

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, APRIL 20, 1876.

ONE CENT A DAY.

One cent from each communicant! In the *Spirit of Missions*, the Bishop of Colorado states that the largest contributions in his diocese come from those parishes where the people who subscribe at the rate of half a cent a day for each person through the year. But Colorado is a new country. It has some magnificent scenery no doubt, and some very peculiar developments in its physical geography, but it is nevertheless in many respects a wild region, far removed from the great centres of civilization and religious movement. So that most probably we in Canada will scarcely think ourselves treated with the respect due to our superior position and privileges, if we are placed on a level with them in an estimate of what we should be called upon to do for Christ and His Church. And therefore one cent a day for each of our communicants is probably as small an amount as most of us would like to be credited with; and if this were faithfully and regularly paid in for the general missions and charities of the church, what, we may ask, would be the result? Let us see what kind of solution the question will obtain in the diocese of Toronto, as it stood before the diocese of Niagara was separated from it. From an examination of the Synod Report for the year ending April 30th, 1875, we find that at that date the diocese contained 134 parishes and missions, 88 of which made no return of the number of communicants, and in this list of those who made no returns, are included the following large congregations:—Toronto: St. George's, St. John's, St. Peter's, All Saints:—Hamilton: Christ Church, All Saints:—St. Catharines: St. George's. But even this imperfect list gives a total of 6809 communicants, whose contributions at the above rate, that is at the rate of one cent each per day, would average in round numbers, \$68 per day, or \$24,820 per year, and reckoning the whole diocese (now the dioceses of Toronto and Niagara), at the same proportion, there would be raised a sum of \$34,644 for general Church purposes.

Now what was the actual sum received from collections, subscriptions and donations? By a reference to the report it will be found that there was received for the mission fund in these two dioceses, \$10,753.84; for the Indian mission fund, \$12; for the Algoma fund, \$428.00; Collection on the day of Intercession, \$661.88; Widows' and Orphans' fund, \$8,644, do. for investment, \$298.16; Theological Students' fund, \$644.59; making a grand total of the money raised for the general purposes of the Church, and leaving out of the amount sums raised for purely local purposes, \$16,442.56.

One cent a day from each communicant for general church objects! And

how few are the communicants who would be unable without much inconvenience, to furnish this very small amount. The majority of communicants would easily do more; while there are very many who can do still more and not feel it. To these we would address the admonition given on one occasion, when a similar remark was made:—The proper thing to do is to double that amount, and *feel it*. For the love of Christ, for the prosperity of the Church of the Lord, which He valued so highly as to purchase it with His own blood, let us rise to a sense of our duty, and of our privilege, in the righteous demands the Church makes upon us. And if we believe that Christianity is at least as worthy of our energy and zeal as Judaism, let us become imbued with the spirit of the prophet, who said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!"

FUNERAL REFORM.

This is a question that has been agitated in England for some time, and has of late been receiving considerable attention in Canada. There are two or three objects it is considered desirable to attain. One is to diminish the ostentation, the outward show connected with funerals; another, which would in part be a result of the former, is to reduce the expense; and a third, to abolish as far as possible, Sunday funerals. The ostentation exhibited, in very many instances, is most unsuitable for the last rites attending the bodies about to be consigned to the realms of the monarch of destruction. It is unsuitable as expressive of the state into which either the body or the spirit has entered—and unsuitable for the state of feeling and the impressive lessons the survivors should cultivate. When a family has suffered by the death of one of its members, surely the event admonishes all the rest of the necessity for consideration, of a preparation required for a similar event that must happen to themselves. The funeral as at present conducted, and the preparation for it, that custom has required to be made, all tend to banish thought, to turn the mind aside from a contemplation of the sad event as a visitation from God, and to make the heart more worldly than ever. So that in a religious point of view, the present mode of conducting funerals in this country is one of the most mischievous customs of the age. In this respect a reform is just as much needed here as in the old country. Indeed in most parts of England itself, these remarks are scarcely applicable; because there, as a general rule, none but the immediate relatives of the deceased are expected to attend; and except in the case of very intimate

friends, the privacy of the survivors would be so much respected that visits would not be made for some days afterwards. With regard to the item of expense, if outward show were pretty much laid aside, the cost would be proportionately reduced. But the real advantages of this result of the proposed alteration must very much depend upon circumstances. If people do not know what to do with their money, it may just as well be transferred to those who do know what to do with it. John Wesley said the only effect of expenses incurred in this way was "to fatten a few rich tradesmen for perdition." But other advantages than this might be imagined; such as the employment of artisans and other workmen, which would be doing quite as much public good as indiscriminate charity or hoarding up. Altogether, the question of expense is one that more particularly belongs to the discretion which each individual may be expected to exercise for himself. The main objections to ostentatious display are that it is altogether inappropriate to the occasion, and is more a mockery of the dead than a token of respect; and also that it distracts the attention from the valuable practical lessons which, in other circumstances, would almost force themselves upon the mind at such a time.

Sunday funerals may sometimes be excusable—very rarely necessary; but as a rule they certainly ought to be laid aside. Leaving out of the question the extra work for the clergyman, who generally has more than enough to do in his ordinary routine of services on the Sunday; the desecration of the Lord's Day in many places is so great that its sacredness is well nigh forgotten, and the services of the sanctuary are totally neglected, by those who excuse themselves from the worship they owe to Almighty God on the ground that they wish to show respect to a dead fellow creature, for whom, during his life, perhaps they would hardly cross the road, in order to do him an act of kindness.

A great outcry is made in some quarters about an interference with the freedom of the people in having funerals when and how they like. But evils so great as those we have referred to, and so extensive as to be equally notorious in Ontario and in the Maritime Provinces, require immediate attention; and we are glad that some efforts are being made to suppress them.

THE LATE DR. MILMAN.

One more of the noble Bishops who have done so much and worked so hard in countries far distant from the land of their birth, has fallen before the influences of an Indian climate. The late Dr. Milman was blessed with a physical constitution which is allotted to very few of the human race; but the fell destroyer of all earthly greatness every-

where finds a limit to the exertions and the lives of the most energetic and the most enduring. In the space of the nine years of Bishop Milman's Episcopate at Calcutta, his labours have been almost unparalleled, and his plans for future enterprise almost unequalled. At the time of his death he had been to Peshawur, the extreme northern point of his diocese, about 1500 miles from Calcutta. From this post he was returning when illness seized him at Rawul Pindee. It was his intention, if life had been granted him on his return to Calcutta, to visit Burmah, 700 or 800 miles from his metropolitan city, and while in that country, to travel upwards nearly 800 miles on the river Sittong to Tounghoo, where his presence was urgently demanded to arrange and consolidate new missions. When this visit with its attendant labours were completed, he had arranged to consecrate Dr. Caldwell and Dr. Sargent, in Calcutta Cathedral, for the work of the missionary Episcopate in Southern India, and then by the first of May, he contemplated leaving India for a time, (about six months or a little more), in order to discuss at home, the present position and future management of the Indian Church, and especially to obtain if possible, an increase in the number of the Bishops who preside over the work of the Church in that vast country.

Before his consecration, the Vicar of Great Marlow was fully appreciated by the late Bishop Wilberforce, who valued him highly, and often declared that his was the most original mind in the diocese. He left England a fortnight after his consecration, promptly obeying the call of duty coming from Christ and His Church. And he proved a worthy successor to Bishop Cotton, showing that the Church at home might suffer loss from his departure, but that the Church in India had received an unspeakable gain, and that the fitting man had been providentially chosen.

Bishop Milman's intellectual gifts were as remarkable as his extraordinary power of physical endurance. He was well versed in the principal modern languages of Europe, and had intimate acquaintance with the best examples of their literature. It is often said that no Oriental language can be acquired after the age of thirty, but Bishop Milman was fifty-one when he reached Calcutta, and he acquired Bengali and Hindustani after his arrival there. He was able not only to preach fluently and easily in both those languages, but, having imbibed an intimate acquaintance with their idioms, he could discriminate the nicer shades and peculiarities of them both, which a native only is expected to accomplish. Such a mind and such attainments as his were extremely valuable among learned Brahmins, who had become sceptical about their own creed, and were timidly investigating the claims of Christianity. Intellectual character and acquirements like his are becoming more and more requisite every day, in the increasing activity shown by educated Hindoos, and the desire everywhere manifested to become

acquainted with the civilization and literature of the western world.

The late Bishop found no learned leisure, no *otium cum dignitate* in his Indian Diocese. Attached as he was to literary pursuits, and great as was the success he achieved in scholastic attainments, he was even more solicitous for the advancement of the work appointed him to do. It was never in vain that any call for assistance was made to him. Far more than is usually found to be the case, he identified himself thoroughly with his clergy, in their work and in their difficulties, with which he heartily sympathized. If a chaplain needed the countenance and aid of his Bishop, he would soon be on the spot to furnish all the assistance in his power. Or if a missionary found himself likely to meet some unusual attack of heathen subtlety, if inquirers presented themselves in unwonted numbers, or if a great accession of converts took place, Bishop Milman would be found ready immediately to take one of those tremendous journeys which in so vast a diocese as his, must occupy so much of a Bishop's time, and expend so large an amount of his energy. Indeed the *Guardian* remarks that he was ever prodigal of all that he possessed: "his strength, his learning, his time, his means, not merely his official stipend, but his private fortune likewise, have all been freely spent on the work of the Church."

The news of the Bishop's death was communicated to the members of the society for the propagation of the Gospel at their last monthly meeting; and the chairman, the Bishop of Ely, being an old friend of the late Bishop, bore his testimony to the character of this eminent man, in words which should not be forgotten: His Lordship said:—"When we recal the profound scholarship of Middleton—the poetry of Heber—the comprehensive intellect of Cotton—the patristic learning of Milman—we see what varied gifts the See of Calcutta has attracted to itself during the past sixty years, and the members of this society cannot better employ the hush that follows on Bishop Milman's death than in praying that our rulers may be led to find a successor who shall be worthy of his spiritual ancestry."

The remarkable arrangements made in his will by the late Lord Amberley, for the education and training of his children were referred to by us in a recent issue. It appears that Lord and Lady Amberley chose a Mr. Spalding to assume the charge of their children, he being understood to be a free thinker, and acknowledging the claim of no religion whatever. The opinion of counsel has been obtained, and it appears to be understood that English law does not recognize the right to claim the office of guardian on such terms as that. Earl Russell has therefore obtained the custody of Lord Amberley's two sons. It appears that in 1861, a Plymouth brother was declared incompetent to act as the guardian of certain children en-

trusted to his care, on the ground that Plymouth Brotherhood is not a form of religion recognized by the law; and that view of the subject has determined the opinion of the counsel consulted in the case of Earl Russell's grandchildren.

The Spelling Bee appears to have become quite an institution in the mother country as well as in America. From the English papers, we learn that not long ago, Lady Combermere has had a Spelling Bee, and that the first prize was won by the Lord Mayor. Lord Hampton, however, the recently appointed chief of the civil service commission, was ruled out for inserting a superfluous *r* in "harass;" and Mr. Lowe was also ruled out for spelling "brase," a word used in Soyer's cooking book, with an *i*. The first impression of these exercises, after their manifest utility in promoting a uniform orthography, is that they only answer the purpose of amusement. But this is a great mistake. We have found them to exercise an exceedingly valuable influence in promoting general education, and in teaching young people especially to think. They search out the meaning and use of words, and are led to consult standard writers of the language as well as good dictionaries, where the meaning, the etymology, the logical and grammatical connection of words and phrases can be found.

We did imagine, because we have seen it so stated, that, in the United States, it has at last been found out that "it costs more to be plundered and cheated than to be honestly served at any rate however high, and that sufficient salaries are the best economy which can be used." The principle however does not appear to be generally recognized there as yet, or the Congress would never have passed a bill reducing the salary of future presidents to one half its present amount. They appear delighted to furnish a fair number of examples of the wisdom of the author of *Hudibras* when he said:—

"Doubtless the pleasure is as great
Of being cheated as to cheat."

If it is desired to keep the president and other officials from either the temptation or the suspicion of corruption, one would have imagined this end would be best served by removing from them the motives which are often found either to make men corrupt or to afford an excuse for being so. One of the main causes of corruption in the United States is the general sweep of all the officials throughout the country every four years. Another very extensive cause is the smallness of the salaries of the judiciary and of government officials. The present decrease will only add to the motives and the chances of corruption; and that in a country where living in style certainly costs as much as in any part of the world. Men in office finding their salaries not sufficient to enable them to live as other men live, knowing too that even their moderate incomes will most likely terminate at the end of four years, are strongly

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tempted to look out pretty sharply for the *perquisites*, or *casual advantages*—anything, in fact, by which they can make money out of the little brief authority in which they find themselves dressed.

It is pertinently asked, "Will a president be more honest for knowing that, unless he is a niggardly inhabitant of the White House, he is in danger of being in debt when he leaves it?" The Centennial year may bring to light a greater mass of corruption than had ever been known or heard of before; but as no change is likely to take place just yet in the causes that have been at work, we may therefore safely say that the worst has not yet come.

THE PRAYER BOOK.

The Rev. P. Tocque delivered his second lecture at the Devitt settlement. The subject chosen was "The Adaptation of the Prayer Book to Human Nature."

He said "Fault-finders with liturgies have insensibly adopted the mistake that prayer is an exercise for the head rather than the heart, and must therefore exhibit incessant variety. Now, it is not true, as a fact, in the history of human nature, that the heart covets or loves that variety which is presumed to be indispensable to fervent worship. The heart, the affections, love unchangeable things, love old things, love things which will endure. It is the head, the intellect, the imagination which loves new ideas, perpetually revolving and unfolding forms of truth.

Now, in the chancel, the Church gives the heart what it loves—sameness; in the pulpit she gives the head what it delights in, variety; thus providing for all the wants of our craving and exacting nature. So the heart loves old forms. The power of forms is admitted in all meetings, it is felt to be essential in all assemblies,—legislative, military or naval, Masonic, Orange, or Teetotal. But some men make light of forms in the public worship of God.

The lecturer quoted the leading Ministers of every denomination, all approving of Forms of Prayer. It is a Book of Common Prayer.—"Common" like the air which we breathe, and which is suited to the capacities, and to the necessities of all classes.

Persons seemingly the most unlike in their minds and characters and positions,—the scholar, the daily labourer—the matured Christian and the babe in Christ, the careless sinner, and the penitent may here each find what He most approves or most requires.

The Bishop of Fredericton says:—"The real practical result of the Reformation, *theologically*, is to be looked for in the English Prayer Book—a book which has been more tried in the furnace of adversity than any book in the world, not professing to be inspired."

"Once it was all but interpolated by the influence of Foreign Reformers. Once, was cast out by fire and sword under the influence of Bishops Gardiner and Bonner. Again it was restored and

revised by Convocation, in the reign of Queen Elizabeth. Once more it suffered shipwreck in the disastrous times of Cromwell. Again it reappeared, with peace and order in its train. Once more did Puritan presumption endeavor to entirely break it up and substitute a composition of about ten day's thought in its stead. And again it withstood the power of King James the Second, and proved stronger than the Monarch on his Throne. It has lasted unimpaired for three centuries of unexampled conflict of force, passion, and opinion; and it is now the only stay (under God) that keeps the members of the Church of England together, scattered as they are and increasing throughout the world. Dynasties have arisen and have ceased; revolutions have come and passed away upon the wings of time; the whole constitution of England, and still more of North America, have undergone an entire and surprising change; yet the English Prayer Book remains unaltered. And is this the book that Churchmen tamper with, as if it were an antiquated jest book, or a dull forgotten tale? Let them know that, when their own names lie buried in the dust, this book will still furnish instruction to the young, meditation to the old, and comfort to the dying, and will be the stay and anchorage ground of ten thousand rising hearts."

Let us then prize this book from which the martyrs drew consolation in the hour of conflict, which forms the Glory of our Country, and which taught our ancestors how to live and how to die. Let us not barter this "form of sound words," for mere visions and impulses, for every wind of doctrine that blows across our path.

The lecture was listened to with marked attention.—*Bobcaygeon Independent.*

THE PAROCHIAL MISSION.

NO. II.—ITS CHIEF OBJECT

All round about is heard a spreading echo of the inspired cry, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" The servants of the Lord are looking sadly about them, and mourning over the great prevalence of deadness and slumbering, indifference, and contradiction, which they see. They gird up their loins for labour, and begin to cry out, "Where is the Lord God of Elijah?" They look forth upon the raging of the human sea, where passions are contending violently, and fleshliness is debasing multitudes, and they say, "The Church has been unfaithful to her trust. She has allowed the masses to slip away from the allegiance of Christ. Go to, let us convert the masses. With sermon, and with exhortation, let us call in the wandering multitudes to the fold of the Lord."

But is there not a mistake here? Is not this beginning at the wrong end? Shall the masses be converted and brought into the fold? But in what condition is the fold to receive them? What is our great distinctive burden in

these days? Is it the sin that dwells in the world? Is it not the sin that dwells in the Church? Is it the evil and the guilt of the worldly and the fleshly? Is it not the unspirituality of the spiritual among us—the unfaithfulness of the faithful—the deadness of those that are alive—the spirit of slumber in those that are awake?

The body is cold, numbed and stiffened in this its long earthly sojourning and travail. What shall we do? How shall we proceed in order to revive and reanimate it? Apply warmth to the toes, and the finger tips! Aye, neglect them not; but most chiefly, most carefully, apply warmth to the centre of the body's active organism, and thence shall go forth a reviving glow throughout the frame. Reverently we would apply the Master's words on another subject, "These ought ye to have done, and not to leave the other undone."

This is what is chiefly wanted—that those who are regular in attendance upon the common ordinances of Religion, and make an external use, at least, of the means of Grace, shall be brought to a deeper sense of the spiritual meaning of what they do, and shall have their eyes opened to the spiritual waste and loss they suffer by not being more hearty and fervent in the doing of it.

It is the occasional, aye, in many cases the frequent Communicants—It is the regular church-goers, not those who never enter church—It is the people who do pray sometimes and somehow, not those who never pray, whom we need first, and most chiefly, move and arouse, that the body may be warmed, quickened; that spiritual appetite may be made more true and more active in it. When that has been in some measure accomplished—aye, in the very process attaining it, the spirit of grace by whom alone the effort can be made effectual, will make the influence spread and extend, by the regular operation of that life in which He makes the body grow.

In accordance with this is the distinctive character of the "Parochial Mission." Not to neglect the careless, the worldly and the openly sinful; but to deal first and chiefly with the heart of the Parish in its most spiritual members by calling them to prayer, and holding them to prayer and work for their Master's honour, and their fellow creature's salvation; next, to act upon the less spiritual part of the regular congregation by particular invitation and instruction; and lastly, to seek the conversion of the ungodly and the wicked by special evangelistic services. In this fulness of work, and in this special character of its principal aim, the Parochial Mission stands distinct from a simple series of special services and preachings.

HARRY L. YEWENS.
Mount Forest, 7th April, 1876.

THE Church at Bangor Iscoed, Flintshire, North Wales, is to be restored. The celebrated Bangor Monastery destroyed by the heathen Saxons was here, but not a vestige of it now remains. It is believed that a Christian Sanctuary has existed there ever since the second century.

FOREIGN MISSIONS.

The Rev. B. W. Norman, M.A., of St. James Church, Montreal, delivered a lecture a few evenings since upon some of the results of the Foreign Missions of the Church, in the Lecture Room of the Church of St. James the Apostle. The lecturer prefaced the introduction of his subject proper by speaking of the false impressions he had formerly held, from merely superficial observations in regard to foreign mission labor, derived largely from the custom in the past of treating mission work with a certain amount of flippancy and gushing platitudes. His attention had been first aroused to the subject by his old Diocesan, Bishop Wilberforce, who had done much to break down the iron walls of prejudice. In the consideration of the subject the lecturer used the term "foreign" for the sake of convenience. He agreed with the idea expressed by Bishop Whipple that nothing should be foreign to us in the work of Christ. The earth is one great mission field which is to bring forth a rich crop of souls to be reaped for the Master's barn. Speaking of the causes which have at different times impeded the success of Anglican missions, the reverend gentleman said that even now the missionary spirit is not the power it ought to be, but yet its influence is almost infinitely greater than it was forty years ago. Church people have not, as yet, shown the same lively interest in missionary labor which, as a rule, Nonconformists have displayed. There was cause for gratitude in the wonderful example and missionary zeal displayed by the sister Church in the United States. She had shown herself to be the pioneer of the truth, and had kindled the flame of missionary enthusiasm. The regrettable fact of want in the missionary work of the Anglican Church had been well brought out by Dr. Vaughan, of the Temple Church, London, England, who says that unselfishness is the secret of missionary success, while home-sickness and a narrow, exclusive spirit are the great barriers and obstacles to evangelization. It must be confessed with sorrow and shame that in some cases they, as a church, were tardy in bearing the banner of the Cross to the heathen, and had allowed others to pre-occupy the ground. This was true in the missionary fields of China, Ceylon, the Mauritius, Australia, Madagascar and South Africa. Moreover, it was well known that the relation between the Church and State in England cruelly fettered the Church in her missionary action. Her freedom was impeded by legal difficulties arising from Establishmentarianism, and many a promising opportunity was either lost or deferred. This lack of necessary elasticity had most seriously interfered with missionary progress. Also the injury inflicted by a contemptuous press and the comparative indifference which prevailed among the mass of Church people met with a formidable ally in absolute jealousy on the part of some State officials, who, actuated by motives that seem

well nigh inexplicable, dashed cold water on efforts to evangelize the heathen. There was now, thank God, a great change for the better, owing to increased earnestness on the part of the home church. This revival was begun by the Evangelicals and continued by another school of thought. This spirit now permeates the whole Church. To attain this desirable end two great principles had been recognized as essential; first, systematic missionary work, by means of a bishop and staff of clergy, and, secondly, a native ordained ministry, trained in theological colleges. The first of these principles had been highly satisfactory, and should make all thankful and take courage. The lecturer then spoke of the progress achieved by missionary labor in the Church since the time of the ordination of Bishop Inglis, of Nova Scotia, in 1787. In 1847 there were only ten Colonial bishops, now there are sixty-one bishops at least, of whom nine are missionary bishops, five are metropolitans, and the Colonial Church is marked by vigorous life and unfettered ecclesiastical action. The speaker next passed on to the progress of missionary labors in India and its Presidencies. The field in Africa was also referred to, and the hardships and consequent exposures of missionary workers were pointed out. He concluded by observing that, although no advocate for clerical celibacy, it would not be unwise if, in some cases, missionary bishops and clergy were unmarried. In pestilential climates, a missionary's cares are multiplied ten-fold if those whom he loves are exposed to peril. The lecture was listened to with the greatest interest by a large audience.—*Witness.*

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE IV.—Following the "Absolution or remission of sins" our prayer book directs that "Then the minister shall kneel and say the Lord's Prayer—the people also kneeling, and repeating it with him."

As this—the form of prayer given us as our great model—has been already considered in a series of Sunday sermons, I shall pass to what are known as the versicles or short verses.

The minister is directed to petition God—*O Lord open thou our lips*, and the people praying with the spirit and with the understanding according to St. Paul's example (1 Cor. xiv. 15) endorsing the prayer of the minister, that our praises may be the utterance of the Holy Spirit working in our hearts and finding speech through our lips, make answer or rather follow anti-phonally "*and our mouth shall shew forth Thy praise.*"

These versicles are taken from God's Word, Psalm li. 15, wherein David cries in these very words. "*O Lord open thou my lips and my mouth shall shew forth Thy praise.*"

Again—Minister—*O God make speed*

to save us. Answer, O Lord make haste to help us, taken from Psalm lxx. 1. "Make haste O God to deliver me, make haste to help me O Lord."

The whole has exactly the same meaning as the cry of the multitude when Jesus Christ entered Jerusalem in triumph "*Hosanna*" or "*Save Lord we beseech Thee.*" How appropriate then is this cry of the Christian worshipper before he opens his lips in praise—because "*The Lord is in His Holy Temple*"—present where two or three are gathered in His name.

The use of these versicles is of great antiquity; they have been thus used in public worship as far back as A.D. 543, (note that the date is long previous to that of the earliest of Romish innovations) and it is so probable as almost to amount to a certainty, that it was then but a continuation of the well known usage of the Church Catholic from apostolic days.

I would have you also to notice this:—The priest does not say "*O Lord open thou my lips*" but "*our lips.*" Not "*O Lord give me thine aid in praying aright for this people,*" but "*give to us,*" thus early in our service does the Church show her intention that there shall be no dumb worshippers but that the public praise and prayer shall be congregational.

The people make answer "*and our lips*" . . . not by means of our minister as a "proxy" for us; but that when, for the sake of order the minister alone prays aloud, yet his words are *our words*, because we know for what and how he is about to offer supplication, we know that he is not offering his own ideas for us to God, but that he is putting up petitions that have been carefully drawn from the language of the Bible, are well known to, and have been weighed well by us.

The people declare—and *our mouth*, not the voices of a select choir alone, but *our mouths* shall show forth Thy praise. If they do not carry out this their own declaration, the neglect must lie at their own door, for the Church's intention and instruction are that the people utter God's praises, and pour out prayer with their own mouths, and from their own hearts. Let me impress this upon you. The Church desires—nay exhorts—you to take your part personally and individually. If you do not, then it is a vain thing for you to follow the cry, "*O Lord open thou our lips*" with the promise, "*and our mouth shall show forth Thy praise.*"

These versicles are uttered all kneeling, for not only are they taken from the penitential psalms, li. and lxx., but they are also, you will perceive, petitions to our Father, and the Church has from the beginning, considered that the most devout and scriptural position of the suppliant at the throne of grace, is that upon the knees.

(To be continued.)

THE Church of England is not Rome; and moreover, it is not a conventicle.

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BOOK REVIEWS.

ARCHAIC CLASSICS: AN ELEMENTARY GRAMMAR, WITH FULL SYLLABARY AND PROGRESSIVE READING BOOK OF THE ASSYRIAN LANGUAGE, IN THE CUNEIFORM TYPE.—By the Rev. A. H. Sayce, M.A., Fellow and Tutor of Queen's College, Oxford. Bagster and Sons, London.

RECORDS OF THE PAST: BEING ENGLISH TRANSLATIONS OF THE ASSYRIAN AND EGYPTIAN MONUMENTS. Published under the sanction of the Society of Biblical Archaeology. Bagster and Sons, London.

We think we are perfectly safe in asserting that if Dr. Kay had studied this Grammar before writing his notes on Isaiah, in the Speaker's Commentary, a considerable portion of it would have been cast in a different mould. In the estimate he formed of the state of Assyrian lore when he wrote, he seems to have imagined, that because a fair number of the cuneiform characters have a variety of meanings, and are polyphones as well, therefore nothing definite can be made of them. There never was a greater mistake. One might just as well conclude that because, in Ainsworth's dictionary, sixty or seventy renderings are given to some of the Latin words, they have no definite meaning, and that one may make any thing he pleases out of any Latin sentence whatever. Assyrian is like every other language in this respect, that it is constructed on certain principles; and those principles must be understood before we can form any correct opinion about its literature. Mr. Sayce's Grammar will show very clearly that the principles of the three languages which made use of the cuneiform characters are by no means more than usually difficult of acquirement. The work is sufficiently full to give an interest in the study, and a sure groundwork in the acquisition of Assyrian, and sufficiently compendious for the student to acquire its contents within a reasonable period of time. It contains also, the latest and the most complete syllabary of the language.

The discovery of Assyrian is even more interesting than the grand results of finding the Rosetta Stone in the case of Egyptian hieroglyphics. At the beginning of the present century, not a human being on the face of the earth could read, pronounce, or even guess the value of one cuneiform character. In 1808, however, Grotefend, a German Professor, thought the matter over. He had no bilingual inscription, but he fancied he was pretty sure that the palace at Persepolis belonged to a King of Persia, and the title of this ruler was always "King of Kings." Such a phrase he thought, would be shown by the repetition of a group, with other characters between them, for the grammatical structure. The characters which preceded these he thought would be the name of the monarch. In this way he found the name of Darius; then Xerxes and Artaxerxes; and thus the Persian cuneiform was made out. Lassen and Burnouf worked at it. Sir H. Rawlinson climbed the rocks of Behistun, and got paper impressions of the celebrated bulletin of Darius.

But, in those ancient days as now, on the banks of the Tigris and the Euphrates, the inhabitants spoke three different languages, which were then as now, types of the three great divisions of human speech—Semitic, Aryan, and Turanian; corresponding with the Syriac or Arabian, Persian, and Turkish. Susa spoke the Turanian tongue of the Medes; Persepolis, the Aryan; and Babylon, the oldest capital had a chiefly Semitic, the most ancient form of that branch of language. The three languages were used on the same

public monuments; first, the Persian, then the Median, finally the Babylonian. Nearly seventy proper names are found on the Behistun inscription, so that the requisite elements of the other two alphabets were gathered from this; and they obtained a solution from Sir H. Rawlinson, Hincks, Oppert, and Norris. In Assyria, thousands of fragments of broken clay tablets, inscribed with cuneiform characters have been dug up by Botta, Oppert, Layard, Loftus, and Rassam. Most of them were the destroyed archives and library of Assurbanipal or Sardanapalus. In 1873-4, Mr. G. Smith added about five thousand additional pieces to the 20,000 fragments already in the British Museum. Thousands more still lie in the Assyrian mounds, and Mr. G. Smith is probably at this time employed in digging them out. Among the most remarkable of the documents yet discovered are accounts of the Deluge, the descent of Ishtar or Aphrodite, and her return to heaven. The historical inscriptions give the annals of Assyria from the reign of Shalmaneser to the fall of Nineveh, and mention the contemporary kings of Israel, the expedition of Sennacherib against Jerusalem, and the conquest of Egypt by Sardanapalus or Assurbanipal; also the succession, of the eponymous officers, by whose year of office all deeds and events were dated from B. C. 650 to 908. There are also found lists, vocabularies, elementary grammars, and bilingual documents, which reveal the existence of the Turanian language, now called Accadian, which was totally unknown a very few years ago. The effects of these Assyrian discoveries have not yet been generally realized, for these clay books are contemporary with the events they describe, and lead us face to face with twenty centuries before Christ. A great deal of ancient history will have to be re-constructed from absolutely original sources. Learned men have of late been accustomed to treat us with dissertations on the origin of language, always referring to the later Sanscrit, not a monument or written line of which is older than four hundred years before Christ; but here, in these hitherto mystic symbols of Babylonia, we have forms of the three types of human language which were engraved in imperishable characters, sixteen centuries earlier.

The first volume of the RECORDS OF THE PAST, contains translations of texts representing the chief branches of Assyrian literature. Among them is the cylinder called Bellino, from the name of its first possessor. It gives an account of the first eight campaigns of Sennacherib, and relates his success against Hezekiah. He says the King of Judah was overwhelmed by the splendour of the exploit, and only too glad to seek reconciliation by offering thirty talents of gold, eight hundred of silver, besides other tribute. The private testament of Sennacherib is also given, who bequeathed all his personal property to Esarhaddon, his son. The annals of Assurbanipal give an account of the conquest of Egypt, and throw considerable light on a hitherto dark passage of Egyptian history.

The second volume of the RECORDS contains translations of some of the most important inscriptions of the valley of the Nile. The monuments of Egypt present an almost unbroken chain for more than twenty centuries before Christ, and hieratic papyri of the same antiquity are known. These are more interesting for variety than the Assyrian remains. In this volume the annals of Thothmes are given. Next the campaign of Ramses the 2d against the Khita, which, as a literary composition, is of the highest order; it rises to the dignity of an epic poem, and the Scribe Pentaur, the

author, raises the mortal Ramses to the skies. Alone in his war chariot, surrounded by 2,500 of the enemy, Ramses—like another Achilles—withstands their entire force, revives the drooping courage of his charioteer; and, dashing through the ranks, regains his host, to lead it, inspired by his example, to the total defeat of Asia, confederated in arms against him.

The third, fourth, and fifth volumes contain numerous interesting translations of Egyptian and Assyrian texts. In the fourth volume is a translation of the inscription on the Rosetta Stone.

As time rolls on, this old Semitic and Hamitic literature will doubtless take its place in the Universities, side by side with Greek and Latin. In all European countries, the language and literature of Egypt and Assyria are taught by professors appointed for the purpose.

"WAKE UP," a Plain Discourse by Rev. R. S. Forneri, B.A., Incumbent of Christ Church, Belleville. Preached on Sunday, March 26th, 1876, in connection with present agitations in the parish.

The quietest and most judicious clergyman that ever lived must not imagine that he can do his work conscientiously and honestly without stirring up evil influences against him. He may think he can abjure party, and take neither one side nor the other in the questions of the day; but a party position will be fastened on him whether he will or no. From what we know of Mr. Forneri, we should have thought he was the last man in the world to be accused of excessive or unauthorized Ritual; and it appears that he has done the work of his parish with his well known care and energy, introducing nothing more than all parties in the church have long ago agreed upon as essential to the decent celebration of Divine worship. He might, therefore, look for peace with those among whom he labors. But some parishes seem to be afflicted with a chronic discontent, which nothing can cure; and this is a great trial for a clergyman who is sincerely anxious for the success of the church. If Mr. Forneri will look into the *Echo* newspaper for the year 1860, he will find that matters in his parish were considerably more unpleasant then than now. So that no very "strange thing" has happened, after all.

We must quote one of the closing sentences of Mr. Forneri's sermon:—"There is often as much Ritualism about those who oppose as about those who favour it; for who is the Ritualist but the man whose whole thoughts, time, and earnestness are frittered away about the externals of religion? And he who is against these things may be as much absorbed by them as he who is for them. Therefore, I hope you will not suffer yourselves to be drawn in with the Ritualists on either side—the Ritualists whose religion consists in practising Ritualism, or the Ritualists whose religion consists in opposing Ritualism, or what they take the notion to call by this name. If you do so, it will be to the damage and hurt of your soul."

THE presence of the Holy Spirit is a wondrous power in breaking down the walls of separation and bringing Christians to see eye to eye in the one great work of saving souls.

FAR away in Eastern Bengal, south of Assam, are the Khassiah Hills, in which the Welsh Calvinistic Methodists have a mission. The children (over three hundred) in the mission school at Cheera Poonjee are singing "Hold the Fort," and "I am coming, Lord," and other hymns, in their own language.

CALENDAR.

April 23rd.—1st Sunday after Easter— Low Sunday. St. George. Num. xvi. 1-36; 1 Cor. xv. 1-29.	" xvi. 36; St. John xx. 24-30.
" 24th.—1 Sam. xv; St. Luke xviii. 1-31.	" xvi; Phil. i.
" 25th.—St. Mark. Isa. lxii. 6; St. Luke xviii. 31-xix. 11.	Ezek. i. 1-15; Phil. ii.
" 26th.—1 Sam. xvii. 1-31; St. Luke xix. 11-28.	" xvii. 31-55; Phil. iii.
" 27th.— " xvii. 55-xviii. 17; St. Luke xix. 28.	" xix; Phil. iv.
" 28th.— " xx. 1-18; St. Luke xx. 1-27.	" xx. 18; Col. i. 1-21.
" 29th.— " xxi; St. Luke xx. 27-xxi. 5.	" xxii; Col. i. 21-ii. 8.

FREDERICTON.

His Lordship the Bishop of Fredericton visited the Church of England College on the 27th ult., when a number of classes were examined in presence of some of the parents and guardians. The classes in geometry, English grammar and French were particularly interesting, the latter closing their lesson by reciting the first Psalm in the French language. The reading was also good. In fact it is a rarity to hear sentences more fully and perfectly sounded than a class of boys under the age of twelve years read them. At the close of the proceedings, the Bishop in a few well chosen words expressed his satisfaction as to what he had seen and heard, and stated, to the evident delight of the school, that it was his intention to offer a prize at the approaching mid-summer examination. Mrs. John Magee also offered a prize for the best in spelling, and Mrs. Wiggins one for the first in French.

This College is evidently doing a good work, as it is supplying a need that has been long felt by those who are desirous of sending their children to a first class select school, and who have heretofore sent them to other cities to be educated. Indeed, we understand that a large number of the boys who now attend are of that class. The rule laid down by the Principal that only those of a first class standing can gain admission is a strict one, and yet, perhaps, is necessary for the success of such a school. From its supplying a public want and being under the management of the best talent the country can afford, its success is assured.—*St. John Daily News.*

TORONTO.

Last Sunday morning in St. Paul's Church, Lindsay, Rev. Dr. Smithett preached an eloquent and, we trust, an effective sermon from the text (Job xxxv. 7.) "If thou be righteous, what givest thou Him? or what receiveth He at thine hand?" in behalf of the mission schemes of the church. Their spiritual and material obligations for benefits received were described; and the duty of liberal giving enforced. Particularly was this duty enjoined as a sacrificial offering—as the collection is to be made next Sunday—and the hope was expressed that during the Lenten period there had been exercised such self-denial in various ways that the offering next Sunday could be all the larger with-

out putting a strain upon the giver. The usual collection in January has been postponed to Easter, so that a large amount—a sort of double collection—will be taken next Sunday. In the evening Dr. Smithett preached another sermon on the same topic.—*Post.*

TO THE EDITOR OF THE DOMINION CHURCHMAN.

OMEMEE.—Knowing your attachment to the Church of England—the Church of our forefathers—I will ask you kindly to note some of our Church doings in Omeme. Besides the meetings of the Ladies' Aid Society which have been regularly held and numerously attended for the last three months, we have had parlor concerts which netted a very fair amount. Mrs. Bradburn, so well and favourably known in Lindsay as well as here, gave a parlor concert at her residence last Wednesday, which was most numerously and respectably patronized by both Lindsayites and Omemeites, who all thoroughly enjoyed it, more particularly when they were invited to a sumptuous repast in Mrs. Bradburn's best style. But judge of our astonishment when two days afterwards our good hostess handed the incumbent of Omeme, Rev. Mr. Harris, towards the Church Building Fund, \$44, the proceeds of the concert, and \$80 which she had quietly collected during the last two months amongst her friends. We all expected great things from that lady's well known energy and perseverance, but were not prepared for so splendid a result as this. Thus you see without any puffing or advertising the Church people of Omeme have been quietly but perseveringly labouring to pay off the debt on our new Church, which is rapidly disappearing. I may add that the other ladies of Christ Church congregation have not been idle; besides giving the parlor concerts they have in connection with the Ladies' Aid Society been indefatigably working, making useful and ornamental articles in preparation for a grand bazaar to be held during the ensuing summer, and I have no doubt but that they will be stimulated to further efforts by the noble example of zeal for the Church which Mrs. Bradburn has set them.

On Tuesday (4th inst.), Messrs. V. Cornwall, M.D., (Churchwarden), Thos. Stephenson, W. Currie, I. McNeely, W. S. Cottingham, C. Knowlson, and Rev. B. Harris, Incumbent, waited on Mrs. Bradburn, and presented her with the following address:—*To Mrs. Bradburn, Omeme:—MADAM, —On the part of the congregation of Christ Church, Omeme, we beg leave to tender you our and their hearty thanks for the very handsome sum of \$124 which you have handed the churchwardens, towards the liquidation of the debt on the church. We were perfectly astounded at your success in realizing so large an amount as \$80 upon your subscription list in addition to \$44, the very satisfactory result of your parlor concert. We can only attribute this wonderful success to your well known energy and zeal for the welfare of our beloved church, of which this is a signal proof. This kindly and well-timed effort of yours will be held by us in long and grateful remembrance. (Signed) RICHARD H. HARRIS, B.A., Incumbent; V. CORNWALL, M.D., Churchwarden; ISAAC MCNEELY, THOS. STEPHENSON, WM. CURRY, WM. S. COTTINGHAM, C. KNOWLSON.—*Post.**

HURON.

[From our Own Correspondent.]

THE DIOCESAN CATHEDRAL.—From the Building Fund account of the proposed cathedral we see that the entire receipts have been \$44,678.13. Of this sum the

subscriptions have amounted to \$16,526.87. The block of land for the cathedral cost \$5,029.47, and the construction account for building the Chapter House amounts to \$24,896.04. This includes architect's fees, \$1,028.78. As there is included in the expenditure the repayment of advances by His Lordship the Bishop, debited in the receipts, the actual expenditure is about \$35,000. The building of the cathedral itself has not been commenced, but the site is secured, and the chapter wishes distinctly to notify the members of the Church in the Diocese that it is intended to proceed step by step with the erection of the cathedral as speedily as the subscriptions come in. The total amount subscribed is \$19,871.70; of this sum the amount paid is \$16,524.87, leaving unpaid of subscriptions promised \$3,347.83. There seems as yet a very dim prospect of the intentions of the chapter being fulfilled. Meantime the Chapter House serves as a place of worship.

SPECIAL LENT SERVICES.—The special services of the season have not been limited to the city. While the usual bi-weekly services of Lent have been carried on in the rural parishes, we have heard of one parish at least where the services are every day this week. Others may be doing as we are informed Lucan is.

ORDINATION.—His Lordship the Bishop of Huron is to hold an ordination service on St. Andrew's Day, when four Divinity students of Huron College will be ordained deacons.

APPOINTMENTS.—Rev. A. W. Murray has been appointed incumbent of the church of St. John the Evangelist, Berlin. Rev. E. W. Wall, of St. Paul's, Clinton, has been appointed to the mission of Paisley.

ST. THOMAS.—The church members have obtained that which they had so earnestly desired. The Church of St. John's in the East of the town was opened for divine service on Sunday, March 12th. At morning service Prayers were read by the rector, Rev. C. T. Des Barres. The very Rev. Dean Boomer preached from Numbers xx. 21. At evening service the Rev. W. B. Rally officiated, and the Rev. T. C. Des Barres preached. The new church is a handsome building, having sittings for 150 persons. The services of both churches, St. Thomas' and St. John's will be supplied by Rev. T. C. Des Barres.

MEAFORD.—The contract for the erection of the new Church has been let for \$5,030. Only the nave of the church will be built at present. This will be large enough for the present congregation, and they hope the time for completing the church as designed is not far distant. The walls are to be of stone, and the facings and corners dressed.

PRESENTATIONS.—The teachers and scholars of the Sunday School of St. John, Berlin, presented to Rev. Mr. Falls an address, with a handsome set of drawing room furniture, as a token of their appreciation of his labours for their spiritual welfare during the six years of his ministry in that period.—The ladies of St. Paul's, Clinton, presented to Rev. Dr. Wall a purse of \$100, "with kind love from his friends and flock."

ALGOMA.

SHINGWAUK INDUSTRIAL HOME, SAULT STE. MARIE, ALGOMA, CANADA.—The Principal and Chaplain, the Rev. E. F. Wilson, arrived in England on the 5th of February.

1876, the Coportan Home. March The confer unanani —1. T tinue t sitates young remov forest. ing up the ay Christ in life That diately erecting of site as distan clude Lady experi son be home rented per a summ made at a exclud charg arate The the fr Home clusion withot of all t will n to the that a attem as are same Comm the at consul has be during the co if both and e establ Comm the re sent a appro Are to be they s believ would They assist out th passed mittee propoi ploym and t to dev and g eral o will b der m The self at the s these in son iture. Sunda found selves necess

1876, for the purpose of conferring with the Committee on matters of great importance affecting the interests of the Home. He returned to Sault Ste. Marie March 28th.

The Committee after long and anxious conference with Mr. Wilson have arrived unanimously at the following conclusions:—1. That it is most undesirable to continue the present arrangement which necessitates the dwelling under one roof of young persons of both sexes, only recently removed from a life of barbarism in the forest. 2. That the young girls now growing up into womanhood, require the love, the sympathy, and motherly care of a Christian lady, who will make it her work in life to care for and to train them. 3. That an effort be made to raise immediately the sum of £700 for the purpose of erecting and furnishing a substantial building of stone for a Girl's home on such a site as Mr. Wilson may select, and not so distant from the present home as to preclude Mr. Wilson from rendering to the Lady Superintendent the advantage of his experience and counsel. 4. That Mr. Wilson be authorized to provide a temporary home for the girls, in a building to be rented at the rate of not more than £40 per annum, for their reception after the summer holidays. 5. That inquiries be made for a Christian lady to be engaged at a salary of not less than £50 per annum, exclusive of board and lodging, to take the charge of the girls' department in the separate building.

The Committee would venture to assure the friends and kind supporters of the Home, that they have not come to the conclusions expressed in these resolutions without prayerful and careful consideration of all that has been laid before them. They will not enter into any details with regard to the very grave difficulties and dangers that are found practically to attend any attempt to bring up such boys and girls as are the inmates of the Home, on the same premises and in the one house. The Committee are unanimously of opinion that the attempt must be abandoned. After consulting with friends whose experience has been gathered in different lands and during many years, they are confirmed in the conclusion they have arrived at, that, if both boys and girls are to be received, and educated, and trained, two separate establishments must be maintained. The Committee cannot take upon themselves the responsibility of advising that the present arrangement be continued after the approaching holidays.

Are then the girls at present in the Home to be told that after the summer vacation they are not to return? The Committee believe that the friends of the mission would not have endorsed such a policy. They accordingly appeal for support and assistance to enable them to carry out the plan indicated in the resolutions passed at the last meeting of the Committee. It may be well to state that the proposed arrangement will include the employment of a laundress and seamstress, and thus enable the Lady Superintendent to devote much of her time to the mental and spiritual culture of the children. Several of the girls at present in the Home will be found sufficiently advanced to render much assistance in household work.

That the institution has commended itself and its work to the public is shown by the steady support it is receiving; but these new arrangements will necessitate in some measure, an increase of expenditure. It cannot be doubted that many Sunday Schools and individuals will be found ready, as heretofore, to charge themselves with the support of these poor and necessitous children. What is now required

is the capital fund to be employed in the erection of the proposed new building. The Committee believe that in taking the present step in advance, they are following the leadings of God's providence. They believe that He who has hitherto prospered this undertaking in such a marvellous manner will not allow the work now to languish for want of means.

Most earnestly do the Committee appeal for liberal assistance that all burden of doubt and anxiety may be removed from the hearts of those dear friends who are devoting themselves with so much zeal and so much love to the cause of the poor Indian children.

Contributions in England may be paid to the Treasurer, the Rev. Daniel Wilson, 9, Barnsbury Park, Islington; or to Mrs. Malaher, office of "Missionary Leaves," 14, Baker Street, Reading; and in Canada to the Rev. E. F. Wilson, Sault Ste. Marie, Ontario.

SHINGWAUK HOME.—We have received from the Rev. Mr. Wilson of Sault Ste. Marie, the following letter, and notice of the death of one of the Indian pupils in the Home. It will doubtless be read with interest by our juvenile readers, many of whom in the Sunday Schools in this city assist in supporting pupils at the school. Mr. Wilson recently visited England to make arrangements for enlarging and rendering more complete his admirable establishment, and we are happy to report his safe return, after his perilous voyage out per "Circassian":—

"Sault Ste. Marie, Ontario, March 29th, 1876.—I arrived here safely yesterday afternoon, after rather a hard time of it, battling with the deep snow. My own horse and sleigh met me at Cheboygan (in Michigan) 85 miles from here, and it took us three days to get home. We had to camp in the snow one night as there was no house within 15 miles when night overtook us.

"Your Sunday School children will be very sorry I am sure to hear of poor little Hannah's death. It occurred on the 30th of January, just 10 days, after I had left on my trip to England. The little girl had several fainting fits and died quite suddenly. As I am very much pressed for time just now I think it best to enclose you a letter which I received from our Matron while I was in England, which gives full particulars. Please return it to me when you have done with it—and would you kindly also give information to St. John's School about Hannah's death."

The following is the Matron's letter:—
"Shingwauk Home, February 1st, 1876.
—Dear Mr. Wilson, I feel so grieved that my first letter to you should contain such bad news as an account of Hannah's illness and death, on the 20th ult. She had the first attack in school; I did not see her till it was just over; on the 21st another one. I saw her directly; it was partial unconsciousness, but not like fainting, as she was not cold after these two attacks; she looked very strange about the eyes, scarcely ever spoke, and when she walked she groped along as if not certain about the use of her limbs; it was not like staggering from weakness, and as each day passed, the attacks came on more frequently, always complaining of her head, as if something were moving on the top of her head. Dr. Rolph saw her on the 24th, and said there was no cause to be alarmed, it was a kind of hysteria; however I felt very uneasy, especially when the attacks came on during the night. Before breakfast on the 28th she had a very bad one; lasting about 20 minutes, and I could not get her to rally till I gave her brandy; then Adam went to fetch Dr. Rolph, who assured me there was no reason for

alarm. I told him I was sure she would die. I was most uneasy, and watched her very narrowly; on the 30th she was with me all the morning, sat down to dinner with the others, and ate all that was on her plate, she went upstairs to lie down, and I left the Sunday School class to look at her, and one of the girls sat with her. When tea was ready I sent for her, and Alice fetched me to her, as she had partly fallen down when Annie Peters was helping her across the dormitory. I bathed her head with vinegar and water, applied mustard poultices to the back of her neck and the calves of her legs, and put her feet in mustard and water—useless efforts; the poor child went to her Saviour at half-past six. She passed away very quietly and without a struggle. We buried her this morning in the cemetery, (how often I thought of your remarks about choosing a burial ground) a very quiet funeral, the six bearers had white scarfs tied under their arm, and all the children had white badges; they sang "Shall we Gather" so sweetly going up to the grave.

We are getting on as well as we can expect in your absence, but we are wanting you every hour in the day; it seems like months since you left instead of two weeks; we often talk of you.

I am glad to say the children are all very good, and work quite as willingly as when you are at home.

3rd Feb.—This morning at eight the thermometer was 27° below zero. Munnedoo-shish, when left alone for a few moments, trotted off to his stable, not liking such intense cold.

I hope you will bring us back plenty of contributions in clothing; oh dear! if all our kind friends should see the big patches on all the clothes; the little boys seem always to want their knees and elbows patched.

I have the elder girls in the workroom, to a bible reading amongst ourselves every Friday evening; but we sadly miss your explanations and comments, but God will help us to do our best till your return. The children in your Sunday School class are all very good and attentive.

Mrs. Wilson and I go over the accounts every week; we often laugh over it and are doing our best to keep all straight, we are very particular to draw a line at the end of each week; I wonder how you have the patience to get through them all; the gain from the laundry for January is \$18.34.

We find all the little new arrangements to work very nicely; our difficulty is to appoint the workers each week, that all may have their fair share of work. I think Eshkemah a great help to the school, he sets such a good example, and is always willing to help. We are not catching so many rabbits just now."

[We are sure these accounts from Algoma will be read with much interest by every one; they show that the "Home" is a reality, and is fulfilling its exceedingly valuable object.—ED. DOM. CHURCHMAN.]

RUPERT'S LAND.

THE BISHOP'S ADDRESS—continued

I desire now to say a few words in explanation of the proposition that the Church Missionary Society would have a Church which, as far as the Incumbent is concerned, would be very much in the position of the private chapel of a nobleman in England. The object of the Church Missionary Society is the Evangelization of the Heathen. This of course entails on it temporarily the care of Christian congregations that their missions may have gathered about them; but the Society is always anxious that these should as soon as possible provide their own means of

grace, and thus set the funds of the Society free for new efforts for the heathen. The time has come when this is to a large extent desirable in Manitoba, and the only reason for the Society still continuing, the aid it gives is the necessity of our Church, our inability—mainly owing to the heavy visitation of God's Providence on this land—to maintain the means of grace in its old mission congregations without this aid. Still the Society looks wistfully forward to this withdrawal, and is anxious to have the way prepared. The time therefore is coming when the missions of this Society, to which the Protestant population of Manitoba as a whole is infinitely indebted, will cease to exist in our province; but when that time comes it will still be necessary for the society to have a confidential representative in it to act as their Secretary and to attend to the many wants of their numerous Missions scattered throughout the interior. Still the work of the Society will only give partial occupation to their Secretary. Now there is a professorship in St. John's College in the gift of the Society, but the Society feels that the gifts on account of which they would wish to select for the church a professor of Exegetical Theology are not exactly the gifts they would require in their Secretary. It is their opinion that the clergyman whom they would wish as Secretary would most probably be most usefully employed as the incumbent of a church. Such a church would be best in a city, and most convenient in that city which is the capital and centre of business—where the Government, the Bishop, and the Church Schools are found, where goods could be easily received and forwarded, where missionaries and mission agents could be most readily received and attended to. This place at present is Winnipeg—and if any other place should by and by commercially surpass it, it is not likely to do this soon enough to prevent those civil and ecclesiastical establishments being fixed here that would make Winnipeg the most desirable place as the ultimate residence of the secretary. The following is the resolution which the society sent to me:—

"That a representation be made to the Bishop of Rupert's Land of the importance attached by the Committee to their having a church connected with their secretariat, and of their readiness to hand over St. Andrew's to the Colonial Church in the event of the Bishop being able to provide the Society with the nomination to a church in the town of Winnipeg, to be held by them as long as they should wish to retain it."

Since that resolution passed, a special arrangement has been made for St. Andrew's for the time, and with the present secretariat the society has no immediate occasion for action, but it is desirable at once before other interests arise, that the society should have placed in its power the accomplishment of the desire it expressed. There is no reason for supposing that this will be a free church in the sense of the society paying the stipend of the minister. The society would doubtless expect the congregation ministered to by their secretary to do their part. There is nothing to prevent the selection by the society of any other place, if it should appear afterwards more eligible for their purposes. The proposition is simply permissive in reply to the society's communication to me. I am sure, looking at what the Church Missionary Society has done for upwards of fifty years in this country, the desire of our whole Church must be to anticipate any wish it expresses.

And now, Reverend Brethren and Brethren of the Laity, I would make a few re-

marks on the position and progress of our branch of the Church in this diocese. Our church-work may be divided into two sections—the work in Manitoba, and the Indian Missions mainly outside it.

Within the Province of Manitoba we are pressed by the entrance of emigration. Winnipeg, which when I went to England three or four years ago was still only a hamlet of 800 people, is now a town of 6,000. There are the beginnings of towns at Emerson, Selkirk and Portage la Prairie. At all these points our Church is well represented. But then there are very many new settlements scattered over the face of the Province, very far usually from the residences and work of our present clergy, and so situated that but a few families can be conveniently congregated at any given point. Of course members of our Church are to be found in most of these settlements, and often express an earnest wish that we should carry to them the Church's services. Where our clergy have gone they have been kindly welcomed, but there is great difficulty in ministering to these new settlements. We had a considerable number of clergy in the Province before the emigration began, and parishes were formed along the two rivers with their resident ministers. Had the Half-breed reserves been occupied, our present parishes would have been strengthened so as to have been able to support their clergy, while the new settlers in their neighborhood could have been effectively visited and their districts attended to, even if it had been necessary to open additional Churches at five or six miles distance. But the consequence of the large unappropriated reserves behind our parishes is, that while the old parishes still remain often small and weak, the new settlements are generally so far distant that services cannot be given in them and in our old parishes on the same day. Then the successive Providences with which our country has been visited by the plagues of grasshoppers have been within the past few years so heavy that our people are mostly kept in poverty, and have been able to do little for their clergy.

(To be Continued.)

PLEA FOR MUSKOKA.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—Will you give me space to renew my "plea," especially as I can state that our Bishop has now set out on his "Tour" to seek for the help which was promised him on the setting apart of the Diocese over which he presides. I have a plan to suggest, one which, I am aware is not at all original in idea, but which, I venture to think, if adopted, will be an easy and effectual means of raising the funds required to carry out the work of the Mission.

Writing and living as I do in the "wild bush" on the verge, at present, of the surveyed districts, I may be too much like others who live an almost isolated life. Longing—oh how earnestly—and praying to have once more the opportunity of worshipping God in the order of the "Church of my Fathers"—I easily persuade myself that my "brethren" will put forth a helping hand. I cannot—may I say will not?—believe that any one calling him, or herself a member of that church, will not be ready to do "what they can" to spread the "truth as it is in Jesus" according to the teaching of their Church. I ponder over these things daily and hourly, until my heart aches with the desire I have to go forth and tell it out among our people how souls are withering—dying—perishing for lack of the "means of grace." Is it possible that her children will allow it to be

cast into the teeth of the Church, that she is the only one who is backward in the work of saving souls? That which they profess to believe to be "false doctrine, heresy and schism," may be cast forth and sown broadcast, and our people can pray time after time, from such, "Good Lord deliver us," then fold their hands with complacency and say we have done all we can! I will not believe this. I feel convinced there are many who would gladly do something if they only knew how. And this my letter is to tell such the "how," leaving the when and where to the brethren themselves. Is it wrong, or out of place, to quote the old proverb "delays are dangerous?"—or the other "To-morrow never comes?" Shall I offend by reminding all "whatsoever thy hand findeth to do, do it with thy might?" The command of the angel to Lot was "escape for thy Life," and to aid him in his flight, the angel "laid hold upon his hand." Oh, my brethren of the "Front," the subject I am advocating is one of life and death! Will you stand on one side, and see those for whom Christ died, perish by the way? Children—nay adults—dying unbaptized, thousands upon thousands, very rarely assembling themselves together, to "give the Lord the honor due unto His name." Lack of opportunity being the root, carelessness, indifference, coolness, total unbelief, are the natural product. Combine with this, the fact that uneducated, untrained and inexperienced boys of from eighteen to twenty years of age, are sent into the bush as "preachers of the Gospel," and can we be surprised that our people "have erred and been deceived," and are "tossed to an fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive?"

In the presence of one of my daughters, (who was educated in England and left there in her twenty-fourth year), a youth of the calibre such as I have mentioned gave as a "reason why" the wine at the marriage in Cana could not be intoxicating because Jesus had not at hand the things necessary to make such wine!

Agreeing as I do with the teachings that "wine is a mocker," I cannot help earnestly praying, from such false doctrine "good Lord deliver us."

As I have already said, I feel sure there are many animated with the same feelings as I am myself, and so I state my plan, which is simply this, that each child in our Sunday Schools be requested (or rather advised) to get one cent per week for three months for the Muskoka branch of the Diocese of Algoma. All depends upon the teachers, conductors and clergymen of the churches. Being well acquainted with children, I am the father of ten, I am sure the little folks would be only too proud and glad to bring their cent every Sunday. Mark, I have emphasized the words every Sunday—because fortnightly—or monthly will not answer—as the less the amount the more likely the little ones are to get it. No one would object to furnish Jane, Bob, or Joe with their cent—who would hesitate giving larger coins. Let me also say, the regularity of the collecting would be a reminder, and keep up the interest—a small thing amongst Sunday Scholars.

Such is my plan—and may God grant it favor in the eyes of your readers. I write with a full heart, ought I to say "hoping against hope?" I would rather not say so, and therefore, will hope on. Knowing that their Bishop has gone to "the Front" to get means to send them clergymen, the settlers are taking steps to erect buildings for churches on every hand. Here in Stisted, and at Hoodstown, Ravensoliff, Huntsville, Beatrice, Uferd, Port Carling,

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and Ullswater, places will positively be ready this summer. Will you help, you who read this letter? The Bishop is amongst you looking for your help, or you can send your mite to the Diocesan office.

But each and all your clergy would gladly pass the money forward for you.

The Bishop of Algoma writing to a friend here the other day—letter dated March 23rd, 1876—and speaking about his plan of a Travelling Missionary (which I mentioned in my former letter) says:—

"The carrying it out, must depend entirely upon my obtaining a sufficient increase of funds to justify such an expenditure as it would involve. And much as I could wish to inaugurate it, at once, I can do nothing in the matter until our finances are in a much better position than I see any prospect of at present."

The Italics are my own, but when the letter was written I am confident the Bishop felt the matter as strongly as I do, and much more so.

Should the plan I have suggested be acted upon, the poor Bishop would soon have cause to alter the tone of his letter. Psalm cxxiii.

My friends at the "Front," help us in the hour of our need, and the Bread (even the Bread of Life) which you will thus cast upon the waters you shall find after many days, to the nourishing and refreshing of your souls.

St. Matt. x. 42; Gal. vi. 10; 1 St. John iii. 17.

One cent each for three months, will give your church a footing where now her voice is not heard. One cent each—for God's glory—One cent each—to tell of Jesu's love—One cent each—to tell of the love for Jesus!! Who will give it?

In prayer, love and faith, I am etc.,
A BUSHWHACKER.

Stisted, April 4th, 1876.

CONSTITUTION OF VESTRIES IN FREE CHURCHES.

To the EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR:—Allow me to thank you for the very kind and flattering terms in which you refer to me and my absence in England, in a recent issue of your valuable paper. I take the opportunity also of congratulating you on the vast improvement in the DOMINION CHURCHMAN, as compared with the *Church Herald*. It is most gratifying to find the Canadian Church represented by an organ so largely quoted and recognized by English Church papers as the DOMINION CHURCHMAN now is. Long may it continue.

The object of my present writing is to refer briefly to a certain embryo resolution of my friend, Rev. C. W. Paterson, on the subject of "Vestries in Free Churches," which is now passing through the "throes" of the "General Purposes Committee," (to which it had been referred by Synod) and seems likely to come forth very much deformed. As I am not likely to have an opportunity of speaking in Synod when the matter comes up, I crave the liberty of stating my objections through the medium of your paper, in the hope that those deeply interested (like myself) may give the subject that consideration which it deserves. This I do as one of the first movers in the reform contemplated, observing that words of a former resolution of mine are partially adopted in the present instance. That resolution of mine was withdrawn at the express wish of our revered Bishop, who dreaded a new exhibition of violent party spirit; but the short debate served my preliminary object of exposing the party or section of the

church whose tactics interfere discreditably with the working of our vestries at present, and who sprang to the attack of the said resolution with all the virulence of those who felt the ground being cut from under their feet. The object of that resolution, in its special provisions, was to exclude from our vestries those persons who without attending the services of the church (much less being communicants), or contributing to its funds, many of them not even baptized or confirmed, occasionally put in an appearance in order to throw their weight against church principles in any given locality. This also I assume to be the object of the present resolution.

I. The most objectionable provision of the G. P. C. form of Mr. Paterson's resolution is that which defines the clause "habitually attending worship in such church," as meaning "attendance (unless prevented by sickness or some other unavoidable cause), at *one-third* at least, of the regular Sunday services of the said church during the previous winter months." I object (1) That this definition enables a person to be an "habitual worshipper" in no less than *three* several churches at the same time; (2) That by its statement a person may be present at one-third of the service in one church, and *two-thirds* of those in another (or say one-half), and yet be an "habitual worshipper" in the former as well as the latter; (3) That a person who absents himself from *two out of three* services in his church, (and is therefore "habitually absent") is said to be "habitually present," and on the same footing as regular attendants.

I hold that such a definition of "habitually attending worship" is not only absurd, and contradictory in itself, but calculated to bring about the most disastrous results in practice. Surely if a person who neglects the majority of his opportunities of doing a thing cannot be said to 'do it habitually,' but on the contrary 'to leave it undone habitually.' There is no end to the absurdities into which such a definition would lead us. For instance, can a member of a Committee which meets three times a year, who puts in an appearance *once* only, be said to "attend habitually?" Certainly not; no business corporation or society would tolerate such an absurd perversion of the plain meaning of language. I can only see one possible reason why Mr. Paterson's words "one half" should have been changed to "one third," and that is in view of Churches where there are three or four services in the course of each Sunday, lest it might be thought a hardship to require a man to attend so much as *two* services on a Sunday as an average. If this be thought a reasonable ground for objection to the phrase "attendance at one half at least of the regular Sunday services," why not substitute such a phrase as "attendance at *more than one* service per Sunday throughout the year." This would preclude the possibility of a person attending one service per Sunday at a Church in order to qualify himself for interfering with its concerns; for we must bear in mind that the class of people we desire to debar from such a power are the worst enemies the Church can possibly have, and "unscrupulous enough to do anything." Far better have no definition than one so misleading and destructive of Church interests. As it is, we are at least able to use our own discretion as chairmen in interpreting the Queen's English according to common sense.

II. I cannot look with satisfaction on the clause defining the minimum contribution of a Vestryman as \$5. It is both too much and too little. "Too much," because in

poor localities there are often individuals in *absolute beggary* for the time being, who may prove to be most intelligent, worthy and pious Churchmen, and they would be disqualified by such a clause. "Too little," because it suggests to the richer brother the continual temptation "*\$5 is enough*." Would it not be much more effective to recite the sensible words of the British North America Bishops in 1851, "that Church membership requires that all Church members are bound.

(3) according to their ability, and as God hath blessed them, to contribute to the support of the Church, and especially of those who minister to them in holy things." Such a proviso embodied in our constitution would be *most wholesome* for all claimants for the position of Vestrymen to contemplate, and the question of their compliance with its requirement could be easily settled by bye-law of each Vestry.

III. Finally, why should we not have—instead of tinkering with minute details—the *whole* Episcopal definition above quoted embodied in our Synodical Constitution? Why should we be the *only body of Christians in the world* who admit to the privileges and rights of membership, the unbaptized, and those who are obstinately Non-conformist as to our other rules and ordinances? Surely it should be sufficient for us to say with the Bishops of 1851: "Upon fulfilment of these duties they may as CHURCH MEMBERS claim at the hands of the clergy generally, all customary services and ministrations." Why should persons who have perversely and "habitually" set Church principles at defiance, and dare not present themselves at the Lord's Table regularly, be (to our evil reputation) saddled upon the Church of England, and interfere so shamefully with her working.

Yours sincerely,
RICHARD HARRISON.

Upper Stratton, Wilts, England.

UNITED STATES.

EXTRACT FROM A LETTER OF BISHOP ELLIOTT OF WESTERN TEXAS ("SPIRIT OF MISSIONS"), APRIL 1876.—"It will be seen that of seventeen services, *three* only were held in our own places of worship; and, my dear friend, if you only knew the difficulty of getting into the Episcopal harness in the various places, how curtains have to be hunted up, and closets emptied, and neighbours near the place of worship besought to lend the Bishop a room to put on his robes; and then, ensconced behind the curtain, hung up most probably in the vestibule (called by the heathen "side shows") to hear a disagreeable boy say he is 'wait-in' to see that 'ere feller come out!'

However, I know I have fifty-five sympathizers, and they are all the other Bishops. My own opinion is, that it should be announced that in such Missionary towns, the Bishop should only be expected to officiate in a cassock, but the trouble is, that the people we have scattered here and there expect him always to be in full regalia. It is seldom, they say, they have him, and they want to see him in the appropriate vestments."

THIS parish (Central City) takes the lead in the amount it gives for the support of Home Missions. A *half a cent a day* from each communicant comes in promptly every quarter, making a larger aggregate contribution than that of any other parish." (Bishop Spalding of Colorado.)

M. THIBAUD says that a third republic is the last which France will ever see. With wise action it will be definitive; but rashness or imprudence will upset it, and there will be no chance for another.

STILL AND DEEP.

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

CHAPTER XLVII.

The terrible days of the Commune were over. The fatal 24th of May which witnessed the massacre of the Archbishop of Paris and his fellow-hostages, had come and gone; the flames that had threatened the total destruction of the fair city were extinguished, and the troops of Versailles were in full possession of the capital. The storm that had broken over ill-fated France had finally subsided, and it was marvellous with what rapidity all traces of it were swept away, while the light-hearted people went back composedly to their ordinary occupations. Already the bright June sun lit up each day the Champs Elysees, thronged, as of old, with pleasure-seekers, and merry groups, who were seated talking and laughing under the trees; while never in this world will it be known how much of pain and anguish and terror the walls of the city had enclosed through the weeks that preceded the sudden calm. It had in truth been a dreadful time, when the darkest of human passions had been let loose without restraint, and death and destruction had been in the very air.

Yet all through that memorable period there had been one little spot within the sad tormented city, where, despite the deep sympathy felt for the sufferers outside, an intense happiness, such as this earth rarely sees, filled the two thankful hearts that had met in perfect love and confidence after such long severance and unrest. Since that first joyful evening, when all the barriers that had been raised between them had been suddenly broken down, the young Comte de L'Isle and his future bride had had ample time to sound the depths of each other's thoughts, and see how hopelessly forlorn and desolate this life would have been for both of them, had they failed to find its only completeness and satisfaction in each other's love. Each day that he lived, Bertrand found more reason to rejoice that he had indeed won Mary's priceless love; for with him, who was to her almost a second self, her great reserve melted away, and he learned to understand as he had never done before the tenderness and truth of her noble nature.

He carried out his plans of maintaining absolute silence on his succession to the titles and estates of his family; and he took an almost boyish delight in planning the mode in which he would bring Mary as his wife to Chateau de L'Isle, still in total ignorance of the truth, and reveal it to her there. Meanwhile it was a great source of pleasure to him to hear Mary talking with such earnestness of the means she would adopt to make his life comfortable, on the very small income she believed him to possess. Although he had quite regained the use of his limbs, he was not strong or robust as he used to be, and she would ask him, with the prettiest, softest entreaty, to promise her that he would not attempt to take any employment, but let her earn the needful means for his support, which she was sure she could accomplish by teaching French and music, as she naturally assumed they were to live in England. To all this Bertrand would listen with the utmost gravity, and tell her that her plans were extremely sensible, but that it was not necessary they should come to any definite arrangement till after their marriage, as he had money enough in his possession to carry them over at least the time of their honeymoon.

It had been arranged, by Bertrand's special wish, that the wedding should take

place as soon as Paris was restored to peace and calm; there was indeed no reason for delay, and he knew that his presence was greatly required at Chateau de L'Isle. It was also necessary that he should go back for a short period to the Italian town where he had held his diplomatic post, to wind up his affairs, which, in his haste to fly to the succour of France, had been left somewhat in confusion. He told Mary that they must proceed to this place immediately after their marriage, and that he meant to travel towards it by a route through France which was not quite direct, but which would enable them to spend a few days at a house where he had been very hospitably received when on his way to Paris with the despatches from the army. Mary was quite ready to go there, or anywhere else he liked, and she asked very few questions as to their journey; it was enough for her that she would be with Bertrand, that her bitter separation from him was now but a memory of pain, and the long aching of her heart for ever stilled in sweetest rapture of content; to hear his voice, to see his kind eyes turned smilingly on her, to feel the touch of his dear hand, was a joy so exquisite, so all-sufficient, that had he told her they were to spend their lives in the wilds of Siberia, it would have been to her a matter of indifference. The poverty and privation to which she looked forward with Bertrand were her own deliberate choice in marrying him, for she had had various opportunities, ever since she had been in Paris, of attaining to brilliant positions, both in England and France, had she so willed it. There were many men of wealth and influence associated with her in the great Society for the relief of the sufferers, and her beautiful character, her gentle sweetness, her pure lovely face, had caused more than one to seek most earnestly to win her love, in vain. The true heart never wavered, even in its despair; and now, in its deep bliss of happy union, the outward accessories of life seemed absolutely nothing.

So, even while still the murderous cannon were thundering over their heads, those two inhabitants of Madame Brunot's little house were happy beyond all words, and their joyousness seemed to infect the other members of the family, who had not the same cause for satisfaction. One of Bertrand's first proceedings after his marriage was finally fixed, was to draw little Jacques into his room, where he could be alone with him, and having set him standing on the top of the table, he sat down in front of him, folded his arms, and, looking at the astonished little boy with laughing eyes, he asked him to be so good as to state what he most desired to possess in the world, in order that he, Bertrand, might have the pleasure of presenting it to him, in recognition of his enormous service the young gentleman had unconsciously done him. When Jacques had thoroughly understood the nature of the large-handed long bearded man's offer, he at once demanded an unlimited supply of bon-bons, and was informed that a about a cart-load would be at his disposal that evening; but bonbons could not fill up the measure of Bertrand's gratitude, so he requested Jacques to name some more lasting tribute which he might offer him in memory of his great benefaction. Whereupon Jacques solemnly ordered him to endow him with a drum, a helmet, a sword, and a few other warlike instruments, with which Bertrand immediately promised to supply him, not taking at all into consideration the martyrdom which poor Nurse Parry would have to undergo from the music of the drum, and the terror with which she would see Jacques, who shared her room, possessed of implements capable of inflict-

ing any amount of serious wounds on his own chubby little person.

Mrs. Parry was, however, almost as much delighted as Bertrand himself at the prospect of the wedding. She knew she was to see her darling Mary happy at last.

Valerie, and her next little sister, Dorette, were looking forward with much ecstatic importance to the grand occasion when they were to officiate as bridesmaids at their dear Mary's wedding, and when they were to be attired in charming costumes presented to them by Mr. Lisle in preparation for the event.

Finally it came to pass that poor Madame Brunot herself could heartily wish Mary joy, without having any longer the fearful recollections of the missing colporteur, which made her feel it a sort of unfaithfulness to him to be happy, even in the bright prospects of others—for one evening in June there came a grey-haired travel-stained man to the door of their house, who asked the porter, in a very trembling voice, if Madame Brunot still lived there, and if she and her children had survived the siege; but he had scarcely received the answer, and clasped his hands in thankfulness, when Valerie, coming down the stairs to go out, suddenly saw him, and then her cry resounded through the house, "Father, father is come back!" and, bounding from the steps, she flew into his arms, and nearly strangled him with her close embrace.

Yes it was indeed the husband and father, so long lamented, who had had a variety of unpleasant adventures, out of which it was somewhat amazing that he had escaped scot-free, and who, the moment Paris was opened again to the world, had hurried back, with very little hopes of finding, as he did, his whole family alive and safe, if not actually well. He attributed this great result in great measure to the kindness shown to them by Miss Trevelyan and Mrs. Parry, and was proportionally grateful; and, as Madame Brunot soon began to recover from her nervous maladies, when her anxiety and suspense were over, there seemed indeed to be no longer any cloud on the enjoyment of the whole party.

One person outside the house did, however, object strongly to Mary's marriage, and this was Marthe, who did not at all admire losing her services at the hospital. Bertrand consoled her, however, by a secret donation of alms for her poor people.

The last occupation to which Mary Trevelyan devoted her time and attention during the brief period which preceded her wedding, was the preparation of a design for a monument to be erected over the grave of John Pemberton in the cemetery of Pierre la Chaise, and Bertrand trusted the execution of it to one of the first sculptors in Paris, with the promise to Mary that after their marriage he would bring her back to the capital, to see it completed and fixed in its place.

CHAPTER XLVIII.

At last there came a morning when all the world seemed radiant with the glory and beauty of a lovely summer day—a day in sunny June, when the sky was clear and bright, and the birds were singing, and the flowerets blooming, while in the happy hearts of those with whom we have journeyed so long in the tortuous paths of human existence, there woke the dawn of a new life of joy and peace, where the trials and sorrows that might yet await them would be robbed of all their sting, because henceforth they would be met and borne together.

Bertrand Lisle stood waiting at the door of the English chapel where the marriage ceremony was to be performed after the civil contract had been performed else-

where, and his eyes beamed with delight as the carriage bearing his gentle bride drove up to the entrance. Slowly she advanced, all clad in white from head to foot, with a long veil thrown over her dark hair, and one single snow-white rose fastened at her breast. The significant flower had been brought to her by Bertrand himself that morning, with the earnest petition that she would wear no other ornament but this dear token of her faithfulness in love and truth, and of his own great happiness, and gladly had she granted his request.

Monsieur Brunot walked by her side, looking very dignified and proud, as the representative of her father; and the two little fairy bridesmaids came behind, pacing with solemn steps and serious faces, bearing huge bouquets of rich red roses, which it was Bertrand's fancy they should have, in contrast to Mary's one pure blossom; finally, Mrs. Parry, all smiles and tears, brought up the rear with little Jacques, who, greatly to her consternation, insisted on bringing his drum, with the view of celebrating the wedding by a vehement assault on it with his heaviest sticks. After a protracted struggle, Mrs. Parry succeeded in leaving this musical instrument in the carriage; and no sooner did little Jacques find himself in the church than he became much subdued, and remained perfectly quiet while the solemn rite proceeded.

Fair and still as ever, Mary knelt by Bertrand's side and uttered the vows that bound her to him in the sight of God and man; but none would have thought that her stillness indicated want of feeling, who had seen the expression of her deep dark eyes, as she raised them to heaven in unspeakable thankfulness that at last she had a right to live for the happiness of him to whom her whole heart had so long and so absolutely been given.

The momentous service was over, the final words were spoken, the union of Bertrand and Mary de L'Isle was sealed before high heaven, and no human machinations could ever part them more, nor by aught on earth have power to come between them, save death alone, that seeming ill which holds between its fast-locked shell the hidden pearl of eternal hope. There was no sorrow in their temporary parting from their friends, and, followed by many blessings, they quitted Paris, and started on a journey which was to have a termination little dreamt of by the new-made wife.

A few days later an old-fashioned travelling chariot, drawn by four horses, and guided by two postillions with blue coats and long boots, was going at a smart pace along the road that led from the nearest station to the Chateau de L'Isle, a distance of some ten miles. It was open, and in it sat those who had so lately been united. It was a lovely evening, and the pretty wooded country through which they were passing was clothed with all the glory of high summer. Birds were singing amid the foliage, and sweet-scented flowers filled the air with fragrance, while the cloudless sky overhead was not more serene and bright than the sweet face of the young bride in her perfect happiness, as she sat by the side of her husband.

"You have not told me anything about the people to whose house we are going, Bertrand dear," she said, presently; "they must have been very kind to have sent their carriage so far to meet us; who are they?"

"A young couple recently married," said Bertrand, composedly; "a comte and comtesse, Mary, of the old noblesse of France." "And you made acquaintance with them on your way to Paris, I think you said? Are they nice? did you like them?"

"Oh very much indeed! they are delightful people; indeed, I think the young comtesse is, without exception, the most charming person I ever met. Are you not jealous, Mary, that I do not except you?" he added, looking down at her with a smile.

"Oh no!" she answered, meeting his eyes with her candid gaze; "why should I be? You must have met many people far better than I am in the world; but what does that matter, if you love me?" she added, softly.

"I think you may be pretty sure of that, my darling," he answered; "but look, Mary, what a splendid triumphal arch we are passing under!"

"Yes, and I see there are a number more, all the way down the road; what does it mean, Bertrand? is it a fete?"

"No, they have been erected by the tenantry in honour of the comte and comtesse, who were expected home to-day after their wedding."

"Only to day? If this is their first day at home I hope we shall not be in their way."

"I hope not," said Bertrand, gravely; "but I feel sure the comte will be very glad of your presence, and I do not expect the comtesse will object to mine."

Mary looked up at him, rather puzzled by this speech, but the next moment she was still more surprised when she saw him stand up in the carriage and take off his hat, while he bowed right and left, with his handsome face glowing with pleasure. Looking out, she saw that they were approaching a large iron gate, which was thrown wide open, while the road on either side was lined with the villagers in their best dresses, who were waving hats and handkerchiefs, and shouting with delight.

"Oh, Bertrand, what is it?" she said, trembling.

"Do not be afraid, darling," he said, taking her hand in his firm grasp; "I will explain it all to you presently. You must bow and smile to them, Mary, for it is you they are welcoming."

She did as he desired her, but her heart was beating wildly, and she clung to his hand with a terrified grasp. The carriage passed through the gate; the musicians of the village band, who were stationed near it, struck up a triumphal march, and it rolled on through a throng of rejoicing people, till it drew up before the great door of the chateau. There, on the steps, stood the mayor of the country town in gorgeous costume, the cure of the parish, and several of the country gentlemen.

"Vive Monsieur le Comte?" burst from the whole assembled throng, as Bertrand leaped from the carriage. He waited to help Mary to alight, and then, holding her by the hand, he walked up the steps to the paved space in front of the door, and turning round, he presented her to the people, saying, "My wife," and instantly a great cry rent the air, "Vive Madame la Comtesse! long live our beautiful lady!" And she did look beautiful at that moment, in her pretty bridal travelling dress, with an exquisite rose-pink flush on her cheek, and her dark eyes shining like stars in the sudden excitement, while Bertrand stood bare-headed by her side, with the wind blowing through his rich brown hair, and a smile of unspeakable happiness on his lips. It was such a moment as is rare indeed in this changeful world, but Bertrand felt to the very core of his heart that sweet Mary Lisle deserved to the full all the crowning brightness of that hour, as a reward for the faithful deathless love which, through evil report and good report, through desertion and betrayal, had never failed him for one single instant.

But he saw, though she had caught the

reflection of his joy, that she was still trembling and bewildered, and, waving his hand again to the people who were to be regaled by his orders in tents placed on the lawn, he led Mary into the entrance-hall. There a long file of servants were drawn up to receive them, to whom he said a few kindly words; while she, with her sweet smile and quiet grace, charmed them all, as she acknowledged their salutations. Passing through the hall to a door at the other end, Bertrand drew her into a small octagon room, which had always been used as a boudoir by the lady of the castle, and which, by his direction, had been newly furnished for Mary.

His own taste had guided all the arrangements—even to the delicate shade of the rose-coloured silk which lined the lace curtains, and the clusters of white roses which bloomed in every window; and when, at length, the door was shut, and they were alone, he drew her into his arms, saying, "Welcome to your home, my Mary! my Comtesse de L'Isle!"

She let her head fall on his breast, while half sobbing, half smiling, she asked, "What does it mean, darling Bertrand? what does it all mean?"

"It means that I have succeed in realizing a cherished dream, which few people are ever able to do in this world. I have planned for six weeks past that I should give myself the exquisite pleasure of bringing you to this grand old place, all unconscious that it is in truth your home, and my scheme has been successful beyond my expectations; for I wished so much that you should find yourself mistress and queen of Chateau de L'Isle, while still you believed that in marrying me you had embraced toil and privation."

"Dear Bertrand! it was indeed kind of you to give me such an unexpected pleasure; but I cannot in the least understand how it has all happened."

"No, darling; how should you? But come and sit down here, and I will tell you the whole history from the first; we shall have time before we go out to be agreeable to those kind people; they are not marshalled at the tables yet, where we must join them soon." And then, sitting by her husband's side in this charming room, with flowers and sunshine round her, Mary heard all that we know already respecting Armand de L'Isle, and the providential arrival of Bertrand at his father's home in time to give peace to the old man's accusing conscience, and to be recognized as the legitimate heir.

(To be Continued.)

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 by day, in sickness as well as in health, in dying as well as in living hours.

LEAVES are light and useless and idle and wavering and changeable; they even dance; yet God has made them part of the oak. In so doing he has given us a lesson not to deny the stout-heartedness within because we see the lightsomeness without.

KEEP us in everlasting fellowship with our brethren and our sisters who have entered into the joy of our Lord, and with the whole Church triumphant; and let us rest together in thy presence from our labours.—*Moravian Litany.*

FAITH without repentance is not faith, but presumption; like a ship all sail and no ballast; that tippeth over with every blast. And repentance without faith is not repentance, but despair; like a ship all ballast and no sail, which sinketh of her own weight.—*Sanderson.*

TYNDALL AND THE HINDOO.

The Brahmo, whom the upheavals of the time have made a lion, is Protap Chunder Mozoomdar. He is a preacher of the Brahmo Samaj in India, and Editor of the *Indian Mirror* in Calcutta. He has been preaching in various theistic pulpits throughout England—Manchester, Birmingham, Liverpool, Newcastle, Edinburgh, Glasgow, Bristol—and many times in London. He tells me that during his six months of sojourn in England he has been the guest of members of the Church of England, of Quakers, Baptists, and several other denominations; but only in one case—that of a Baptist lady in Liverpool—has any person shown the slightest disposition to make him a Christian.

Among the souvenirs of his sojourn in England it is probable that Mozoomdar, who left yesterday for India, has carried back none more remarkable than an interview which he had with Professor Tyndall. He appeared to have been profoundly stirred by the address of Tyndall at Belfast; and the Professor, learning the great desire of the Brahmo to converse with him, appointed an hour.

"Your address at Belfast," he said, "has awakened in me a desire to thank you personally for it and to see you." "That," said Tyndall, "I shall value among the crumbs of comfort which have fallen to me among plenteous bestowals of things uncomfortable."

After we were seated, there was a little silence, which was at last broken by Mozoomdar, who said in low tones,—

"I feel the need of a few axioms of religion."

"I can quite understand that," said the Professor gently; "but is it best to call them by so precise a word as axioms? It would appear wise to keep our ideas on such subjects, as Emerson would say, fluent."

"Let us say, then, principles. We appear to need a few fundamental principles—such as *God and the soul of man*."

"You will easily see," replied the Professor, "that one in my position has to be very careful in using such terms as these. So far as the ordinary sense in which they are used is concerned, I fear I shall be found an Atheist, though I believe I should value as much, as any other, any realities associated with them. I remember once, when talking with Carlyle, he used the expression, 'That long paraphrase which we shorten into the word God;' but we have to know something of the paraphrase when we use the abbreviation."

"In what form, then," asks Mozoomdar, "would you express those ideas or principles?"

"That is a very difficult question. But is it necessary just at present to put them into definite form at all?"

"I think that in India we do stand in need of some strong and clear form, in which to embody our new religious ideas, and this for the sake of morality. Now that the old religious systems are breaking up, the young men emancipated from them disclose a tendency to cast off also the morality they enjoined, and which, though not the highest, was still able to supply important restraints. There have been some sad instances of young men who have come out of the Universities not only with their old beliefs gone, but with nothing to prevent their sinking into lives of mere self-indulgence. We appear to require some religious basis for morality stronger than that which has been abandoned."

"Your statement about those educated youths is surprising, and requires careful probing. It might be found that when

young heretics are concerned, everything against them is brought to light which, while they were orthodox, is hushed up. But if, indeed they do sink into lives of mere self-indulgence, you may rely on it those young men are not properly taught. I feel very certain that if they were properly appealed to, their heart strings would respond."

"It is true," rejoined Mozoomdar, "that they are not morally taught at all. Some intellectual instruction is given them for two or three hours each day, but they are then left entirely to themselves. But how shall they be appealed to?"

"Can you not cultivate in them the love of truth, the sense of honour, honesty, benevolence, charity? I cannot believe that the human being exists who requires theology to show him the superiority of an honest man to a rogue."

The conversation then turned upon a variety of other subjects, but it ended with this significant remark on the part of the Brahmo, "However much I may cherish my religion, it must be such as can undergo the strictest investigation, and it must conform to the highest scientific truth or I part with it."

A BOY'S SACRIFICE.

"My little children, let us not love in word, neither in tongue, but in deed and truth."

A child had a beautiful canary which sung to him from early morning. The mother of the child was ill, so ill that the song of the bird, which to the boy was delicious, disturbed and distressed her so that she could scarcely bear to hear it.

He put it into a room far away, but the bird's notes reached the sick-bed, and caused pain to her long, feverish days.

One morning, as the child stood holding his mother's hand, he saw that when his pet sung, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now.

"It is no music to me," she said as he asked her if the notes were not pretty. He looked at her in wonder.

"And do you really dislike the sound?"

"Indeed I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was telling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and, taking the cage in his hand, he left the house. When he returned he told his mother that the bird would disturb her rest no more, for he had given it to his little cousin.

"But you loved it so," she said, "how could you part with the canary?"

"I loved the canary, mother," he replied, "but I loved you more. I could not really love anything that gave you pain. It would not be true love if I did."

FOR YOUNG LADIES.

[Extracts from a sermon on the Woman of Pleasure.]

Persons at your age, looking off upon life, are apt to think that if, by some stroke of what is called good luck, you could arrive in an elevated and affluent position, a little higher than in that which God has called you to live, you would be completely happy. Infinite mistake? The palace floor of Ahasurus is red with the blood of Vashti's broken heart. There have been no more scalding tears wept than those which coursed the cheeks of Josephine.

Mere social position will never give hap-

piness to women's soul. I have walked through the halls of those who despise the common people; I have sat at their banquets; I have had their friendship; yea, I have heard from their own lips the story of their disquietude; and I tell the young women of this Church that they who build on mere social position their soul's immortal happiness, are building on the sand.

The poorest god that a woman every worships is her own face. The saddest sight in all the world is a woman who has built everything on good looks, when the charm begins to vanish.

Culture your heart and you culture your face. The brightest glory that ever beamed from a woman's face is the religion of Jesus Christ. In the last war two hundred wounded soldiers came to Philadelphia in one night, and came unheralded, and they had to extemporize a hospital for them, and the Christian women of my Church, and of other Churches, went out that night to take care of the poor wounded fellows. That night I saw a Christian woman go through the wards of the hospital, her sleeves rolled up, ready for hard work, her hair dishevelled in the excitement of the hour. Her face was plain, very plain; but after the wounds were washed and the new bandages were put around the splintered limbs, and the exhausted boy fell off into his first pleasant sleep, she put her hand on his brow, and he started in his dream, and said, "O, I thought an angel touched me!"

That woman is grandly dressed, and only she, who is wrapped in the robe of a Saviour's righteousness. The home may be very humble, the hat may be very plain, the frock may be very coarse; but the halo of heaven settles in the room where she wears it, and the faintest touch of the resurrection angel will change that garment into raiment exceeding white, so as no fuller on earth could whiten it.

ART OF READING.

Mr. Anthony Trollope delivered an address lately in London on the "Art of Reading," in which he earnestly recommended his hearers to acquire the art—a never-failing source of enjoyment, but only to be obtained by practice, and not when middle life had come on them. As to what they should read, we would say good books. Above all things, he would advise them not to deceive themselves in their choice. If they could make poetry a delight with them, it had a charm which could not be found in any other literature; but, if poetry were distasteful, there was a world of prose. They must read for amusement, but they need not on that account eschew acquiring information. Instructive books, indeed, were the books to get hold of. Magazine reading, unfortunately, left too little behind it; and, as to novels, there were, of course, novels, and novels, but he did not think that Scott, Thackeray, or Dickens, ever wrote anything impure.

How sweet to work all day for Christ, and then lie down at night beneath His smile.

"WHAT one point did that superintendent try to impress on his school in his twenty minutes' talk?" was a question which one visitor might have asked of another, as the two came away from a Sunday school room. "I am sure I don't know," would have been the only fitting answer. "Then what was the good of the address?" "There again I can't answer you," would have closed comment on that service.—*S. S. Times*.