

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, FEB. 17, 1876.

BADGES OF PARTY.

That, in some degree and in one way or another, different parties will spring up in every community, either pursuing different objects or pursuing the same object by different means, or it may be sometimes only by the use of different names, seems to be almost a necessary consequence of the various constitutions of men's minds, and of the different circumstances in which they are placed. We might indeed expect this result, were there no moral obliquity to complain of in human nature. But selfishness and pride are two great stimulants to the development and increase of parties both in politics and religion. In politics it has been argued that parties are necessary, if it were only that they may act as a watch upon each other; and a more powerful testimony was never borne to the corruption of human nature. But in religion, having something of greater authority, having a standard both of faith and practice, a standard both of theology and of ecclesiastical organization, it might have been supposed that we could have dispensed with a very large amount of the party feeling, party badges, and party organizations we find in the world around us. But unfortunately for the triumph of Christianity, the unbeliever is able to point to so vast an accumulation of party strife and party prejudice, that he can boldly allege that no subjects on earth have been known to produce a larger amount of bitterness than those of religious controversy. It is true that where this is the case, the essential principles of Christianity are ignored, and it is no less a fact that the greatest part of this strife has arisen in consequence of the "grievous wolves" which enter in and disturb the flock. Among those who would otherwise be less disposed to yield to the bitterness of party strife, perhaps one of the causes of that strife may be found in the conventional use of words which ultimately become badges of a party, and round which words and badges, sometimes senselessly enough, the battle rages more furiously than around the things they were originally intended to mean. So that after the words have changed their meaning, or when they are used in different acceptations, the battle is still over the words. The *filioque* question, as it now turns out, is an instance in which the most perfect agreement exists among the leading ecclesiastics of the eastern and the western Church as to the doctrine itself, but from the superior accuracy and precision of the Greek language, it is alleged that the Latin term when translated into Greek might bear a heterodox interpretation. The Bishop of Winchester, in his recent *Pastoral*, remarks that "it is much to be deplored that words

are used, and often pressed by one party, which convey a very different signification to the other party." And he alludes to the fact that a quarter of a century ago the two schools in the Church quarrelled over the term "regenerate" in baptism, and a great part of the quarrel he thinks arose from two different meanings attached to the word. Perhaps, however, the strongest objections to the use of the term spring from some remote corners of the Church where Calvinism still lingers; although those who have studied the extant writings of the Rev. Charles Simeon of Cambridge, are well aware that he contended both for the term and for the doctrine it expresses.

The Bishop refers however more particularly to later controversies about the Eucharist in the use of such terms as "Real presence" "Altar," "Sacrifice," "Priest," and he remarks that probably no one in the English Church, when he claims to hold the "Real Presence" in the Eucharist, means that the consecrated bread and wine have literally become the Body and Blood of the Lord. And yet those on the other side of the controversy persistently attribute this view to those who use the term. There are many, he remarks, who understand the term "Eucharistic Sacrifice" to mean of necessity that the sacrifice of Christ upon the Cross was but partial, and not in any way "full, perfect, and sufficient," unless supplemented by the sacrifice "offered day by day continually" in the Eucharist by the priest. And therefore some object to use the term on that account, although this opinion may not be entertained by any one in our Church who uses the expression. The Bishop says that:—"Probably the word 'sacrifice' of the Holy Communion is used by many persons who do not altogether agree among themselves as to what they mean by it. The Fathers, undoubtedly, from very early times spoke of 'offering,' and of the *Sacrificium incruentum* as applicable to the Holy Eucharist; but there has been much difference of opinion as to the sense in which these terms were used; and there is indeed every degree of significance attributable to them—even from the simple Zwinglian commemoration of the great sacrifice up to the highest Roman belief, that the elements have been changed into the very crucified Body of Christ, and are offered afresh by the Priest each time the mass is celebrated. I cannot help thinking that the rule of charity should make us careful to explain our language when we use that which may be thus interpreted."

TO ROME OR NOT.

The statement that "a proposition has been made to the authorities at Rome—to the Vatican—asking them to loose the rules of the Romish Church in order that a large body of the members

of the Church of England might join the Romish Church," has been too often and too extensively denied for any one now to be able to say that he does not know such an assertion to be absolutely false. The story bears upon the face of it every indication of being a hoax, got up both for sensational and for party purposes, when truth itself would fail to answer those purposes. The statement has been publicly and officially denied by Cardinal Manning; it has been publicly denied by the clergyman said to have been instrumental in forwarding the request to the Cardinal, and it has been indignantly repudiated as a thing impossible by one hundred of the principal parties said to be concerned in it. All this is well known to every one who picks up a newspaper, even if the story were not too absurd to be believed. It is, therefore, with some surprise that we find substantially the same statement still repeated by men whose public position ought to guarantee something more reliable. When such statements as these are persistently made for party purposes, they can only recoil on those who use them. If truth will not answer our purpose, we may rest assured that some day will never be of permanent service, either to ourselves or to any party whose cause we may espouse.

THE QUEEN'S SPEECH.

Her Majesty attended Parliament in person on the 8th inst., but did not go in state. The Lord Chancellor Cairns read the speech, which is of the usual character. Some of our Canadian contemporaries appear rather surprised to find they can learn nothing from the speech which they did not know before. But speeches from the Throne are never meant to convey more than one or two items of information, and sometimes not so much as that. Unless the treasury needs replenishing for an expensive war, royal speeches are rather meant to be quieting, assuring, and soothing in their effects upon the Empire, and to furnish just as many pegs for the ministry to hang a bill upon as there are subjects referred to. In this speech, the Queen states that her relations with all foreign powers are of a cordial character. The insurrectionary movement in Bosnia and Herzegovina is referred to; and Her Majesty states that she has felt it her duty not to stand aloof from efforts that are being made "by allied and friendly governments to bring about the pacification of the disturbed districts," and she has accordingly, "while respecting the independence of the Porte, joined in urging on the Sultan the expediency of adopting such measures of administrative reform as may remove all reasonable cause of discontent on the part of his Christian subjects." Confidence is next expressed that Parliament will enable her to complete the purchase of

the Suez Canal shares which belonged to the Khedive of Egypt. The representations addressed to the Chinese Government as to an attack made last year on an expedition sent from Burmah to the Western Provinces of China, are mentioned as having been received in a friendly spirit, and the lamentable outrage in now the subject of inquiry. Her Majesty expresses great satisfaction at the uninterrupted good health of the Prince of Wales, and at the hearty affection with which he has been received by all classes, conveying the assurance that they are happy under her rule, and loyal to her Throne. When the direct Government of the Indian Empire was transferred to the Crown, no formal addition was made to the style and title of the Sovereign. A bill is to be introduced on the subject. A Royal Commission is also to be issued to inquire into all treaty engagements and other obligations, so that steps may be taken that British national ships may act in harmony with the policy pursued by England in putting an end to slavery. A Bill is to be introduced to punish slave traders who are subjects of native Indian princes. Papers are to be introduced in reference to the conference of the South African Colonies and States. Her Majesty also states that she trusts order is restored in Malacca, since the interference of her troops, consequent upon the murder of a high officer in the Straits Settlements.

Bills are to be introduced regulating an ultimate tribunal of appeal, and for the amendment of the merchant shipping laws. Her Majesty also stated that Acts would be introduced relating to the Universities and primary education, the economical management of prisoners so as to relieve local burdens, and other important matters.

TURKEY.

The British Government has resolved to give a general support to the Austrian Note from Count Andrassy, which had already obtained the approval of Russia and Prussia. In this the Government undertakes only the moral obligation to aid the other powers in giving effect to the principle of the Note, which is, to restore tranquillity to the disturbed districts, and to obtain and perpetuate the proposed reforms. But with regard to the measures which it may be deemed advisable to adopt, England reserves to herself complete liberty of judgment. The integrity of the Ottoman empire appears to be as much a point of fundamental importance as ever. It is evident that England could not possibly stand aloof in any attempt made for the regeneration of Turkey, even though her right of way through Egypt appears to be secured. A decided position ought however to be assumed, and that speedily. Some of the fairest lands beneath the sun have long been given up to Moslem rapacity and oppression, and the time has surely come when the Christian inhabitants should be able to claim some security for life and liberty. To be satisfied with merely giving a

moral sanction to a harmless note will leave the matter just where it has been for many years past. We are therefore unable to acquiesce entirely in the remarks of the *London Times* when it says:—"We may be content for the present to know that our Government has neither declined its responsibilities nor committed itself to any objectionable principle or enterprise. We may hope that its influence, opportunely exerted, may remove the difficulties which beset the task of pacification." Two provinces, Herzegovina and Bosnia, are already in open revolt, and the others are ready to break out as soon as the opportune moment shall arrive; and it is said, probably with as much truth as any thing that has been said on the subject, that we may at once lay down the principle that should experiment prove the necessity of constructing an independent administration, the precedent of Servia should be borne in mind, and the new Province should be assimilated to that principality in its political relations. It is supposed that in this case, entering upon its course under the protection of Europe, it would have at least as good a chance of improvement, social and political, as if it had been brought within the pale of any military monarchy, or placed under a special protectorate. It appears that the decision of the English Government was awaited with intense anxiety.

By a PRIVATE LETTER, we are happy to hear from our old friend, the Rev. Richard Harrison, who is known to many of our readers as the energetic Incumbent of St. Matthias, Toronto, of which parish he was the founder. Mr. Harrison was obliged to leave his post some months ago, from ill health; and being advised to try a change of climate, he went to England. We are glad to learn that the experiment has resulted in a decided improvement in his health. Having obtained temporary employment there, he may not return to Canada for some months. While regretting his absence, (and our Church can ill spare such men at this time,) it is satisfactory to hope we may soon again have the benefit of his labors among us. In the meantime, we wish him all happiness and success in his new field of duty. Mr. Harrison's present address is:—Cozycot, Upper Stratton, Swindon, Wilts, England.

THE BURIAL question, which is agitating the mind of the public in England in reference to the use of the Churchyard by others than clergymen of the Church, may receive some illustration from one or two historical facts, which have been brought prominently forward in the present controversy. The freehold of the churchyard is very well known to be vested in the rector just as well as the Church, including the nave, chancel, and all. It is likewise a fact that churchyards were assigned by their donor as precincts of the Church, intended to be kept sacred from all

secular uses, and were not intended to be used as burial places for the parishioners. For a long time burial in churchyards in England was illegal, being contrary to ecclesiastical law, although sometimes permitted as a special privilege. In the course of time, however, such burials became customary, on the payment of fees to the incumbent as owner of the freehold; but it is very certain that burial of the parishioners formed no part of the use to which churchyards were originally intended to be applied. In a considerable number of populous parishes, burials have again become illegal by special acts of parliament, public cemeteries being provided for that purpose, and having certain portions set off and consecrated for the special use of the Church of England.

A NEW RECIPROCITY TREATY, we regret to find, is one of the subjects now agitated by the Dominion Board of Trade. We believe that our relations with the United States are quite close enough, whether politically, commercially, ecclesiastically, religiously, or, as some recent cases have forced their baneful character upon our attention—we would add morally. We have the testimony of those who are intimately acquainted with the subject, that any closer commercial relations with the United States during the last two or three years would have been most disastrous to Canada; and we may be very certain that no reciprocity treaty will be agreed to by our neighbours which is not far more advantageous to them than to us. We called attention a short time ago to the West India trade, and since that time we have obtained information upon the subject from residents of those islands which shows that we did not speak strongly enough about it, that it is almost impossible to overrate its importance to the whole of Canada, and that to cultivate that trade will be infinitely more serviceable to us than the best reciprocity treaty we can ever expect from the United States. There is not an article raised, or that can be produced in Canada, that would not find a ready market in the West Indies at highly remunerative prices. The West India Trade, we are informed, is a source of enormous profit to the United States; and we are sure that the merchants of Montreal and the shipping interest of the Maritime Provinces cannot do better than turn their attention to the subject at once.

REVERDY JOHNSON, the distinguished jurist and statesman in the United States, was found dead, Feb. 10th, in the yard of the Executive Mansion, at Annapolis, Ind., he being that evening the guest of Governor Carroll.

THE Right Hon. Sir John Taylor Coleridge, nephew of Samuel Taylor Coleridge, died Feb. 11th, at the age of eighty-six. His abilities were unusually great; he edited at one time, the *Quarterly Review*, published an edition of "Blackstone's Commentaries," and was for some time one of the Judges of the Court of Queen's Bench. He was uncle of Bishop Patteson, who was murdered in the Melanesian Archipelago.

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

BY THE REV. E. SOFTLY.

There is probably no doctrine of Holy Scripture of more practical importance than the doctrine of Future Punishment: no doctrine also on which we find more unmistakably the seal and impress of its Author. The question raised by Mr. Oxenham is concerning the eternal duration of Future Punishment, and he answers that question in the negative. Whether Holy Scripture justifies such a conclusion is the object of the present enquiry. Before considering the questions proposed by Mr. Oxenham, and which he now proceeds to solve in harmony with the Restorationist theory, I wish to say a few words on his letter to Mr. Gladstone. That letter sufficiently indicates the bias of the writer—an important matter in connection with the questions he offers. He quotes from a writer in the *Contemporary Review*, who proposes that the doctrines of Original Sin, Imputed Righteousness, the legend of the Fall, and the Story of the Incarnation, together with Baptismal Regeneration, Eternal Punishment, the Trinity and the Atonement be allowed gently to fall into the shade, as mysteries which it is vain to seek to penetrate, and regarding which, silence is our least injurious and most respectful course. This, it is true, Mr. Oxenham does not approve of, in full, notably with reference to the Incarnation; but it indicates the school to which he belongs, and how far he is at present prepared to go, in furtherance of modern rationalism. A few words also on his "Statement of Doctrine:"

(a.) He "objects to the doctrine that there is no place for repentance, or amendment beyond the grave, and that such amendment, if possible, will be futile," because it seems to imply a charge against God of "amazing cruelty and injustice." There is indeed an admitted possibility that we are unable to judge aright upon these subjects; but if so, why this seeming charge against God as cruel and unjust? Whereas God has given us a sufficient period of probation and grace upon earth, why may He from the standpoint of Faith in a divine revelation be considered even seemingly cruel and unjust because that probation is confined to earth?

(b.) He objects to the doctrine that the torments of the lost will never end, because it implies a failure to a very great extent in a purpose to redeem mankind, the which, he says, God had designed before the foundation of the world. This, however, entirely depends upon what is deduced from the general teaching of Scripture on this head. It is plainly inconsistent with universal salvation, but not with the Scripture statement that Christ laid down his life for the sheep: St. John x. 15. That he loved the Church and gave Himself for it: Eph. v. 25. Nor with the doctrine that He will justify and save those who accept of the terms of His salvation.

(c.) He "objects to the doctrine that the majority of men will be lost, because that good will never fully overcome evil, but be everlasting with it." To this, however it may be said, it is a doctrine of divine revelation that God did not help the angels that sinned, and we have not the slightest intimation of their forgiveness, or repentance in the future; is it therefore more impossible to believe that God will punish with eternal misery, persistently wicked and unbelieving men, after a fitting period of probation and grace, seeing that in either case the same objection will remain? In short the whole of his objections are open to the same charge, which he lays against the received and orthodox doctrine, on this subject, namely: that he interprets Scripture to suit his preconceived opinions. The plenary inspiration and authority of Holy Scripture being received as a fact, there is no more difficulty in receiving the doctrine of eternal punishment than that of punishment for an indefinitely protracted, although limited period. The fact appears to be that Mr. Oxenham and the school to which he belongs are strongly inclined to judge of divine revelation, and of the Divine Being, by their own standard of right and wrong, and not by His, and as a natural consequence wish to make both to agree with their own theory. There can be no doubt that a want of belief, cordial and entire, in the full inspiration and authority of the Bible as the alone rule of faith and practice is at the root of the whole difficulty.

We can admit all the enquiry within just bounds, that "modern criticism," and true "science" may suggest, but the premises above referred to, must in order to any legitimate argument, be fully maintained. God is; and the Bible reveals Him. The only just enquiry is "what saith the Lord" therein?

The questions proposed by Mr. Oxenham are six in number. The first is with respect to *aionios*: does it necessarily mean everlasting? The second—is there any other word used in Scripture with reference to the destiny of the wicked, that has this necessary and invariable meaning? Mr. Oxenham, I think, should have inverted the order if the latter word has any bearing upon the argument with reference to the punishment of men. That it has such a bearing we are assured by our Lord Himself, when he says the wicked shall depart "into everlasting fire, prepared for the devil and his angels." Devils and persistently wicked men, we are assured by Holy Scripture, shall share a common doom. Therefore whatever just interpretation may be put upon that passage in which *aionion* refers to the devils, must have an important bearing on the future destiny of men, and must be considered first. By a manifestly incorrect exegesis of the passage in Jude vi. *aidios* is made to mean *until*, and also a material form given to the "chains" there spoken of, which is not in keeping with the subject and circumstances referred to. It treats of the sin of the angels who kept not their first

estate, but left their own habitation, and for this reason they are "reserved in everlasting chains under darkness unto the judgment of the great day." St. Peter, speaking of the same matter, terms them "chains of darkness." That this is figurative language none can doubt. Sin is frequently in Holy Scripture, termed a cord, or band. So Solomon says, Prov. chap. v. 22; "His own iniquities shall take the wicked himself, and he shall be holden in the cords of his sins." Our own Liturgy also makes use of this simile: "We are tied and bound with the chain of our sins."

The chain or bonds spoken of in relation to Satan, are of three kinds. First, with respect to his *unalterable character*. Our Lord says "he was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it," John viii. 44. From which we learn, that, since his fall, to sin, is with him a necessity; hence he is unable, because *unchangeably unwilling* to do aught else. This it appears is the necessary consequence of their fall. But, secondly, the devils are bound by the special power of God upon them, and are limited in their ability to do evil to men. And, thirdly, by a similar moral power of conscience, they are bound as *expecting*, and awaiting their inevitable and merited doom. It is noticeable here how there is a similar language used, with respect both to the bonds wherewith Satan and persistently sinful men are bound, and also with respect to their continuance. Both St. Peter and St. Jude in speaking of reprobates and apostates say, that "blackness of darkness," (Jude 3), and the "mist of darkness" is reserved for them for ever; (2 Pet. ii. 7), while our Saviour speaks of the "everlasting fire, (to pur to aionion) prepared for the devil and his angels," as their common portion.

But it will be proper now to remark upon the grammatical meaning of the phrase in the passage Jude vi. The everlasting chains under darkness are *eis krisin megales hemeras*. Mr. Oxenham renders this "until the judgment of the great day." Winer in his grammar of the N. T. Diction tells us, section 53, (c.) that *eis* with the accusative, when transferred to internal relations, or in a tropical use, (which is evidently the case here) is used of every object and aim, of the measure to which something rises, the state into which it passes, or of the result. I should render it here—of the result particularly. Thus, as St. Paul says, (Rom. x. 10,) "with the heart man believeth (*eis*) unto righteousness," so here of the devils they are bound by their sinful nature, and its actings, (*eis*) unto the *krisis* or condemnation of the great day. In the former passage *dikaiosune*, may be rendered "justification" which makes the analogy more perfect. But of the aim and purpose, as having relation to the power of God by which their ability to do evil is limited, or restrained, we may find a parallel passage in 2 Pet. iii. 7, where he says, "The heavens and the earth

which are now, by the same word are kept in store, reserved unto fire against (eis) the day of judgment and perdition of ungodly men." Of course I only quote this as a grammatical parallel. Thus having ascertained, First, that their bonds are of a spiritual, secondly, of an eternal character, and thirdly that the word *eis*, translated "unto" is continuative from, and not terminative with, the day of judgment, but expresses both a purpose of God in relation thereto, and a certain result connected with their state of sin; and having also seen that the same *krisis* which awaits them, awaits wicked men, and that their doom is the same, and that as the word *aidios* does indisputably mean everlasting; therefore it most certainly applies to the judgment, both awaiting the devils and awaiting wicked men. Another important consideration confirmatory of this conclusion is concerning the unchanged enmity of the devils to the thrones of God even to the end (See Rev. xii. 12-17,) so that if the bonds wherewith they are bound anterior to the last day be of an eternal character, we cannot conceive that there will be any mitigation of their punishment continuous from thence, and also it must legitimately affect the meaning of that word by which the duration of their punishment is afterwards expressed.

We now proceed to the second question: "Does the word *aiônios* necessarily mean everlasting?"

The question here put, is not, I think a fair one, as its order in Mr. Oxenham's pamphlet is not so, and the interpretation put upon the passage just considered is not correct.

The question rather is, "what is the mind of the sacred writers in this place, viewed in connection with other passages, in which the same subject is treated of, and particularly in connection with the invariable meaning of the word *aidios*?"

We have seen that the doom of the evil angels and of persistently evil men is conjoined not only in the time of final sentence, but also in the terms by which that sentence is expressed.

First, it is said of the evil angels that they are bound "in everlasting chains under darkness," Jude vi., and that they are "cast down to hell" and "delivered into chains of darkness to be reserved (eis) unto judgment," 2 St. Pet. ii. 4, at that day Christ will say unto wicked men "depart from me ye cursed into everlasting fire, prepared for the devil and his angels," St. Matt. xxv. 41—See also Rev. xx. 10-15.

In other places (Jude xiii; 2 St. Pet. ii. 17,) we are told of wicked reprobates and apostates that "the blackness of darkness," and "the mist of darkness is reserved unto them for ever."

And now what is the impression we are to gain concerning the meaning of the whole? The "blackness of darkness," expressly said to be reserved for wicked men, is precisely analogous to what St. Peter says of the condition of wicked angels anterior to the day of judgment. Of the one it is said they are reserved in

chains of darkness; of the other it is said that blackness of darkness is reserved for them. The only fair and reasonable conclusion we can arrive at is this: that the future of wicked angels and of wicked men is in this respect similar in kind, and as their doom is united (See Rev. xx. 10-15) similar also in duration, being in each case unchangeable. But when we are told of the everlasting fire of which both shall be partakers, we must consider that another aspect of that punishment is presented to us. May we not say that it refers to place and circumstances? As it is said of Judas that he went "to his own place," (Acts i. 25;) and also that it points to what theologians term, positive as distinguished from natural punishments? The latter proceeding from an unchangeable character; the former from correspondent and suitable inflictions awarded by the Most High.

But now with respect to the application of the term *aiônios* here. Schleusner, quoted by Mr. Oxenham, says that the reference of the term is to be gathered from the nature of the subject and the discourse of the writer, and so when it is conjoined with *pur*, *kolasis*, and *krisis*, he himself renders it as meaning eternal. This is only reasonable, and when we consider man's condition with respect to knowledge of divine things, and also God's uniform practice and method in revealing Himself and His purposes, it is the only just and reasonable conclusion.

The word *aiônios* confessedly in all places means indefinite time; the inquiry here may justly be, has God anywhere said that this punishment shall cease, or given the faintest hope of it doing so?

When we consider that this word expresses the punishment ultimately awarded to devils, as irreclaimably confirmed in their sin, have we any reason to suppose that God who is inflexibly just, will be retrogressive to such in the duration of His punishments? Have we not rather to expect that those punishments awarded at the great day will be cumulative in proportion to the settled malignity of their sin?

This I think is decisive of the matter, but another consideration is to be added. We are given to understand that none are finally condemned until after trial and offer of mercy, and none until they have actually chosen death, rather than life. Man's ultimate condemnation is not based upon one or many acts of sin, but upon a confirmed habit and character of wilful disobedience to known truth, specially of refusal to believe in the Son of God. Of such it is said, "they shall not see life, but the wrath of God abideth in them."

Man's deliberate and final action upon offer of a Saviour, marks him as "ripe" for weal or for woe. He that is unjust is to remain unjust still, he that is filthy as filthy still, he that is righteous and holy shall remain so still, and the award of Jesus in such connection to every man will be "according as his work shall be;" Rev. xxii. 11-12.

No intimation is given of subsequent modification or change, as indeed this utterance stands at the very close of the canon of revealed truth. It only remains to remark upon the two first questions, that the stability of the doctrine of the Eternity of Future Punishment, is, in view of the premises considered, by no means impaired thereby; and also that the opinion of Bishop Wordsworth, to which he refers, is only an opinion, but so far as it goes, from its ambiguity of expression may as well be understood in favour of the received and orthodox belief.

(To be continued.)

At Leipzig, has been published the first volume of an edition of the Apostolical Fathers (*Patrum Apostolicorum Opera*) based on the great work of Dressel, and revised by Oscar de Gebhardt, Adolph Harnack, and Theodore Zahn.

A DOCUMENT has been published in the English papers, signed by a hundred of the most prominent Ritualistic clergymen, including Mr. Mackenzie of St. Albans, and Mr. Ridsdale of Folkstone, which disclaims connection or sympathy with any move looking to subordination of the Anglican Ritualists to the Papacy, and declaring the basis of such negotiations to be impossible, until the Vatican decrees are retracted and repealed with as much formality as they were promulgated.

CHIME-BELLS FOR THE CENTENNIAL.—At McShane's bell-foundry, Baltimore, there is being cast a chime of twelve bells, which will probably be completed in about four weeks, to be sent to the Centennial Exposition. The bell will be erected upon a high tower, soon to be constructed especially for their accommodation by the Centennial Commissioners, from whence they will peal forth the national airs of the world. In casting, the closest attention will be given to the operations, and hence plenty of time has been assigned for the work. Their scale, covering a full octave and a third, has been arranged by Professor Widdows, of the Metropolitan Church, Washington, D.C.—*American* (Balt.)

THE *Rock* informs its readers that in upwards of a thousand parishes in the Province of Canterbury, England, there is neither a beer-shop nor a public house. The effect of this absence of temptation is declared by those best fitted to judge to be exceedingly satisfactory. In 248 cases the clergymen of the parishes concerned testify that drunkenness, and consequently poverty and crime, are all but unknown. One says:—"I am happy to say that there is no habitual drunkard. The absence of the temptation of a beer-shop must largely contribute to this happy state of things." Another testifies:—"There being no public-house or beer-shop in this parish, is a cause of unmitigated good in so far as it removes temptation to some distance." A third says:—"There is no public house, or beer-shop, I am glad to be able to say, in this parish. Of this the good is great; the inconvenience, if any, in comparison, exceedingly small. It promotes, almost ensures, sobriety and temperance. The constable's office is a sinecure, and a drunken man a very rare sight." While a fourth adds:—"The public house was done away with about eleven years ago, shortly before I became incumbent. I am assured that when there was a public house it was the occasion of much intemperance, of much riot and disorder, and of much poverty and distress."

BOOK REVIEWS.

RESTORATIONISM.—Two sermons preached in St. Stephen's Church, Toronto, on the last Sunday after Trinity, 1875. By the Rev. J. Carry, B.D., Incumbent of the Parish of Credit. With a reply to Mr. Oxenham's letter. "Toronto, Hart & Rawlinson, 1876."

Two admirable sermons, and we may add, unanswerable. We have not space to give a minute analysis of them now, but intend to recur to the subject on a future occasion. In the meantime we hope all our readers will procure a copy of these sermons and study them carefully and prayerfully.

MODERN RELIGIOUS DENOMINATIONS cannot be truly likened to the Regiments of an Army. By the Rev. Henry L. Yewens, Missionary, Mount Forest, Ontario. Mount Forest, "Examiner Office, 1876."

We are informed by an "explanatory" notice that these pages owe their publication to the fact that some remarks to the same effect, "made by the Rev. Mr. Yewens at a certain public gathering in Mount Forest, were commented upon by a later speaker" with sneers and discourtesy. The argument of the pamphlet is satisfactory. But with opinions like these, which every one knows are in harmony with all the teaching of our Church, how came Mr. Yewens in such company? We cannot perceive the agreement between the theory and the practice. The result was, we imagine, what might have been expected.

CALENDAR.

- Feb. 20th.—*Sexagesima Sunday.*
Gen. iii.; St. Matt. xxvii. 27-57.
" vi; Rom. iv.
" viii; Rom. iv.
" 21st.—Exod. xxxi; St. Matt. xxvii. 57.
" xxxii. 1-15; Rom. v.
" 22nd.— " xxxii. 15; St. Matt. xxviii.
" xxxiii. 1-12; Rom. vi.
" 23rd.—*Fast.*
Exod. xxxiii. 12-xxxiv. 10; St. Mark i. 1-21.
" xxxiv. 10-27; Rom. vii.
" 24th.—*St. Matthias, Ap.*
1 Sam. ii. 27-36; St. Mark i. 21.
Isa. xxii. 15; Rom. viii. 1-18.
" 25th.—Exod. xxxiv. 27; St. Mark ii. 1-23.
" xxxv. 29-xxxvi. 8; Rom. viii. 18.
" 26th.— " xxxix. 30; St. Mark ii. 23-iii. 18.
" xl. 1-17; Rom. ix. 1-19

TO CORRESPONDENTS.

"J. T. L." Please send us the piece about Batchawana and the Indians.—
"Q. R. T." Unavoidably delayed till next week.

NOTICE.—We wish it to be particularly understood that the subscription price of the DOMINION CHURCHMAN is Three Dollars per annum, unless paid in advance.

THE NEW MISSIONARY SOCIETY.

We are not so sanguine or, if you prefer it, so credulous as to anticipate that in any of our Churches party spirit is likely to die out altogether. But on that account there is all the more reason for congratulation when a praiseworthy scheme is conceived and a laudable object set on foot in a spirit that aims at disarming hostility. The Society for Promoting Canadian and Foreign Missions in connec-

tion with the Church of England seems to rest on such a sensible basis, and to be so well calculated to foster unity of action in a body which, perhaps, we may be allowed to say, is not conspicuous for its homogeneity, that it deserves a passing notice even from a secular newspaper.

Those who decline to subscribe to a missionary enterprise usually base their refusal on the ground that it is absurd to send men and money to the ends of the earth when there is such urgent need for both nearer home. Some make this answer a cloak for their niggardliness, but others button up their pockets with an honest conviction that all missions to the heathen are more or less of the Borrebooglagar type, that they are all tarred with the same brush as the philanthropic scheme for sending flannel waistcoats and pocket handkerchiefs to the Ashantees, and that a sensible man should not bother himself about the far-off heathen while so much sin, misery, and practical heathenism lies almost at his own door. We say some such opinion is very common; but despite the scornful ridicule of the world, every Church that has any vitality admits that the duty has been laid upon it of assisting to the utmost limit of its means in the spread of Christianity in heathen lands. To promote, intensify, and bring to a practical issue this feeling in the Church of England in Canada is the primary object of this new society, and it is with wisdom and honesty that it proposes, in the first place, to devote its resources to the support of the Missionary Diocese of Algoma. This Diocese, it is asserted, has peculiar claims upon Canadian Churchmen, not only because in its large Indian population are found the heathen who are nearest to us, who are almost at our doors, but because the Diocese was set apart and its bishop consecrated on the express assurance of several Synods that the means for carrying on its necessary mission work should be forthcoming. These promises have been, we are told, but imperfectly carried out, and the society's first aim will be to advocate the claims and support the work with which Bishop Fauquier is charged until such time as its assistance can be dispensed with.

But as there may be some who, for reasons of their own, do not feel the claims of Algoma to be paramount to all others, the Canadian and Foreign Missionary Society offers the use of its machinery to all who wish to remit subscriptions to any Church missionary work in any part of the world; an offer of which we should think many would be not slow to take advantage. There are known to be many persons in Canada who, either from associations contracted before they came to reside here, or for other reasons, feel an interest in mission work in various distant lands. The offerings, large or small, for Madagascar, Zululand, or Melanesia, or other places, can through this channel find an outlet, while the supporters of the S. P. G. and the Church Missionary Society can alike be sure that their subscriptions will be forwarded to their respective destinations. And, still further, to guard against the possible imputation of some covert proselyting agency being concealed in its scheme, the Society, in the simple but comprehensive Declaration which we published on Thursday last, disavows all intention of undertaking independent missionary labour, as it affirms that such work can only be properly undertaken by the Provincial Synod, representing the Church at large. To collect funds (leaving their distribution, except when specially allotted by the donor, to the Bishop of the mission that is aid-

ed), to disseminate information about missionary work, and to excite a livelier interest among Canadian Churchmen in that work—these are the objects, as we understand them, of this new Society; and standing, as it does, on a sensible basis; meeting, as it seems well calculated to do, an obvious need, and maintaining an absolute impartiality, he must be indeed hard to please, and must be more than usually suspicious, who fails to appreciate the motives of its promoters, or the advantages which it is likely to confer on the Canadian Church.—*Mail.*

ONTARIO.

ST. ALBAN'S, OTTAWA.—The annual missionary meeting was held in this church at the conclusion of the evening service, Feb. 2nd. The attendance was very large. The Rev. Canon Jones as the Rector and Chairman, briefly commended the object of the meeting to the congregation. The Rev. Mr. Cook, Rector of Pakenham said that at present these missionary operations formed a part of the work of the Diocese of Ontario. These mission fields were situated in the extremities of the Diocese, and like the limbs of a human body, the Church could not survive without them. They did not come before them with any new story, but with the same old story told over and over again. They were carrying out the system inaugurated by Christ himself 1,800 years ago. Passing on he reviewed the work in this Diocese, saying that since His Lordship the Bishop assumed control of affairs their membership had nearly doubled, the number of church edifices was also increased two fold, or nearly so, and while at that time they had not one cent for missionary work, last year their collections amounted to \$8,000 or \$9,000. The church was greatly tried by assaults from without and dissensions within, but still it surmounted all difficulties. For this reason they should look with suspicion on all new doctrines, remembering that the Word of God was the same yesterday, to-day, and forever. Another great trial for the church was the indifference of some of its members. They should wait patiently, strive for Christ and the Church, and they would receive their reward. They might cry "hard times," but he did not consider such was the case, as the granaries were filled with most bountiful crops. There might be a stringency in the money market, but even if such was the case, they should not allow this to interfere with their contributions to the mission cause. In fact for this reason they should give more liberally than usual. All they had was God's, and they should exhibit their gratitude by helping in His work. No person ever became poor by giving liberally to the Church of Christ. The very reverse was the case. He closed by making an earnest appeal to their liberality. Rev. Mr. Lowe, of Merrickville, was next introduced. He thought they could not have a more favourable season to ask for the mission cause than the Epiphany. He thought that as Anglo-Saxons they did not feel sufficiently thankful for the favors they enjoyed to-day, as no people were more ignorant or more superstitious than their forefathers. Why was it that they were so favourably situated to-day? It was because that in those early days the Church possessed a missionary spirit. If it were not for this they would have still remained in the darkness and superstition in which their forefathers lived. When they considered the immense fields of labor yet unoccupied, their duty was clearly before them and should not be neglected. They came before them now only to ask them to contribute to the mission work in their own land, in order that

they might provide churches where none were at present, and thus partly fulfil the work they had undertaken. They came before them with no sad story. On the contrary, the work had been progressing very rapidly. The first year the Mission Fund of the diocese amounted to only \$3,000, but year by year this amount had been increased, until last year the contributions amounted to nearly \$9,000. This year they wanted more money than ever, and must have at least \$10,000. This money was wanted, because God had answered their prayers, and supplied the church with good men for the mission work.—His Lordship, Bishop Lewis briefly addressed the congregation. He said: "I ask you to help us in supporting thirty-eight parishes, which but for the mission fund, must be closed. Thirty-eight parishes mean thirty-eight missionary clergy, with one, two, three, four, and sometimes five churches. But for the aid derived from the mission fund, these churches must be closed. Of these thirty-eight parishes, sixteen are in your immediate neighborhood, or at least in the counties adjacent to the city of Ottawa. You are therefore directly interested in the matter. In asking you for money for such a purpose, it is quite natural that you should inquire of us: What is the result?—what do we get back in return?" As a church, I think the missionary clergy of the Diocese have given a great deal in return. During the past twelve years the missionary clergy have been instrumental in building sixty-three new churches. This implies a great deal more than at first appears. Forty-five new parsonages have also been erected, and I have confirmed 18,000 people. The mission clergy presented for confirmation the greater part of these people. It will thus be seen that these men are doing real work. There are more statistics I might give, but I think this will suffice. I fear there are many members of the Church of England who do not take much interest in the extension of the church. Even supposing their efforts to be in vain, it does us good to meet as we do to-night, and talk over the matter. Where is there a churchman worthy of the name who does not take an interest in the extension of the Church in his neighborhood? I am afraid there are a great many who do not. There are a great many, especially in the city, who pay little attention to the growth of the Church in country parts. No doubt the Church of England will make a very good show in the city. It is a fashionable church, has a good historic record, and will always draw well in the city. The best test, however, is as to its progress in country parts. There is no better test than that. I must say, too, that the country congregations are never backward in their own contributions. Most country congregations give more in proportion than city congregations do. This is not as it ought to be. Somehow or another, in the city, people are so absorbed in business, and sometimes in dissipation and thoughtlessness, that they forget these things. In the country it is not so. The people are more practical and more liberal according to their means. You have heard enough for to-night, and now I ask you for your alms—consider your debt to Christ's Church and pay it to-night. For the sake of the great founder of the Church, I ask you to give of your means. Freely ye have received freely give. Remember that He though rich, yet for our sakes became poor; that ye, through His poverty might be rich. If this appeal fail, nothing else will succeed." A very liberal collection was now taken up, after which the congregation was dismissed, with the Benediction.

NIAGARA.

A concert and readings were held at the Town Hall, Rockton, in aid of the Church of St. Alban's the Martyr, Friday, Feb. 4th, but owing to the fog and rain most of the Hamilton performers were unable to be present. However after a short address by Mr. R. Radcliffe who is in care of the mission, Mr. Chapman of Hamilton was introduced and recited a most amusing piece, after which Mr. R. K. Kirnighan sang a very good comic song, then Mr. Radcliffe read "Mrs. Caille's Curtain Lecture," and Mr. Chapman read a piece of poetry extremely well. After that some gentleman from the audience sang several nice songs which were duly applauded, and after a closing speech from Mr. Radcliffe who was chairman, the concert came to an end, at which all enjoyed themselves. It is understood another concert and reading will take place shortly.

TORONTO.

KINMOUNT.—On Wednesday evening the Rev. P. Tocque delivered a lecture on Geology, illustrated with coloured diagrams, to an appreciative audience. The lecturer made the rocks roll back the tide of time, draw aside the dark curtain of the past, and reveal some of the wondrous scenes of this world's antehominal life, as seen in the primary, secondary, and Tertiary formations, and diluvial and alluvial deposits. The lecturer spoke briefly on the Cretaceous, Oolitic, Red Sandstone, and Carboniferous groups of rocks. He referred to the wonderful Saurian remains of the Lizard tribe as testimony to the high antiquity of the earth. In support of his views on this point, the lecturer quoted men of the highest moral and intellectual character, and of the greatest scientific qualifications, men of every country and creed. The Ceramic art and Agricultural Chemistry, were touched upon. Every stone, the lecturer said, had a history. What says the author of the "Contemplations of Nature?" "There is no picking up a pebble by the brook side, without finding all nature in connection with it." Hear, too, Lavater about a less subject than a stone; "Every grain of sand is an immensity," and the immortal Shakespeare himself talks of "Sermons in stones." A short time ago the Monck Road was shrouded in primeval silence, no sign of even a hamlet appeared in the horoscope of its future, but the elements of a mighty change were working, and now we have the villages of Kinmount, Bodyville, and Gooderham bursting into bloom from the little bud of a few years growth. The hand of culture has garnished their vicinage. All appears poverty on the surface, but glittering chambers of wealth are below—iron, lead, copper, marble, silver, and indications of gold, with freestones, timber, &c. Here we have the chaotic elements of future greatness to set in motion agriculture, manufactures, railroads and architecture. Many of these forests are still the abode of wild beasts but the knell of their empire has sounded. It is heard in the ring of every woodman's axe as he fells the mighty pines along the river, it is heard in the crack of every hunter's rifle, and in the jingle of the sleigh bells. Pine lake has every facility for establishing water communication by canal with the other lakes, and probably these inland waters will yet be rippled by the canal boat conveying mineral and agricultural productions from the interior. Steam, with its revolving wings, will yet be fretting the bosom of these beautiful lakes conveying goods and passengers. Pine lake may yet be the seat of a magnificent city with

streets of marble houses. The lecture occupied nearly two hours in delivery, and was listened to with intense interest. At the conclusion a vote of thanks was tendered the lecturer.—*Bobcaygeon Independent*.

MINDEN.—The great tea meeting and soiree, in Minden, in aid of the building fund of the Church of England, on Thursday last, was a brilliant success. A party came down from Haliburton and everybody came in from everywhere. The results were most gratifying, and a very delightful evening was spent. At least 200 hundred persons were present. I noticed among those present the Rev. Mr. Jupp, from Haliburton, the Rev. Mr. Tocque from Kinmount, and the Rev. Mr. Loundes, of Minden. The Rev. Mr. Burt was in excellent spirits with the success of the meeting, which success was, as usual, in a great measure due to the labours of the ladies in providing such delicious refreshments.—*Bobcaygeon Independent*.

CHURCH OF THE ASCENSION, TORONTO.—On the evening of the 8th inst, the congregation of the Church of the Ascension assembled in the school-room, King street, for the purpose of extending a welcome to Rev. J. G. Baylis, who came last week from Montreal to take the pastoral charge of the church. Hon. Vice-Chancellor Blake presided, and, after a very appropriate address, called upon a number of ladies and gentlemen to go through the programme. Mr. R. C. Stapell's name was the first on the list, for a piano solo. The solo was followed by a quartette, "Come where my love lies dreaming," by Miss McCollum, Mrs. Alexander, Messrs. J. S. Louden, and T. H. Fahey; a reading by Rev. Septimus Jones; song, "The Day is Done," by Miss Maddison; and a duet, "Army and Navy," by Messrs. W. Mollé and W. Fahey. An intermission then took place, during which refreshments were served in another room. The programme was afterwards continued, as follows:—Piano solo, Miss Riley; song, "I waited till the twilight," Miss McCollum; reading by Hon. Vice Chancellor Blake; duet, "Good Night and Happy Dreams," Miss Cameron and Miss Maddison; and the song, "David singing before Saul," Mr. J. C. Fahey. It is almost unnecessary to say that the performances were all that could be desired, and gained the hearty applause of the audience. The proceedings terminated with the National Anthem.—*Mail*.

COLDWATER.—A Missionary meeting was held here Monday evening, Feb. 8th. The meeting was well attended, and was addressed by Revs. Rural Dean Stewart, Orillia; G. A. Anderson, Penetanguishene; J. H. Harris, Orillia; and Mr. French the resident minister. The addresses were interspersed with several hymns. A collection was taken up in behalf of missions, which evinced the practical interest taken by the congregation in the progress of their church.

WAUBAUSHENE.—The Missionary meeting was held here on Tuesday evening, Feb. 4th. The congregation was large and respectable. The deputation expressed their surprise at the very comfortable accommodation for worship, the church in which the meeting was held being completely furnished in every respect—chancel, reading-desk and pulpit, handsome chandeliers, and a very fine organ, at which Miss Hattie Anderson kindly presided. The Revs. Rural Dean Stewart, G. A. Anderson and J. H. Harris, were assisted by Dr. Hanley, Mr. Scott, of the Waubaushe Mill Company, and Mr. French. The meeting was very interesting, the singing excellent and hearty, and the

collection very fair. In the course of the evening the weather changed, and a degree of cold set in which must have bordered on thirty below zero, made worse by a strong wind off the lake. The hospitality of the kind people of Waubanshene, however, defeated the weather to a great extent, and left on the minds of the deputation very pleasant reminiscences of their stay.—*Orillia Packet.*

LUNATIC ASYLUM.—By the kindness of various musical societies, the inmates of the Asylum have been provided, prospectively, with a weekly entertainment until the end of April next. It is extremely gratifying to find that the suggestion made some weeks since in the *Mail* has been so warmly taken up. On Monday evening last the programme was varied by the introduction of a good selection of dissolving views, given by Mr. J. E. Curtis with his powerful oxy-hydrogen apparatus, including scenes from the Ashantee war, groups of statuary, chromotropes, and the usual allowance of comic slides. The audience appeared to enjoy the fun amazingly; and the piano, at which one of the patients presided, discoursed most eloquent music at intervals during the performance.—*Com.*

ST. GEORGE'S CHURCH, TORONTO.—The congregation of this church had a social last evening, Feb. 10th, at which the efforts to entertain the audience were rewarded by a large measure of success. There was a pleasant time enjoyed by the younger people over the refreshment tables, and later there was a large audience to enjoy the musical and literary entertainment that was offered. Rev. Mr. Cayley presided, and the evening was spent harmoniously.—*Globe.*

The annual festival of St. Thomas' Parochial Sunday School, Millbrook, was held on Wednesday the 2nd inst, when the children were examined by the rector, and their answers showed that they had been well-trained. At the conclusion, an address was presented to the rector accompanied by a pocket communion service and a handsome flower vase, expressing a strong conviction that it is wholly due to Mr. Allen's untiring efforts that the Sunday school is so prosperous. The teachers also state that they are deeply indebted to him for the valuable instruction imparted at the weekly meetings, by which themselves and the children have so largely profited. They beg their pastor, as a small token of their respect and esteem, to accept the pocket communion service for himself, and the ornamental vase for Mrs. Allen. The Rev. Mr. Allen made a suitable reply, and the children dispersed, highly pleased with the entertainment.

HURON.

ST. JOHN'S, THAMESFORD.—In the township of W. Missouri, the Church had not one house of worship a few years since, though many Church families from England and Ireland had established in it their new homes. Often have we known that true type of the scion of Y.C.D., the late Archbishop Brough, make a tour from his own mission parish, through the woods and clearings, and spend nights and days among the Churchmen of Missouri, exiled not only from their native land, but, as it seemed, even from their beloved Church. This mission, of which the Church of St. John is the most important, as there the rectory is situated, comprises three churches, and incipient parishes. In this church (St. John's) there was a missionary meeting on the last Tuesday in January. A very heavy snow storm at the hour appointed for the meeting prevented its being as large as it would otherwise have been.

The members of the deputation were Revs. John Wright, Rector of St. Mary's, and Mr. Debrisay, Assistant Minister of Stratford. They spoke of the missionary character of the Church in all ages as in the present, and dwelt particularly on her progress in our own Dominion, referring especially to her work in this diocese and appealing to the people to aid her in her labours.

BRANTFORD: GRACE CHURCH.—"Friend after friend departs," and families in the solemn garb of mourners attract the attention of the stranger in every "house of prayer," and sometimes the mourning is not merely that of the family centre. When the sacred house in which an individual member was wont to worship is draped in mourning for the loss sustained from his death, how much more does the sad emblem of death affect us. This was lately the case in Grace Church, Brantford. The church was draped in black and a very large congregation assembled within its walls as mourners, grieving that he who had, as a loyal Churchman, done much of the work that is borne by the laity had departed from their midst. Mr. A. B. Bennett was a native of the United States, but, many years since, made Canada his home. For twenty years he lived in Brantford, where he was an active, zealous member of Grace Church. At different times he was churchwarden, and latterly he contributed largely to procure the new organ. Many hearts in the congregation responded to the sad tribute to his memory paid by the rector, Rev. R. H. Starr. Mr Bennett, though strongly attached to the land of his adoption, never forgot his early home, and his remains were borne to his family burying place at Rochester, there to await the morn when he shall awaken in his likeness.

PRESENTATION AT BROOKS.—The congregation of the Church of St. James visited the residence of the Incumbent, Rev. S. L. Smith, and presented him with a very valuable fur-coat, as a token of their appreciation of his services, and their esteem and Christian love.

CHAPTER HOUSE OF THE HOLY TRINITY.—Rev. W. F. Campbell who has been by authority of the Bishop of the Diocese, assistant minister of the Chapter House, had for some years been a Methodist Minister. Since his ordination he has officiated in the Mission of Wallaceburg. He preached his farewell sermon there on the 23rd ult., to a very large congregation, who regret his departure very much.

LEGACIES BY REV. C. L. F. HAENSEL.—Very Rev. Dean Boomer has written an explanatory letter relative to the legacies given by the late Rev. C. L. F. Haensel. "There is a very liberal bequest to the Church Missionary Society, and \$400 appropriated for the promotion of religion in the Diocese of Huron, placed at the Dean's disposal." These bequests are in addition to legacies for the Church in the Diocese of Quebec, and the Church of the Ascension, Hamilton.

ALGOMA.

CHRISTMAS AND NEW YEAR AT BATCHAWANA MISSION, LAKE SUPERIOR.—On Christmas Day, Divine service was held at the mission school, Batchawana. It was well attended by the Indians. Prayers were read in English by the resident Catechist, and in Indian by one of the Indians present, who were very attentive and well-behaved. On New Year's Day twenty-eight of the Indians assembled at the mission school, and after wishing the re-

sident Catechist and family a happy New Year, to which Mr. Little (the Catechist) replied in a short address. Cakes and tea were handed round, after which the Indians sang a hymn, and the company separated, apparently well pleased with their visit.

RIGHT OR WRONG.

To the Editor of the DOMINION CHURCHMAN.

DEAR SIR,—This world is spoken of as being the ocean of life; consequently life may be considered a voyage upon that ocean. But how soon that life may end we know not: this is left to a higher power. Still let it be shorter or longer, it is like a ship on the ocean, wanting something to guide it in order to steer clear of the many rocks and shoals to which this life's voyage seems to be heir; and in view of this task, who are those by whom our voyagers shall be guided? They must know which is the right or wrong course to pursue. I answer, they should be our spiritual teachers; and I think that teacher who fails to teach the abstinence course in preference to the drinking course, is not only remiss in his duty, but likewise censurable in the extreme.

We live in a day in which it is exceedingly difficult to plead ignorance as to knowing which of the two courses alluded to would be right to recommend to our young men when starting out in life. I myself was once young, and am now aged, and have had some experience both on sea and land, and I have yet to find the young man who has had occasion to regret pursuing the abstinence course. But how many brave fellows have I met, both on sea and land, who have brought upon themselves misery, woe, and wretchedness in consequence of tampering with that accursed liquor? And many others again who were innocent have met with a watery grave in consequence of officers on board being dissipated.

Malton, Feb. 10th. 1876.

To the Editor of the DOMINION CHURCHMAN.

DEAR SIR,—Having undertaken a short time ago to place a chime or peal of bells in "All Saints" here, I was brought into contact with bell literature, and was surprised to discover how intricate a science the manufacture and ringing of bells is. I also found how charming a science it is too, acquainting one with histories and sweet associations of many of our churches in the father land.

This is not the place to enter into a long dissertation on the history of bells or the main poetical legends connected with them; this however I have learned, that when one becomes enamoured of bell-music the attachment is very strong. I have had old English ringers come up into our tower and appear to be in ecstasy when among their old friends, the bells, and as the ringing progressed I have seen tears coursing their way down rough cheeks, for the charm of the music had carried the heart far away over the sea. "We have in Canada but few peals or chimes, and I believe this is owing, not so much to the want of means, as ignorance of the science of bell ringing.

For the benefit of those who may be thinking of placing a number of bells in their Church tower, I will give a brief description of our peal here—the bells were cast by "Meneely & Co., West Troy, N. Y.," a firm which needs no word of commendation, for their bells speak for themselves—(It was this firm which cast the peal in St. James', Toronto). The heaviest bell (at present) of our peal weighs 804lbs.—the next, 563; the next, 895; the next, 815;

and the smallest, 240. The smallest bell represents F. natural, and the largest, B. flat. The bells bear inscriptions taken from the "Te Deum"—and the heaviest bell bears the name of our dear and much respected former Rector, Rev. J. D. Cayley.

As soon as means permit, it is our intention to increase the number of the bells.

I shall be happy to answer any correspondence on the above subject.

Whitby, Feb. 3rd, 1876. JAMES BYRNE.

ENGLAND.

THE Ritual case at Folkstone in which the Rev. Mr. Rildale was brought before the new Court under the Public Worship Act, was decided, Feb. 3rd, by Lord Penzance, against the defendant. He declares illegal the use of a crucifix in a prominent position on a rood screen, celebration with a single communicant, and placing the "Stations of the Cross" around the church. The decision of the Purchas case was accepted as a matter of form by the defendant, and reaffirmed by Lord Penzance. It is expected that an appeal will be made to the Privy Council in order to have a formal hearing of the subjects brought up in the Purchas case, as that case was not defended at the time, and all parties acknowledge that a notorious "miscarriage of justice" took place on that occasion.

At the monthly meeting of the Society for the Propagation of the Gospel, Jan. 21st., a letter from the Archbishop of Canterbury was laid before the Society, stating that the bishops of Calcutta and Madras concur in desiring the consecration in India of two well known missionaries, Dr. Caldwell and Dr. Sargeant; that the government is willing to consent to their consecration as Bishops; and that the proper steps for their consecration by the Bishop of Calcutta will be taken immediately, if a suitable arrangement (in which the Society for the Propagation of the Gospel is invited to bear its part) for providing moderate episcopal incomes, can be made. The Archbishop thus concludes his letter:—I feel confident that your Society will rejoice with me at the prospect of speedily completing this addition to the efficiency of our Church in India, and will join in a hearty prayer to Almighty God, that our missionary efforts may be strengthened and extended by the attainment of an object which attached members of our Church have so long ardently desired.

A GREAT demonstration has been held in Liverpool under the auspices of the Church of England Temperance Society. Every thing was done to give emphasis and dignity to the assemblage. The Archbishop of York, a Metropolitan of the Northern Province, came as leader of the deputation from the Parent Society; the Bishop of the Diocese presiding at the meetings; the mayor of the town was present in his chair of office at the "dinner and tea," with which the clergy and laity present were regaled by Mr. Torr, one of the members for the borough. The large Philharmonic Hall, estimated to hold 4000 persons, was crammed to overflowing; and a subsidiary meeting, at which about 1500 were present, had to be held in Hope Hall. Two or three hundred clergymen were present, all belonging to the town of Liverpool and its immediate neighbourhood. There was a marked cordiality between the "Total Abstainers" and the "Temperance" men, who are both included within the Society. It was admitted that we cannot "make men sober by Act of Parliament," but it was also thoroughly understood as incontrovertible that at present we "make them drunk by Act of Parliament." The Society treats the deplorable intemperance of our people as one of the works of Satan;

and proposes to counteract it, not by merely human means, but by avowedly religious agencies, working according to the principles and systems of the Church of England.

UNITED STATES.

FROM the *Presbyterian Organ*, Cincinnati.—It is a singular fact that, in that section of the Episcopal Church which is known as ritualistic or high-church, is sometimes manifested the spirit and many of the measures which characterize the most earnest revival work in the other churches. We have a congregation answering to this in this city. We think St. John's parish has hitherto ranked as low church, but under its present rector it is said to have taken a place in the ranks of the high-church party. At least its rector is a straight-out high-churchman. But he is in every sense a "revivalist." He is stirring up the people in a wonderful manner. When he first came to the city, some two years ago, he came as a "missioner." This seems to be the Episcopal synonym for revivalist or evangelist. He held special services in the Episcopal churches daily, a "revival" ensued, conversions occurred, and an unusual number were "confirmed." He continued in this work several weeks. He then went to Nashville, held similar meetings there with similar results. Finally, St. John's parish, in this city, being vacant, he was invited to the rectorship, accepted and has been in that post several months. For several weeks extra services have been held there; deep interest has been awakened; young men have been attracted in large numbers; members of other churches have been drawn there, and reports have been regularly made in the daily papers. During the Week of Prayer, Mr. Morgan was assisted by Rev. Mr. Bradley, of the same church. He came as a "missioner."

Two services were held daily, and the meetings still continue. The sermons have been without notes, and largely expository, the rector standing apart from the pulpit and reading-desk, holding a little Bible in his hand. The singing has been free and congregational, in every respect like that which prevails in ordinary revival services. The same hymns and tunes have been used which are familiar in all such meetings. In the "after meeting," as it is called, the utmost freedom prevails. Laymen are among the most frequent speakers. A gentleman from Chicago desired to carry the spirit home with him to arouse "the church" in that city. A gentleman from South Carolina said he should carry back the tidings of a live church in Cincinnati, and trusted it might result in stirring up the church in that cold region. The laymen have been the chief-exhorters, while the clergy and bands of helpers are administering counsel to inquirers. The "after-meeting" is an "inquiry-meeting." Now, why is this not a genuine "revival," even though called a "mission?"—a revival, too, in an Episcopal Church, and a high church at that. We care very little about "apostolical succession," or any of the genuflexions of ritualism. We welcome earnest work anywhere, and in almost any way, if it will bring souls to Christ. We believe Mr. Morgan is doing Christ's work, though his way is different from ours, and we bid him God speed. We wish there were more such workers in the Episcopal Church. We believe it is true that though the ritualists of the English Church are very stringent for certain rules of church order, they are very liberal in other things. They have no trouble with lay-evangelism; they believe in it, provided it is managed

by their church and under prelatial authority. We are glad to see the revival spirit and work utilized by high-churchism. There is so much need of men being aroused from death and brought to Christ that we welcome all earnest workers. We say, let the work be done; do it in your own way if you think that the best way; do it in any way to secure God's blessing. But do it; that is the important thing.

WESLEY'S CHRISTMAS HYMN.

RENDERED LITERALLY INTO ECCLESIASTICAL LATIN.

I.

Eecce chorus angelorum
Surgit circa Regis torum!
Pietas et Pax beata,
Lux e tenebris est data,
Surgat vox mortalium
Cum choro cœlicolium,
Dicant omnes hodie
Christum natum Virgine!

II.

Christus, venerandum numen,
Ex æterna luce lumen,
Thronum deserens regalem
Alvum intrat Virginalium;
En! per carnem Caritas!
Impermixta Deitas!
Inter homines Creator
Natus est et Mediator.

III.

Ave Pacis Rex qui venis
Sol exoriens terrenis
Tu dedisti lumen clarum
Regioni tenebrarum,
Tu splendorem existi,
Causam nostram suscepisti,
Tu tuorum Ductor datus
Et ut renascamur natus!

C. P. MULVANY.

THE British Government intends to strengthen its naval forces in Chinese waters.

THE British government expects to have six 81-ton guns ready for service this year.

THE Duke of Edinburgh is to take the command of the iron-clad *Sultan*, now lying at Devonport.

A PANIC in Robinson's Opera House, Cincinnati, Feb. 5th, caused the death of eight persons, and injuries to others.

WARLIKE preparations in Roumania are exciting uneasiness. Prince Charles wishes to renounce allegiance to Turkey.

CARDINAL MANNING has taken the trouble to deny that he supports any scheme for receiving the Ritualists. He has more hope of another section of the English Church.

THE bill to give women the privilege of voting at municipal elections in Ontario was lost on a division of thirty-one to thirty-three, showing that "women's rights" are advancing.

A DESTRUCTIVE fire on Grand Street and Broadway, New York, Feb. 8th, resulted in a loss of property worth four and a half millions of dollars. Four firemen were killed.

THE Queen has caused the discontinuance of the Balmoral Curling Club, as Her Majesty does not see much amusement in the game, and she thinks it encourages a love for the national beverage. It appears to have been forgotten that the game is a Scotch one, and that the "national beverage" is more likely to be indulged in by those who do not practice out-door amusements.

DR. MATTHEW ARNOLD AT EDINBURGH.

Dr. Matthew Arnold delivered before the Edinburgh Philosophical Institution last week two lectures on Bishop Butler. They excited great interest, and were listened to by a large and intelligent audience. The author of "Literature and Dogma" has of late acquired a reputation of his own, both in the theological and philosophical world. He has set himself up as a great religious reformer, aspiring to achieve a complete revolution in Christian thought and opinion. According to his modern analysis, all the churches and all the great teachers of theology have been and are wrong, have misunderstood Scripture, and given a quite erroneous version of Christianity. The Bible is a grand old book, but has been universally misinterpreted by learned divines and by the people at large. The Apostle Paul teaches something quite different from what is commonly imputed to him. Dr. Arnold understands Paul's doctrine perfectly, and is ready not only to expound him, but to correct him when he thinks him wrong. In short, Dr. Arnold, the self-constituted apostle of "sweetness and light," is ready at short notice to clear away from any Christian doctrine the prejudices and misinterpretations that have lain upon it for two thousand years, and to present it in its real merit and meaning as it shines in the culture of the nineteenth century. Certainly he calls no man master, and hesitates not to sit in judgment on the greatest luminaries of the Christian Church, to test their light by his own intellectual prism, and to pronounce it to be of very inferior or doubtful quality.

It was hardly to be expected that Bishop Butler would escape the sovereign severity of this transcendent critic. Arnold spares nobody, and he has not spared Butler. He condescends, indeed, to bestow praise on Butler as a man and a thinker far superior in virtue and in reasoning power to any of his contemporaries. But, his sermons, which contain a treatise on human nature, and are allowed to be unmatched of their kind, are declared by Dr. Arnold to rest on erroneous or unproved assumptions. The marvellous structure they rear is represented as built on sand, and fitted to yield no tangible practical results. The immortal "Analogy," so long hailed over Christendom as a perfect masterpiece of profound and original reasoning, is discovered by Dr. Arnold, after full examination, to be a "failure." It has not satisfied his intellect, for after reading it he remains as sceptical as ever. One of the noblest bulwarks against scepticism ever reared is thus unceremoniously disposed of by a man who thinks he has taken the measure of Butler, and is perfectly able to gauge and weigh his reasoning. It is for the cultivated mind of this country to judge between Butler and Arnold, and to say if the "Analogy" has been in the least shaken by the onslaught of its modern assailant.

But the people of Edinburgh had to endure much more from Dr. Matthew Arnold than an adverse criticism on Butler. In language guarded yet unmistakable he gave utterance to opinions quite inconsistent with the great truths of revealed and even of natural religion. This will not much surprise those who have read his recent works, and marked his present position. He is a man in whose mind all theological beliefs seem to be exploded. Everything doctrinal and sold in theology he calls "dogma," and "dogma" he has undertaken to demolish by means of "literature." Nothing in the shape of that "dogma," which men of sense usually call ascertained Christian opinion, will he

admit into his system, or regard with anything but hostility. The consequence is, that having got rid to his own satisfaction of all religious dogma, he has no religion left either for himself or for others. The dogma of a Personal God he has utterly abandoned. What he believes in, instead, is some Force or Power outside of us "eternally working for righteousness." Such is the Being or Energy which he will have men, in their weakness and misery, to rest upon, if not to worship.

As to Jesus Christ the Saviour of the world, the truth seems utterly hidden from the eyes of Dr. Matthew Arnold. Of course, that great judge and critic of all teachers says many fine things of Jesus of Nazareth. But he has no belief in His divinity or the supreme action of His infallible teaching. To Dr. Arnold Jesus was but a man who was born like the rest of the sons of men, lived, laboured, died, and is still lying in the grave. Such is the Saviour which this modern instructor of all theologians and all churches holds forth to the world as sufficient to meet the wants of humanity, and to hush the agonising cry for the forgiveness of sins. The idea of a Holy Ghost, the Divine source of spiritual life and holiness has, of course, no place in Dr. Arnold's mind or religious system. Nor can we say whether he has uttered a certain sound on the immortality of the soul, or the life everlasting. His is certainly a scanty creed, if in his habitual and inveterate scepticism he can be said to have any creed at all.

We almost wonder that the profound dissatisfaction of a large portion of Dr. Arnold's Edinburgh audience did not express itself in some unambiguous way. But tolerance and self-restraint prevailed among men who can afford to wait for the rebound in favour of outraged truth. Dr. Arnold cannot complain of any want of courtesy and cordiality in the North; but we are much mistaken if his lectures are not soon torn to pieces by Scotchmen thoroughly competent to defend the eternal truths of religion. We also expect the public soon to be quite disenchanting as to the powers and achievements of Dr. Matthew Arnold. It will speedily be found out by the many, as it has long been known to the few, that though remarkably clever and brilliant he is essentially a small man, who has mistaken his vocation, and is ignorant of the measure of his powers. He will pass away like a meteor, flashing, falling, and disappearing, while the great lights of Christendom, which he vainly tries to extinguish, will shine on in the firmament with their serene and wonted splendour. He is a signal specimen of that "culture" of the day which thinks itself philosophy, and conceives its mission to be to banish theology from the world. But theology, and with it religion, will remain, while literature, which is a mere result of education, must be content to occupy its proper place in the kingdom of God.—*London (Eng.) Weekly Review.*

ONE may live as a conquerer, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator.—*Webster.*

THE middle-aged, who have lived through their strongest emotions, but are yet in the time when memory is still half passionate and not merely contemplative, should surely be a sort of natural priesthood, whom life has disciplined and consecrated to be the refuge and rescue of early stumblers and victims of self-despair.

ART THOU WEARY?

A correspondent of the *N. Y. Evangelist* writes:—"I believe many of your readers will thank you for reprinting Mr. Gladstone's beautiful Latin version of the hymn "Art thou weary, art thou languid?" from Neale's "Hymns Ancient and Modern." The version appeared first, I believe in a late number of the *Contemporary Review*. If my partiality does not mislead me, it is equal to the finest rhymed Latin hymns of the twelfth and thirteenth centuries, the *Dies Ira* only excepted. The rhythm and cadence of the second and last stanzas are incomparably fine.

Art thou weary? art thou languid?
Art thou sore distressed?
"Come to me," saith One, and "coming,
Be at rest!"

Hath He marks to lead me to Him,
If He be my guide?
"In His Feet and Hands and wound-prints,
And His Side."

Hath He diadem as Monarch
That His Brow adorns?
"Yes, a Crown, in very surety,
But of thorns."

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath he at last?
"Sorrow vanquished, labor ended,
Jordan past."

If I ask Him to receive me,
Will He say me nay?
"Not till earth, and not till Heaven
Pass away."

Finding, following, keeping, struggling,
Is He sure to bless?
"Angels, Martyrs, Prophets, Virgins,
Answer, Yes."

"Scis te lassum? scis languentem?
Luctu contristaris?
Audis, Veni, veniensque
Pace perfruaris."

Notas habet, quas agnorim
Istum consecratus?
"Manus, Plantas, cruentatas,
Cruentatum Latas."
Equid portat pro corona
Que Monarchas ornat?
"Diadema, sed spinarum,
Frontem Hanc adornat."
Sin obnitar, sin attingam,
Qui remunerabit?
"Luctus, fletus, ac laborum
Largitatem dabit."
Sin obstrictus adhærebo,
Quis in fine status?
"Vias meta, luctus fuga
Labor exantlatus."
Si receptum supplicium,
Votum exaudiret?
"Quanquam Terra, quanquam Cælum,
In ruinam iret."
Persistentem, perlucentem
Certus est beare?
"Vates quisque, Martyr, Virgo,
Angelus, testare!"

—W. E. GLADSTONE.

November, 1875.

AFTER we have done our best there is plenty more to do. The work for our souls is not complete even after our most prolonged and careful efforts, and the work for the church and world seems to become more exacting as it receives attention and labor. The soul, therefore, that sits down to be at rest and ease is not true to its obligations and responsibilities, and must die without having been faithful to the end.

STILL AND DEEP.

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

CHAPTER XXIX.

Laura Wyndham's first proceeding after the departure of Bertrand Lisle from Chiverley had been to compel her father to agree to a plan she had formed, of spending the interval before her marriage in London. Chiverley had become more hateful to her than ever now that she no longer had even the society of John Pemberton to enliven her, and she declared it was quite impossible that she could procure even the scanty *trousseau* which was all they could afford, in any shops less fashionable than those of the West-end of London. There was but one way by which Mr. Wyndham could gratify Laura in her wish without incurring an expense greater than he could bear, and that was, by making an exchange of duty with some London clergyman for the time he wished to be absent from his own parish; he was much too inert to undertake the arrangement himself however, and it was Lurline who put advertisements in the papers, and managed the correspondence which ensued. It was not very difficult to find an incumbent glad to escape from the dust and the heat of London for the months of July and August, and one such was induced to enter into arrangements with the Wyndhams, which resulted in their having been established in his house in town two or three weeks before the declaration of war had broken over France like a thunder-clap, which reverberated, with its ominous peal, through every country in Europe.

To Laura Wyndham the news was a matter of the most perfect indifference. Although she had caught Bertrand's fancy sufficiently to make him wish to marry her, she had never in the slightest degree won his confidence, and she knew nothing of his deep hidden love for the native land of his fathers; nor was it possible for her selfish worldly nature to comprehend the generous enthusiasm which could sacrifice personal interests to any cause whatever. She went on, therefore, making arrangements for her wedding, which she was resolved should take place in London, and at a time when every one was looking forward with dismay and dread to the wide-spread suffering which was certain to result from the war, the chief subject of the Lorelei's thoughts was the expected arrival of a set of jewels which Bertrand had promised to send her as his present before their marriage.

About ten days after war had been declared, however, she received a letter from Bertrand which threw her into a violent state of indignation and disquiet; he wrote evidently under the influence of great excitement, assuming that she would at once understand how for him, by birth a Frenchman, the fate of his native country in this tremendous war must needs supersede every other consideration, and absorb his whole soul with feverish anxiety till the probable results of the struggle were known. Bertrand seemed to have been so accustomed to Mary's ready sympathy all his life-long, that it never occurred to him to doubt that Lurline would feel for and with him in his present emergency, as entirely as would have been the case with his early friend, and he went on to pour out to her all the conflicting feelings that had plunged him in the most painful perplexity: the longing to fly at once to fight for France against her foes; the unwillingness to seem to act in the smallest degree unfairly by the country of his adoption; the check put upon his

strong impulse to give up all at once for the defence of his native land, by the certainty that as his single arm could avail France but little, he should, by doing so, for a mere sentiment wreck his whole career, lose forever the position to which he had only attained by years of steady progress, and reduce himself to a state of comparative poverty; all these contending feelings warred in his mind, he said, night and day, depriving him completely of calmness and rest; but the question would soon be decided: if France were victorious, and surely her arms could not fail, it would probably be absolute madness to ruin his prospects for life in order to offer her that which she neither needed nor desired—but if she were unfortunate—ah, then!—(he did not finish his sentence, he seemed certain that Lurline would understand him). He ended by saying that his darling Lorelei would, he was assured, feel with him that in any case their wedding must be postponed for a time; it would make no difference to their mutual love; his heart should be with her wherever he was; and he trusted that it might be but a little time before he could come to claim her.

Laura Wyndham read this letter to the end, then flung it to the ground and stamped upon it in a fit of ungovernable passion. One of her best natural qualities was an even temper, which was not easily ruffled, but the contents of this most unwelcome epistle were too much for her equanimity; her own self interest was her first and last thought always, and it was clear that her plan of becoming the wife of Bertrand Lisle, which she had brought to a triumphant success by so much wily astuteness, was not only thrown back to an indefinite period, but absolutely endangered altogether. It was not love for Bertrand himself, as we know, which made her wish to marry him, but only for the sake of his position, his large income, and the gay world to which he would introduce her; and she knew that if he once joined the French army, all this, which she alone desired, would be put out of her reach for ever; he must, of course, instantly quit the office held under the English Government, with its generous emoluments and many advantages; and as she had taken care to inform herself as to his means, she knew very well that if he did so he would be reduced to the mere pittance he derived from his mother, and she as his wife to an even more impoverished condition than that under which she so long suffered at Chiverley. The bare idea of such a disappointment just when she had attained the summit of her hopes was not to be endured for a moment, and she paced up and down the room in angry agitation, while she thought out the best mode of holding him back from the fatal act of resigning his post; not the faintest response did her cold heart give to all the feelings for which Bertrand claimed her sympathy—patriotism and self-devotion were incomprehensible names to her, into the meaning of which she could not enter, and she simply scorned him for what she had held to be the miserable folly of thus ruining his own career.

Finally a letter was sent off, which contained a wild passionate appeal to him for her sake not to leave his home of safety and peace to enter on so dangerous a campaign. She told him it would kill her if she were to know him to be in the perils of war—that he had won her love, and therefore she had a claim on his life, and that if he did not wish her to die of terror and distress he must give up the idea of volunteering for the defence of France; then she added that the very idea of such a calam-

ity had given her so great a shock, that her nerves were completely shaken, and that she would have neither rest nor peace now, so long as he was out of her sight, and therefore she was driven to beg that he would shorten the interval which was to have elapsed before their marriage, and come at once to take her back with him to his wife to his Italian home, where they might dwell safely together while this terrible war raged at a distance, unseen and unheard by them in their happiness. The Lorelei had a triumphant smile on her lips when she closed her letter, for she had never yet failed to master Bertrand's true nature, and she believed that she would do so now, but she had somewhat overreached herself, for although the letter was calculated to convince Bertrand more than ever of the truth of her love for him, yet her entire want of sympathy with his most sacred feelings could not fail to jar on him; and, unconscious as he was of the deceit and cunning which had dictated it, he could only gain from it an impression of her shallowness and weakness, while in spite of her selfishness pierced through every line of it.

It was a stifling afternoon in August, a few days after one of the worst defeats of the French army, when a cab drove up to the door of the house inhabited by the Wyndhams, and a gentleman alighted from it, and, going up the steps, rang the bell for admittance. It was not Bertrand, however, but a man in every way unlike him. He seemed about forty years of age, with a somewhat portly figure, and attired with the most scrupulous correctness. He had strongly-marked hard features, a sallow complexion, and small keen eyes; his hair also, was black and very smooth, and his face close shaven. He had a look of great decision and self-possession, and his manner, when he spoke to the servant who opened the door, was full of quiet authority. Was Miss Wyndham at home? he inquired. The maid thought he said Mr. Wyndham, and answered that she was lying down, but Miss Wyndham was in the drawing-room. It was Miss Wyndham he wished to see, he answered, and straightway walked into the house. Being asked his name, he replied, "Mr. Brant."

CHAPTER XXX.

Mr. Brant is an individual of whose previous career it is necessary we should give some account, in order that his share in the events yet to be recorded in this history may be better understood. The son of an English father and an Italian mother, he possessed some of the characteristics of both nations. He had the courage, coolness, and self-possession of an Englishman, with all that disregard of truth and reckless unscrupulousness which often are to be found among the inhabitants of the soil and sunny south. At the present moment Mr. Brant was established as one of the prince merchants of the town where Bertrand Lisle held his diplomatic post, and he had in that part of the world the reputation of enormous wealth; certainly his mode of living supported such a view; he inhabited there a vast mansion that was almost a palace, enriched with marble and gilding externally, and with the most costly fittings of velvet and silk and splendid furniture within its walls; carriages, horses, servants, everything that money can procure, was there in rich profusion; and, when Mrs. Brant was alive, no lady went to Court with such magnificent diamonds, or gave such grand entertainments at her own house. She had been an Italian lady, whom he had married when very young, and her manners and character had not been altogether satisfactory to the more fastidious portion of the society

with whom precisely Mr. Brant was anxious to stand well. He made up his mind that his second wife should be an Englishwoman, and although it was not more than a year since Mrs. Brant's death, he was, just at this time, exceedingly anxious to replace her. There were uncomfortable rumours as to Mr. Brant's financial position: he was known to be always engaged in gigantic speculations, and some of those had certainly proved failures of late, so that it had even been said he must be on the verge of ruin; but he himself carried matters with a high hand, and declared his successes so far exceeded his losses that they were a matter of perfect indifference to him. Nevertheless, persons watched him and his house very narrowly, with a view to discover how his affairs really stood, as the reputation of his colossal fortune had gained him unlimited credit, and if it should ever happen that Richard Brant became really bankrupt it would involve the ruin of thousands. It was, therefore, for many reasons a matter of the deepest importance to him that the public mind should be reassured on the subject of his solvency, and he could not better do so, as he imagined, than by keeping open house, and launching out into a still more profuse style of expenditure; but he was childless, and the immense business transactions in which he was always engaged rendered it impossible for him to enter so much into society as would be necessary for the attainment of his object. It was necessary, therefore, that he should have a wife to represent him at the *fetes* he intended to give, and at the houses of others, and it was mainly with the view of finding a suitable lady for this position that he was making the journey to England, though he had not the least idea that he was taking quite the most favourable step for the accomplishment of his purpose when he agreed to perform a commission for Bertrand Lisle in London.

It was, however, in the performance of his promise to him whom he had known as the English *charge d'affaires*, that he now found his way to the house of the Wyndhams. Sally, who had accompanied them to London, and whose rustic manners did not quite meet the requirements of civilized life, went on before him to the drawing-room door, which she opened, and then, standing back, she made him a sign to go in, and closed it upon him when he had obeyed her, without having dreamt of announcing him. In consequence of this proceeding Mr. Brant stood for two or three minutes within the room, before the only person who occupied it was aware of his presence. He was by no means sorry to have an opportunity of contemplating at his leisure the most beautiful vision he had ever beheld.

Lurline, with all her shining hair floating loose on her shoulders, was standing before a little toilet mirror, which was placed on the table in front of her, and she was engaged in trying on, one after another, various wreaths of artificial flowers, which she intended should form part of her *trousseau*. At the moment when Brant entered the room she was twisting a long spray of ivy among her bright curls, with crystals gleaming on its leaves in guise of dewdrops. It suited well with her fantastic beauty—the dark glossy leaves enhancing the effect of her dazzling fairness and brilliant eyes. She was in a graceful attitude, with her white hands raised above her head, holding the green glittering wreath, and her bewitching face lit up with smiles at the sight of her own successful loveliness, while the position showed her lithe slender figure to the best advantage. She wore a charming summer dress of light muslin, set off with ribbons and white lace, and all

around her were scattered gay coloured silks and other materials, from which she had apparently been making a selection. Richard Brant had a keen eye for beauty in any shape, and he took in at a glance the peculiar charms of Laura's appearance in all its effective brilliancy. "What a sensation she would have made in our *salons* if Lisle had brought her out to us!" he said to himself; "but there is an end to any chance of that of course." Probably he made some movement which attracted Lurline's attention, for suddenly she turned round and brought the light of her flashing eyes full on his face. She started when she saw a stranger, and stood for a moment looking at him, still with her hands upraised, and the long locks of her burnished hair straying over them in picturesque confusion. He came forward instantly, and, with perfect ease of manner, apologised for what seemed to be an intrusion, as the servant had left him to introduce himself, which he did by giving her his name.

"But I have my credentials here, Miss Wyndham," he continued, taking out a letter and a small parcel from the breast of his coat; "Mr. Lisle charged me to deliver these to you, and to give you all such further explanations of his present position as you may wish to have."

"Is he not coming? is he not here?" she exclaimed, with breathless impatience.

"No, indeed; I fear he is in a much less safe and satisfactory place."

"You do not mean that he has gone to this odious war, after all?" she exclaimed.

"I grieve to have to tell it to you, Miss Wyndham, but it is only too true," said Brant, gently, expecting to see her overcome with distress; and instead of that a scarlet flush of indignation flamed into her cheek, and she stamped her dainty little foot on the ground as she said, with unmistakable irritation, "What utter folly! what moonstruck madness! he ought to be put in a lunatic asylum! it is too bad. I declare I won't read his silly letter, full of sentimental rubbish about France, no doubt!" and she flung it out of her hand on to the table with a scornful gesture. Lurline never gave herself the trouble to conceal her sentiments where no end was to be gained by doing so, and it was evident to Mr. Brant, who knew the world well, that she was speaking with entire frankness now.

"It does indeed seem madness to leave so fair a bride for any cause whatever," he said, aloud; "Mr. Lisle shows more self-denying patriotism than I could have done in his place."

"Patriotism! bah! what does patriotism mean? it is a mere name; and he never considers me, who was to have been married to him next week, and off to gay Italy; and now I suppose it will never be. It is odious conduct, and I feel inclined to hate him for it. Of course he has resigned his post?"

"Naturally; it was not in his power to retain it under the circumstances. That was done a fortnight since, and he started for the seat of war even before his successor was appointed, for which he will undoubtedly be censured; he can never take office under the English Government again."

"No, I should think not; it is the most irretrievable senselessness I ever heard of. I suppose he has not left himself a loophole of escape?" and she took up the letter and tore it open. It was long, and she sat down to read it, making a sign to Mr. Brant to take a seat also. Poor Bertrand had written a noble, manly, touching letter, which must have melted any heart less cased in selfishness than Laura Wynd-

ham's. He told her all that he had felt as day by day brought in the reverses of the French army, and how, dearly as he loved her, he felt that he must not sacrifice, even to her, his duty and his honour. He was a Frenchman, and he could not remain at a luxurious post in the service of another country while France was bleeding at the heart, and requiring the help of every arm to which she had a right. He must go, and his Lurline need not doubt what it cost him to postpone his marriage, and how it wrung his heart to give both her and himself the pain of even temporary separation; but in presence of such gigantic disasters and miseries as those which had fallen on his native land, it would indeed be cowardly and selfish to give any weight to private sorrows, and after all he trusted their happiness was only delayed a little time. It was said on all sides that the war could not last long, and unless he lost his life he would return to claim his darling Lorelei the very first moment it was possible to do so. It was true he should no longer be able to offer her the position she would have graced by her beauty, but they would have a pittance which would enable them to live, though in a very humble manner, and love such as theirs could brave poverty and privation. Perhaps they might live at Chiverley with her father; anyhow, if he survived the war he should very speedily come to claim the promise she made to him in happier days.

Lurline's lip curled scornfully as she flung down the letter, and she turned to Mr. Brant, detecting at once that he was watching her with undisguised admiration.

"Mr. Bertrand Lisle makes a little too sure of his prize," she said; "he asks me to marry him when he can offer me a suitable position and a prospect of a happy life, and then when he has impoverished himself and ruined all his prospects, he coolly tells me that if he comes alive out of the butchery into which he has plunged for no reason whatever, he shall come and claim my promise to marry him, and thereby enter on an existence of pauperism and degradation; he will find himself mistaken."

"He has indeed made a great mistake," said Mr. Brant, softly. "Although I have only the honour of so short an acquaintance with you, I can see that you are one fitted to shine in society, and to be at once its ornament and its delight; our brilliant city would have been the very place for you; life is indeed made joyous there."

"Yes, I know; and, oh, how I longed to go! it is enough to drive one wild to be disappointed at the last! You live there always, do you not?"

"Yes, it is my home, and I think I may say, without vanity, that I possess one of the finest of the old palaces as my abode, fitted up of course in modern style."

"It must be charming," said Lurline; "those grand old Italian houses seem made for *fetes* and receptions."

"Yes, mine is especially adapted for them, as it has splendid gardens attached to it. We gave many successful entertainments there when my late wife was alive, but since I have had no lady to act as mistress of the revels, I have been unable to do so." He looked at Lurline as he spoke, and met the undimmed gaze of her keen bright eyes. He put up his hand to conceal a smile, and in order to change the conversation, he said, "All this time you have not looked at your jewels, Miss Wyndham."

"Jewels! has Bertrand sent them? I am glad of that, anyhow!" and snatching up the parcel, which she had forgotten, she opened it hastily, and found a case con-

taining a set of very fine emeralds and pearls. "Oh, these are pretty!" she exclaimed; "I remember Bertrand always said that emeralds would suit my complexion."

"Diamonds would suit you better," said Mr. Brant; "these are poor stones," he added contemptuously.

"I will do myself the honour of waiting upon you very shortly," he said, rising; "and I will not intrude upon you longer at present."

"Tell me, is it possible to communicate with Mr. Lisle?" she asked.

"I can hardly tell," he answered; "it will at least be very difficult; but I could try to get a letter conveyed to him if it is a matter of importance."

"I do not know that it is," said Lurline; "for I shall act quite independently of him now, whether he hears from me or not; but I should like just to write and tell him I have done with him for ever. I will never be a poor man's wife."

"It would indeed be a thousand pities if you were," said Mr. Brant. "I will let you know when I see you again if a letter can be sent."

And so they parted.

(To be continued.)

A TRUE STORY.

One cold day in winter a lad stood at the outer door of a cottage in Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry.

"Mayn't I stay, ma'm?" he said to the woman who had opened the door. "I'll work, cut wood, go for water, and do all your errands."

"You may come in, at any rate, until my husband comes home," the woman said. "There, sit down by the fire; you look perishing with the cold;" and she drew a chair up to the warmest corner; then suspiciously glancing at the boy from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy boots, and the door was swung open with a quick jerk, and the husband entered, wearied with his day's work.

A look of intelligence passed between his wife and himself. He had looked at the boy, but did not seem very well pleased; he nevertheless made him come to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and yet the boy begged to be kept "until to-morrow;" so the good couple, after due consideration, concluded that as long as he was such a good boy, and worked so willingly, they would keep him.

One day, in the middle of winter, a peddler, who often traded at the cottage, called, and, after disposing of some of his goods, was preparing to go, when he said to the woman:

"You have a boy out there, splitting wood, I see," pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler.

"Where? Who is he? What is he?"

"A jail-bird;" and then the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard him sentenced, 'Ten months.' You'd do well to look carefully after him."

Oh! there was something so dreadful in the word "jail." The poor woman trembled as she laid away the things she had bought of the peddler; nor could she be easy till she called the boy in and assured him that she knew that dark part of his history.

Ashamed and distressed, the boy hung down his head. His cheeks seemed burst-

ing with the hot blood, and his lips quivered.

"Well," he muttered, his frame shaking, "there's no use in me trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "how came you to go, so young, to that dreadful place? Where is your mother?"

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold—"oh I hadn't no mother! I hadn't no mother ever since I was a baby! If I only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out, and kicked, and cuffed, and horsewhipped. I wouldn't have been saucy and got knocked down, and ran away, and then stole because I was hungry. Oh! If I'd only had a mother!"

The strength was all gone from the poor boy, and he sunk on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother, and though all her children slept under the cold sod in the churchyard, she was a mother still. She put her hand kindly on the head of the boy, and told him to look up, and said from that time he should find in her a mother. Yes, even put her arms around the neck of that forsaken, deserted child. She poured from her mother's heart, sweet, kind words, words of counsel and of tenderness. Oh! how sweet was her sleep that night—how soft her pillow! She had plucked some thorns from the path of a little sinning but striving mortal.

That poor boy is now a promising man. His foster-father is dead, his foster-mother is aged and sickly, but she knows no want.

The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, the Lord will take me up."—*The Standard Bearer.*

CAMERON'S MARCH.

The letters of Lieut. Cameron, which were read before the Royal Geographical Society on Jan. 10th, are not so clear as could be wished, but they are of great interest. As is well known, it was Cameron's original intention to descend the Lualaba to the coast. When, however, he arrived at Nyangwe, the most northerly point reached by Livingstone, he was unable to procure canoes, and was forced to abandon his intended route. He thereupon proceeded, first, in a southerly direction, and for a part of the way through the valley of the Lomame, until he reached the head-waters of the Zambeze, in longitude 23°, latitude 11°, and from thence he marched to the west coast at Benguela, by way of Bihe, following the general direction of Magyar's route, as it was suggested in these columns that he would probably do. The entire distance travelled by Cameron on foot is estimated at 2953 miles, and the number and accuracy of his astronomical observations, taken, as they were, in the most difficult circumstances, have amazed his scientific countrymen.

The geographical discoveries made in the course of this unequalled march are of very great importance. Cameron found that the Lualaba at Nyangwe flowed in a westerly instead of a northerly direction, as reported by Livingstone, and that its height above the sea is only 1400 feet. As this is 923 feet below the level of the Albert Lake, and 500 feet below the level of the Nile at Gondokro, there is no longer any possibility that the Lualaba flows into the Albert Lake, or has any connection

whatever with the Nile. Its identity with the Congo has therefore been proved by Cameron's surveying instruments as conclusively as it could have been had he descended the river to its mouth—a journey which would really have been of less value to geographers than that which he actually made.

Cameron's explorations west of Livingstone's Lualaba have rendered it probable that the Lomame flows from Livingstone's conjectural Lake Lincoln, but have overthrown the theory that it is the West Lualaba, discovered by the Pombeiros. Cameron found the river of the Pombeiros precisely where they asserted that they crossed it, and he moreover ascertained that it is larger and more important than Livingstone's Lualaba. The latter's imaginative map must, therefore, be again revised. The Lualaba of the Pombeiros must no longer be confounded with the Lomame, and it must be regarded as the true Lualaba or Upper Congo, of which Livingstone's smaller Lualaba is a tributary. Of course this is not very intelligible, except to those who have Livingstone's map before them; but it is important not only as a contribution to African geography, but also as a new confirmation of the early Portuguese explorations, which have been so arbitrarily discredited and unjustly ridiculed by English geographers.

Another discovery of remarkable interest made by Cameron, is that of Lake Mohrya, on which he found lake villages such as those which existed in Switzerland prior to historic times. Hitherto our knowledge of the ancient lake-dwellers has been to a great extent conjectural. It has been imagined that ages had passed away since the last lake-dwelling sank out of sight and memory. But here in the heart of Africa is suddenly found a people whose habits are, no doubt, identical with those of the Swiss lake-dwellers. It is the discovery of a lost page of human history, and its value to anthropologists cannot be overestimated.

The fact that the sources of the Congo and Zambeze are so near to one another that their waters mingle in the rainy season, is made the occasion of a rather visionary project by Lieut. Cameron. He asserts that a canal twenty miles long, cut through a level plain, would connect the two great rivers, and open a highway for commerce through the centre of Africa, from the Atlantic to the Indian Ocean. He intimates that a company with a capital of from one to two million pounds could cut this canal and "have Africa open" in about three years. It is quite possible that it would not be a difficult matter to connect the two rivers in the manner proposed. It would still, however, be necessary to make the cataracts of the Congo and the Zambeze passable by vessels—a task which the present generation would hardly venture to undertake.

Much as Cameron has accomplished, he has still left something for Stanley and other explorers to do. He does not appear to have personally verified his assertion that Tanganyika discharges itself through the Lukuga into the Lualaba. The vexed problem of the outlet of this lake is therefore still to be finally solved. It is also evident from his description of the Central African plateau, that it contains many more lakes than have yet been discovered; while his discovery of villages of lake-dwellers renders it possible that still more marvellous things await the patient explorer of African valleys to which the slave-trader has not yet found his way.—*New York Times.*