, sharply; "the man she is likely to marry will suit her far better. I saw him; he came in while I was there yesterday, and his character may be read on his face—a hard, cold, selfish man of the world, who has his own interests at heart and nothing else; if he marries the Lorelei it will be because it is convenient for his own purposes, whatever they may be. Lurline carried him off into the back drawing-room to talk to him in private, so soon as he appeared, and it was then I got Mrs. Wyndham to tell me the whole history of his acquaintance with them. She says he is very anxious to be married that he may have an English lady to manage his princely establishment abroad; but he has to return there in a very few weeks, and she believes that he will have the marriage settled and finally accomplished in time to take Lurline home with him."

"So soon! while even yet Bertrand believes her engaged to him," said Mary, slowly; "Mr. Davenant, it is inconceivable; I cannot give credit to it!"

"I believe there is another motive weighing with Lurline at this moment which I almost shrink from telling you," said Charlie, half reluctantly; "yet it seems best you should know all. It appears that Mr. Wyndham has been very unwell since he has been in town, and the doctors have told both his wife and daughter that he has an incurable malady, which is certain to end his life very soon. Were he to die the Lorelei would be completely without a home, as Mrs. Wyndham would have to go back to her own friends, and I think Laura wishes to provide an establishment for herself before that event."

"Mr. Davenant, I must hope that you are judging poor Laura too harshly," said Mary with enough of reproach in her gentle voice to make Charlie stumble uncomfortably to his feet, saying, "Anyhow, I dare say you have had enough of me and my surmises, so I will leave you now; but let me tell you one more fact which you ought to know: Lurline wrote to you to ask for your address in Paris, did she not?"

"Yes; and I sent it to her. Letters forwarded to the care of Madame Brunot, the wife of the *colporteur* with whom nurse Parry is going to lodge, will always reach me safely."

"Well, Lurline told me why she asked you for it. She said she certainly would have to write to Mr. Lisle very soon on a matter of importance, and as she had not the remotest idea where he was, or was likely to be, she should send her letter to you, and ask you to give it to him, as you would be certain to find him out." Charlie glanced furtively at Mary as he spoke, but the quiet dignity of her manner was not ruffled for a moment; she was far above the petty spite of such a woman as Laura Wyndham. She made no remark on Charlie's statement, but, holding out her hand to him, she said, "It may be long before we meet again, Mr. Davenant, if ever; let me give you my best wishes for your happiness wherever you may be."

He caught her hand and wrung it in both of his. "And you, Miss Trevelyan, come back safe—oh, come back safe! We cannot spare such as you are out of this wicked world," and then, overcome by his emotion, he rushed from the room.

Not much more than four and twenty hours later Mary Trevelyan was seated on the deck of the steam packet which was conveying her and her associates from Dover to Calais. It was a most lovely night, so fair and peaceful that it seemed scarce possible to believe the land whose quiet shore was already looming in sight could really be convulsed by all the horrors of war, and rent from end to end by struggles not only against the common foe

but amongst her own children—France was even then close on the terrible disgrace and disaster of the day at Sedan—but here there was not so much as a breath of wind, not a ripple on the surface of the Channel, which lay like a sea of glass mirroring the pure stars in its depth. Mary sat at the side of the vessel near the helm, apart from the strangely miscellaneous crowd which thronged the deck; even those under whose care she was travelling were strangers to her, and she preferred to be alone with her own thoughts; they had wandered back, although she had so much to occupy her in the present, to the night of her own birth, when her unknown father had found a grave in just such calm and waveless waters. Ever since she had known, through Laura Wyndham's heartless revelation, the share that Mr. Lisle had unfortunately taken in her father's death, she had felt a yearning compassion for the parents she had never known; but of Mr. Lisle, her kind and constant friend, she thought only with a tender regret for all the remorse and suffering he had endured by a wholly unintentional act; she knew him far too well to suppose for an instant that he had been to blame, and she well remembered how the reproaches of his over sensitive conscience had poisoned all his subsequent life. She went on to think how glad she was that he too was now at rest, so that he was saved all the misery he would have endured in the knowledge of his dear son's danger, and became quite absorbed in her recollections.

Ever since Mary had sat down and lost herself in these reflections, a man, enveloped in a large cloak with a broad brimmed felt hat over his forehead, had been standing close to her, leaning with his arms folded on the rail of the vessel, and looking steadily back to the English coast. But she had not noticed him among the numbers round her, and she was suddenly startled by his addressing her.

"Does not this seem almost like the rest of Paradise after the battle of life is over, Miss Trevelyan?" he said in a low, deep-toned voice. She looked up at him in great astonishment. How did he know her? who was he? He saw at once that she was at a loss, and taking off his hat, he said, "I beg your pardon, Miss Trevelyan, I thought you had recognized me." She did recognize him, for the face, so strangely worn and altered, was that of John Pemberton. He looked at least ten years older than he had done when he left Chiverley, and there was a settled sadness on his heavy features, but the dark honest eyes seemed brighter than they used to be, and met her own with a more open fearless gaze.

"Mr. Pemberton," she said, cordially giving him her hand; "I am so very glad to see you again; but how do you come to be here, are you going to Paris?"

"Yes, I have joined the Society for the Relief of the Sick and Wounded, like yourself, though I cannot hope to be so useful as you will; be; still if I can do nothing better I can fetch and carry for others."

"You will find enough to do," said Mary; "I think men are almost more likely to be useful than women; but excuse me, I am ignorant in such matters, you have not had time to become a clergyman, have you?"

"No, oh no," he said with a shudder; "after such a career as mine for the last two years, I must put myself to some severe test before I dare to seek so high an honour; it is for that reason I am going among the victims of the war. I think I may find the means there to suffer for others."

"Alas! I fear there is no doubt that you

will suffer, as all must do in the midst of such unparalleled miseries," said Mary.

"Suffering, torture, death, oh, how gladly would I welcome them all if only through the last extreme of pain I might struggle up to the feet of my forgiving Saviour!"

And as he spoke, John Pemberton stretched out his arms for a moment towards the midnight sky, then letting them fall once more on the railing, buried his face upon them, and Mary remained by his side in silence.

(To be continued.)

SOME QUEER ANIMALS.

Before Columbus sailed so bravely off out of sight of land, to discover the half of the world he felt sure was on the other side, people had very queer ideas about the countries that were beyond Europe. Animals so strange were thought to inhabit them, that almost any story a traveller chose to tell would be believed.

Such creatures as Basilisks, Griffins, Mermaids, Sirens, Harpies, Centaurs, Unicorns, Phoenixes and Dragons, were never seen by any one; but they were written about in poems and stories, and some of them were used in this way to express various symbolic meanings, so that, in writing at least, it seemed difficult to get on without them. One of the most absurd of these animals was the Basilisk, a most unpleasant creature in every way, and not one that could possibly be made a pet of. People were silly enough to believe that it came from an egg laid by a very old cock and hatched by a toad, and that it had a cock's head and wings, a lizard's body and tail, eight feet, and wore a kingly crown as monarch of all the serpents and dragons, who ran away whenever it came near them. Its breath was poison, and the fearful glare of its eyes killed both animals and men whenever they encountered it.

The Basilisk, sometimes called the Cockatrice, lived in the deserts of Africa; it could only live in a desert, for its dreadful breath burned up everything that grew, and no animal would venture near it except the weasel, who would bravely fight with it. The weasel got the better of the Basilisk by eating an herb called rue, which poisoned the monster when it bit him—but the poor little weasel always died too.

When the Basilisk was dead and burned to ashes, the people took a little comfort in it, for the ashes were said to turn all kinds of metal into gold; and it would seem almost worth while to have a live Basilisk about for the chance of getting a dead one.—*St. Nicholas.*

AN ITEM FOR THE BOYS.

The amusement of flying kites does not prevail quite as extensively at the present time as in former years. The amusement is a very ancient one. In Central Asia it is as popular as in America or Europe, but is made to yield a double gratification. It delights the ear by an emission of soft, melodious murmurings, at the same time that it pleases the eye with its graceful, bird-like motions. Each kite is so constructed as to produce the effect of an æolian harp, and thus the flight and song of winged warblers are both imitated in the ingenious plaything.

A traveller gives the following description of these musical kites:—"Each kite is a square formed upon two diagonals of light wood, whose extremities are connected by a tight string, forming the sides of the square. Over the whole paper is pasted. A loose string upon the upright diagonal receives the string by which the kite is to be held, and a tail is fastened to

its lower extremity. The transverse diagonal or cross stick is then bent back like a strong bow and fastened by a thread of catgut. Of course every breeze that passes the kite vibrates this tight cord, and the vibrations are communicated to the highly sonorous frame of the kite, and as numbers of these kites are left floating in the air all night, the effect is that of aerial music, monotonous, but full of melancholy interest."

THE LITTLE HAND.

A little boy, a Sunday scholar, had died. His body was laid out in a darkened, retired room, waiting to be laid away in the lone, cold grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death.

As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand. The mother at first did not think it best; but as her child repeated the request, she took the cold hand of her sleeping boy and placed it in that of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through tears—the tears of affection and love—and said, "Mother, this little hand never struck me!"

What could be more touching and lovely? Young readers, have you always been so gentle to your brothers and sisters, that were you to die, such a tribute as this could be paid to your memory? Could a brother or a sister take your hand, when it is cold in death, and say, "This hand never struck me?"

TELEGRAPH OFFICE IN YOUR HEAD.

Little boys and girls have a kind of telegraph office in the head, and another also in the heart. The brain and blood are like electric batteries that furnish the electricity to carry messages over the wires. The eyes, ears, nose, mouth and hands are windows through which the wires enter the office. The light, atmosphere and nerves are the wires to bear the messages. For instance, when you see your mother approaching you, the light from her face enters through your eyes into the head, and down into the heart, with the telegram that she is coming; and then it is, as if there were a little man in there as operator to take down the message, and it is written on the memory. And so when she speaks, the words run along on the atmosphere through the ears, and the message she sends is written down on the mind. Thus, through the five senses—seeing, hearing, smelling, tasting, and the feeling, messages reach your head and heart constantly.—*Uncle John, in Children's Friend.*

TAXING WHISKEY.

The following is the proposal of the Governor of Virginia in his last annual message: I hereby invite your attention to the outline of a bill for raising revenue by taxing spiritous liquors, which accompanied my last annual message. It will be found that a tax of thirty cents on the gallon (a tax of less than half a cent on every glass of spirits consumed within the State) will yield a revenue of three quarters of a million of dollars, will cover any possible deficiency in the treasury, will solve the financial problem, and restore the public credit by insuring the punctual payment of interest on the debt.

In proportion as you have the love of Christ shed abroad in your heart, in that proportion shall ye have the heart of a weaned child.