

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, JUNE 8, 1876.

## TRINITY SUNDAY.

In the early Church, this day appears to have been generally celebrated as the octave of Pentecost or Whit-Sunday; which in the Greek Church was closed by a festival of All Martyrs. The commemoration of the ever blessed Trinity in Unity, the three persons in one adorable Godhead, had always been celebrated in the daily services of the Church, in her doxologies, her hymns, and her creeds; so that the truth of the doctrine was continually brought before the body of the faithful. But afterwards, when the Church has been threatened with the corruptions of Arian and other heresies, which set themselves in opposition to the Catholic doctrine of the Trinity; it became evident that it was desirable to commemorate the blessed Trinity in the public offices of devotion, as the more solemn subject of our particular day's meditation. There appears to be no clear indication of the festival itself, until about the tenth century; and it was not till the beginning of the fourteenth century, that it was ultimately fixed for this Sunday. In some Churches, it had previously been kept on the Sunday next before Advent.

The octave of Pentecost or Whit-Sunday was no doubt chosen as most suitable for the solemnity because our Lord had no sooner ascended to the throne of the Universe, and the Holy Ghost descended upon the Church, than there ensued the fullest knowledge that has yet been communicated from heaven of the glorious and incomprehensible Trinity, which had been hinted at as the basis of all truth respecting the Godhead, at least two thousand years before. But hitherto all the revelations concerning it had been dark and obscure.

The lessons appointed to be read on this day bring the doctrine of the Trinity strongly and emphatically before us. The first lesson for the morning service, Isa. vi. 1-11, which contains that remarkable passage of the vision of the Lord sitting on a throne, and the seraphim forming His train, crying one to another "Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of His glory." The trisagion is understood to refer to the Trinity. The evening first lessons are Gen. xviii and Gen. i. and ii. 1-4. In Genesis the eighteenth is recorded the appearance of the great Jehovah to Abraham, who acknowledges Him to be the "judge of all the earth;" and Who therefore, by vouchsafing to appear with two others in His company, might design to represent to him the Trinity of persons. In the first chapter, the work of the Word of God is glanced at, and that of the Spirit of God in creation; while the phrase, "Let us make man," is generally believed to refer to the persons of the Godhead. The great Creator consulting about the greatest work of His creation, the making of man,

in which the Word or Son of God was one, since "all things were made by Him, and without Him was not any thing made that was made." The second lesson of the morning service, Rev. i. 1-9, contains a distinct revelation of the Holy Trinity, in the fourth and fifth verses: "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the Seven Spirits which are before His Throne; and from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth." The phrase "seven Spirits" means the Spirit, in His seven, or manifold gifts. The second lesson in the evening service, Eph. iv. 1-17, also contains a distinct allusion to the three persons of the Trinity; while the other second lesson, St. Matt. iii, contains perhaps the plainest manifestation of this sacred mystery, which at the same time relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost; three distinct persons in number, but one in essence.

The Epistle and Gospel are the same that were read in the old offices on the octave of Pentecost, the last day of the more solemn time of baptism, to which the Gospel refers. They are also well suited to this festival under its more modern name Trinity Sunday, for the three persons of the Godhead are mentioned in the Gospel; and the portion appointed for the Epistle contains the Hymns of the angels, with its three-fold description of praise to God.

## THE IRISH SYNOD.

Truth can afford to wait its time; it loses none of its purity, none of its lustre by fuller investigation and a more patient and calm discussion of its principles. The Irish Synod has passed through its ordeal much more satisfactorily than some had been led to expect, or than would seem to be indicated at its session last year. The alterations finally agreed upon are much smaller and involve much less of important principles than might have been supposed. As might be hoped by the sounder members of the Church, Lord James Butler and the Saundersons scouted the idea of anything having been done, and would rather they had all staid at home, while Canon Smith reminded the Synod of the large number of those who desire the Prayer Book should not be touched.

A motion by the Rev. Edward Norman to omit the words, "benefit of absolution, together with" from the third paragraph of the first exhortation in the Communion Service, was negatived.

The Bishop of Ossory moved, and the Bishop of Killaloe seconded, the insertion of words rendered necessary by the course finally agreed on as to the *Quicumque vult*:—"That the following clause do form a part of the preface:— 'With reference to the Athanasian

creed (commonly so called), we have removed the rubric directing its use on certain days; but in so doing, this church has not withdrawn its witness as expressed in the Articles of Religion, and here again renewed, to the truth of the articles of the Christian Faith therein contained." This would have passed without discussion but for Lord James Butler's unfailing hatred of the Athanasian symbol—which he again described as "a forgery and a fabrication, palmed off upon the world in an uncritical age, and opposed to the very words of our Lord, who had said, 'My Father is greater than I.'" Dr. Griffin, Dean Dickenson, and others protested against language which (they said) was unbecoming, and which involved Arian heresy. Lord James scornfully stated he was happily ignorant "of the science of theology; but he asked those who were learned in that science where the original of *Quicumque vult* was to be found—the hare which the learned men now required to cook. Dean Dickenson, in reply, challenged him to produce the original of the Book of Genesis. The storm quieted down as the Primate with his usual equanimity, gave Lord James some elementary instruction. The answer to what he said was contained in the verse of the Athanasian Creed in which it was said that the Son was "equal to the Father as touching His Godhead, but inferior to the Father as touching His Manhood." As to the Athanasian Creed being a forgery, a document was not a forgery because it had been ascribed to a wrong author. It was stated that the creed was "commonly called the Creed of St. Athanasius." If ascribing a Creed to a wrong author made it a forgery, the Apostles' Creed was a forgery, for they all knew it was not shown to have been written by the Apostles. The proposition was agreed to by large majorities.

Mr. Saunderson had long threatened an attack on "the two-thirds vote," which has hitherto proved the chief safeguard against rash changes in the formularies of the Irish Church. It was not expected that he could succeed, for all fair minded men recognized this as the basis of the whole Synodical system, and to alter which would be most unjust and unwise. Mr. Saunderson, however, made a long speech, and delivered himself of an oracular statement similar to what we have once or twice, listened to in this country. He said he "had been sent there; and so he must do something, right or wrong. He therefore moved a repeal of the law requiring a two-thirds vote of each order for any change of importance. Colonel Folliott seconded the motion. Fourteen speakers had their "say" upon the subject; and the result was, its rejection, there being only three clerical votes for it, and 139 against. The lay vote was nearly equally divided.

An effort was made to expunge the word "Priest" from the Prayer Book,

and substitute the word "Minister" in its place. But the two thirds rule was fatal to the proposal, and it had not even a clear majority in its favour. Twenty-two clergymen and ninety-five laymen were on the side of innovation; one hundred clergymen and thirty-five laymen were against removing the old landmark.

On the Baptismal Service, the efforts for mutilation failed, and a compromise in the shape of a rather unmeaning explanation drafted by Lord Plunket, was carried almost unanimously by both orders after a debate, in which one lay delegate informed the clergy that they had no right to presume to teach the laity, and another delicately hinted that if they did not teach exactly what the laity chose, the supplies should be stopped till they were starved into submission. In the early part of the debate, there appears to have been no one to point out that the so-called Evangelical view was never heard of till very far on in the course of the Reformation, and cannot claim a single ancient Christian writer on its side. This omission, however, was remedied on a later occasion by the Primate himself. The explanation of Lord Plunket provides that no clergyman need teach anything about Baptism not expressly laid down in the Articles. The resolution as drafted and accepted, includes a recognition of the Gorham judgment as an authoritative exposition of doctrine; whereas that is well known to have been a fraud, which even Mr. Gorham repudiated, as not in the least representing his opinions. And as for what the Articles say about Baptism, it was pointed out that the articles do not say anywhere that water and the use of the name of the Holy Trinity are necessary to the validity of the rite, so that any clergyman in the church of Ireland may now express his disbelief in both with impunity.

It would appear that in all purely temporal matters, the Synod conducted itself in a business like manner, temperately, and judiciously; in spiritual matters there were others besides Lord James Butler, who might express their thankfulness for their ignorance of theology. With the exception of Baptism, however, the Synod may congratulate itself on the way in which several critical questions had been temperately settled.

#### THE LATE REV. CANON BALDWIN.

Canon Baldwin was born in Toronto, of Irish parents, in 1826; was the son of Mr. J. S. Baldwin, formerly merchant in the city. He was therefore a near relative the late Hon. Robert Baldwin, formerly Prime Minister of Canada, brother of the Rev. A. H. Baldwin, Rector of All Saints, Toronto, and of Canon Baldwin, Montreal. He prosecuted his studies at Upper Canada College, and afterwards at King's College, now the University of Toronto, in which he took the degrees of Bachelor and Master of Arts. He was ordained for the

ministry in 1849, and was appointed assistant at St. Mark's Church, Niagara, where he remained but a few months, as about the beginning of 1850, he was appointed senior assistant to the Rector of St. James', the Rev. A. J. Grasset. He married Miss Fanny Grasset, sister of the rector. Two sons were the result of the marriage; one of them graduated as an M.B. and C.M. at Edinburgh, and is now resident Surgeon at the Edinburgh Royal Infirmary. The other son is engaged in the Ontario Bank in the city. His connection with St. James' Church continued for a quarter of a century, during which time he enjoyed the estimation of the community in general. His devotion was great, and he had the universal reputation of a strict attention to the pastoral duties of his parish, the weight of which seemed to rest chiefly upon himself. His benevolence was extensively known to be disinterested; and he was ever ready to lend his aid to any cause, which he believed would promote the spiritual or the temporal benefit of his fellow creatures. He was sincerely and conscientiously attached to the Evangelical section of the Church. The estimation in which he was held was by no means confined to the party with which he had connected himself, and those who differed from him the most on points of church order were as ready as the foremost to bear their testimony to the qualities which endeared him to his friends. He was made Canon, an honorary office in this country, with no extra work or emolument, in 1867.

He had but delicate health for some time, as the result of disease of the heart, but it was not till quite recently that very unfavorable symptoms showed themselves. On the morning of the last day of May, his physician informed him that he had but a few hours to live; and before night, he had departed this life.

The funeral took place on the 3rd inst., and was very numerously attended. About half past three the procession formed, and the funeral cortege started for St. James' Church. The services were conducted by the Rev. A. Sanson and the Rev. Saltern Givins, the special hymn being sung which was used at the funeral of Bishop Strachan. The procession afterwards proceeded to the cemetery; and at the grave, the Rev. S. J. Boddy read the burial service, and all that was mortal of the Rev. Canon Baldwin was committed to the silent tomb.

#### THE PASTORAL AID SOCIETY.

The annual meeting of this society was held on the 4th ult. The Society's receipts had amounted to £57,114, an increase of £5,568. It afforded help to 795 incumbents, by assisting to provide them with 623 curates and 239 lay agents. In speaking in behalf of the Institution, Canon Miller claimed for it the title of a great Evangelical Society; but he bewailed the departure of many of the present day from the principles of those who originated the party. He complained that the sov-

ereignty of God was less preached now than formerly. He did not want the Calvinism to be *too strong*, but like sugar in the tea, diffused equally and everywhere. He also complained that repentance for sin and justification by faith as distinct from pardon for sin, were less distinctly enunciated by Evangelical preachers in these days. He also said the second Advent was not preached so forcibly as it ought to be. Lord Shaftesbury agreed with Canon Miller about the second Advent as necessary to be more strongly insisted on; and warned his audience that there was a second Dr. Colenso somewhere in the country.

#### THE WORKING MEN'S PETITION.

A gigantic petition from fourteen thousand working men, of whom the large number of eleven thousand are communicants, has been presented to the lower house of Convocation of the Province of Canterbury, praying for steps to be taken for the protection of their religious liberty, and that their freedom of worship may not be taken from them, as well as that fair play be secured to the clergy ministering to them. It appears to have been received with a considerable amount of sympathy, notwithstanding an attempt on the part of the Dean of Lincoln to prevent it. Canon Gregory presented it, and from the remarks elicited from many, who were not the least eminent members of the house, the deputation appeared to understand that a generous sympathy was freely accorded.

The committee appointed to superintend the management of the petition were very careful to restrict the signatures to those of genuine working men, rejecting all those who worked with their own capital, no matter in how small a way of business; and admitting only the names of those receiving, as artisans, labourers, and servants, periodical wages for their work. The names were subjected to a careful scrutiny; and hundreds were rejected as not fulfilling the foregoing requirement. The petitioners justified their proceeding on the ground that neither the archbishops, nor the bishops, nor even the ministers of the church who wish to restrict the privileges of their brethren, obey the judgments of the Privy Council—that they ask permission to use no other ritual than the Prayer Book permits—and that their appeals to the Archbishop of Canterbury and the Bishop of London had been met with a response that they must obey the law, when the decisions of the Privy Council were so notoriously contradictory. Canon Gregory reminded the house that the Church of England had not so firm a hold upon the affections of the working classes that it could afford to reject such a petition as this, or justify a Very Reverend Dean in insulting these working men. The men say they want no patronage, but they ask for sympathy, and the permission to worship God according to the dictates of their

consciences, and in agreement with the spirit and intention of the Book of Common Prayer.

**THE MEDICAL DIACONATE.**

It appears that some progress is being made with this important question, so far at least as consists in bringing it before the attention of the church and obtaining for it a favourable consideration. On the 10th ult., the Bishop of Lincoln presented a petition to the Upper House of Convocation of the Province of Canterbury, from the Vicar of Stoke Newington, in the London Archdeaconry on the subject. The petition represented that, inasmuch as it is expedient to obtain a larger number of clergy in the more populous parishes, without diminishing their educational status, and at the same time to extend the influence of the Church in regard to her ministrations to the sick and needy, after the example of the Great Physician, a consideration of the question entitled "the Medical Diaconate" was respectfully asked, with a view to enabling medical graduates engaged in the ordinary profession of a physician to be admitted to the holy order of Deacons, and to act as such while practising physic, in the same manner as deacons engaged in literary or scholastic practice. For this purpose a committee of Bishops was asked to consider any canon or statute laws which may affect the proposal, to receive a deputation in favour of it, and to advise as to the removal of any obstacles which, on examination, may be found to stand in the way of restoring this practical form of primitive Christianity. The petition appeared to be viewed in a very favourable manner by the House of Bishops, and was referred to the consideration of a committee then sitting under the presidency of the Bishop of London on the diaconate.

The subject is one which might receive the attentive consideration of our own Provincial Synod. If we have not the populous parishes of the mother-country, we have large districts partially settled, where a medical diaconate, if available, would be a valuable auxiliary in the church's operations. Nor can we imagine any kind of parish where its introduction could be otherwise than abundantly useful.

**DULL SERMONS, AND A REMEDY FOR THEM.**

We very often hear it said that many sermons which congregations have to listen to are fitted rather for putting them to sleep, than for making them wakeful. We are often assured that the majority of ordinary sermons are only old commonplaces and ancient platitudes monotonously droned out for the thousandth time. We hear it said that the pulpit is not abreast of modern thought, and that clergymen often display an ignorance of recent research, which places them outside the sympathy of the cultivated members of their congregations.

We are not going at present to defend the pulpit from any of these, or similar charges. We desire simply to point out that even supposing them to be true, there is a remedy at hand very easy of application. When a remedy for any evil exists, those who have not tried it shut themselves out from any right of complaint.

Where there is any ground for these charges, we apprehend that in most cases it would be found on enquiry that the clergyman makes very few additions to his library. The contents of his shelves are possibly much the same as they were some years before when he began his ministry and his housekeeping.

It would not do to infer that this fact is an index of his tastes, or that he is of an unintellectual turn of mind. We must first ascertain whether it has been in his power to purchase books. From what we know of parsonages, (and we have seen something of a good many which may be taken as fair specimens of the average of all,) we know that even with the practice of an economy which keeps the parson's wife patching and mending, the difficulty has been to keep out of debt, though little else than simple necessities, and few comforts and no luxuries were procured. Standard theological books or books of science are necessarily expensive. How the clergy are to buy these books when they are constantly in doubt as to how Brown the grocer, Jones the baker, and Robinson the butcher will be paid, and when their wives deny themselves servants in order that the wages-money may pay for something else, is a problem in domestic economy that we have no desire to be obliged to work out personally.

In the meanwhile, it is sure of course that the clerical mind suffers; and that sermons must necessarily—except in the case of men of rare power—fail to display that familiarity with the cause of recent thought in regard to morals and religion, and the relation of both to modern science, which only the study of recent publications can produce.

It could not be otherwise. It would be the same in other professions under similar circumstances. Suppose the case of a lawyer who had passed an excellent examination in the prescribed standard works when he was admitted to practice. Suppose that he were not to acquaint himself with changes in legislation, or to make himself familiar with recent law treatises. Who would be surprised at his failure in court, or at his bad management of any cases which might be entrusted to him? Could a medical man expect to retain his practice if he allowed other doctors to acquire the latest results of medical investigation, while he contented himself with what he knew when he first gained his diploma?

The clergyman should read everything of value which is published relating to the subjects he has to handle in the pulpit. Especially should he do so in days like ours, when questions of theology are made matters of com-

mon reading by many of the cultivated laymen of every parish. But how will it be possible for him to do so?

The matter is very easy. If laymen who are given to reading are really desirous that traces of modern research and thought should be evident in the discourses of their parish clergy, there is no desire that they can more readily gratify. Let them be careful when ordering any recent book to order two copies, and let one be sent to the minister of the parish. There could be no more acceptable present to a clergyman; and at the same time none which in comparison with its cost would afford so large a return—1st, in the promotion of kindly feeling between pastor and donor; 2nd, in benefit to the clerical studies; and 3rd, in the return which the parish would receive from the increased fruitfulness of the pastor's mind. We have known a parish in which this is to some extent done; and its success there justifies our recommending the experiment for trial everywhere.

**NEWFOUNDLAND.**

The time will come when this colony of Great Britain, not as yet part of the Dominion of Canada, will be as important as any tract of country of equal size in British North America. Its position will render it invaluable when the communication across the Pacific shall become an accomplished fact, as in the course of time it must—although a party of politicians may throw every obstruction in the way. Its natural resources have not yet been fully investigated; but it is very well known that they are abundant and exceedingly valuable. The prosperity of the island is therefore a subject in which we must all feel a deep concern; and it was with much regret among Canadians that several announcements were received a few months ago from that colony, which wore an exceedingly gloomy aspect. The seal fishery, although always precarious, is sometimes exceedingly remunerative; a large amount of capital is invested in the business; so that a failure in this important pursuit becomes a public calamity, and spreads a large amount of ruin in every part of the island. The French fishery claims have formed another source of evil to the colony. We alluded to the matter some time ago, and the expectations then formed on the subject afterwards seemed doomed to disappointment; the new governor of Newfoundland, Sir John Glover, having failed in the attempt to obtain a solution of the difficulty on the occasion of his late mission to Paris. The trouble has been a sore hindrance in the way of the island's advancement, in preventing the development of the resources of an exceedingly valuable portion of it, which has forest and mineral wealth, with considerable agricultural capabilities.

Later intelligence however is more assuring. The results of the seal fishery will not be so very bad, and the probability is that an average will be realized.

And as for the difficulty with the French, the Premier was able to announce, a few weeks ago, that the French government had abandoned its former pretensions to an exclusive right of its citizens to fish on the western shores of Newfoundland. A concurrent right is however still claimed in behalf of French citizens with British subjects, to fish in these waters; but the concurrent right to fish, it is obvious, cannot hinder the settlement of the coast, and the development of its resources, any more than on the shores of the other maritime provinces.

Arbitration has been spoken of in reference to this vexed question, and the name of the Czar has been mentioned; but one of our contemporaries fears that a resort to arbitration "is not an auspicious omen for Newfoundland. For England is proverbially unfortunate in matters settled for her by arbitration." In fact other nations appear to take a malignant pleasure in making their decision as adverse as possible to the interests of Great Britain, altogether irrespective of what appears to disinterested parties to be the right of the case. It is urged however that "the Czar can hardly pronounce in favor of France, in regard to a right formally abandoned by her at the outset." We are not however quite so sure of that; and it may be just as well not to risk it.

#### THE LATE MRS. MUIR.

We are called upon to chronicle the death of Mrs. Muir (daughter of the late Isaac Smith, and wife of Andrew P. Muir, Esq., of Grimsby, who passed quietly away on the 30th April last in the sixty-eighth year of her age—a devoted member of the Church of England, and a regular communicant during the last half century, the best of mothers, whose one great desire in life was the welfare and happiness of her dear children, and to whom she was ever ready to extend help and consolation in the time of trouble and adversity.

#### THE PAROCHIAL MISSION.

##### IV.—THE BEST TIME FOR ITS PUBLIC WORK.

As there are conditions of parochial existence, so also are there times and seasons when the parochial mission, or rather its public work, should not be held, and others which are particularly well suited to it.

The Master's promises of blessing are, indeed, unlimited as to times and circumstances. But in the prosecution of His work we are commanded to be "wise," even "as serpents."

It is our duty to "preach the Word, in season and out of season." But there are different ways of fulfilling the injunction. There is an endless variety of topics on which to preach. Hence, although wisdom may not require us to refrain from preaching at any time, it will certainly hold us to a difference of manner, and a choice of topics, according to seasons and circumstances.

Now the manner and the topics of preaching in the public work of a mission, are such as will have more helps to their efficacy at some season, than at others.

We are commanded to pray "always," and "without ceasing." But, here again, a wise regulation of Christian work will impose a restraint in kind and manner according, not only to needs, but also to opportunities; and so the special manner of prayer belonging to the mission should be reserved for the times which give the best opportunity.

The public work of a public mission must of necessity regulate its whole course, at least, as regards the choice of time; therefore the best time for that is the first thing to be settled.

That public work makes a large claim upon the attention and attendance of the parish and the community. The plan of the mission, then, should not bring it on at a time when the character of the season, the circumstances of the community, or the ordinary avocations of the people, would present any peculiar obstacles to this claim being well heeded.

The long days and heats of summer are unsuited to it, because in them it would be almost impossible to obtain the constant and regular attendance of the people, for even a limited period. In an agricultural or a seafaring neighbourhood other seasons might have special disadvantages.

The Festival seasons of the Christian year, also, are altogether inappropriate. From Christmas to Epiphany, and from Easter to Whitsunday, the proper work of the church is joyful, and the first influence of its life, thankful and uplifting. With these, much of the mission work would not harmonize, for it is penitential, awakening, and precatory.

There remain two periods of the Christian year to which only public work of a parochial mission seems to be suitable; viz., from the first Sunday after the Epiphany to Holy Week—and the last few weeks after Trinity, with the Advent season.

But here again, another limitation is commonly recognized.

As the general result of experience, the universally expressed opinion, we believe, of those who have written upon the subject in England, and elsewhere, deprecates arranging for the public work of a mission either in Lent or in Advent. The last weeks after Trinity, and the weeks between Epiphany and Lent, are the seasons which are commonly considered to be most especially suitable and advantageous for the purpose.

At these seasons the two great London (England) missions were held.

The principal, and it should seem sufficient reason for this opinion is, that the special activities of grace, suitable to the seasons of Advent and Lent, corresponding as they do in their main features with the leading objects of a mission, would, each of them, be most beneficial as a supplementary course to

a mission, carrying on its spiritual influence, applying, establishing, and giving direction to the positive effects which it might have produced, and thus safely transforming the extra stimulus of the mission work into the common activities, and regular course of spiritual life in the parish.

One of the principal dangers to be guarded against in the adoption of the parochial mission is the stirring up of spiritual influence and arousing of Christian emotions, the springs of which are suddenly stopped by the abrupt termination of the mission, when some of them perhaps are in their highest flow; thus the people are left to an almost inevitable reaction which will carry many of them into a worse condition spiritually than they were in before.

It is then a most valuable means of preventing this to have the public work of a mission occur a little before either Lent or Advent, and then let the work of whichever of those seasons follows, be planned accordingly, to bring out, to confirm, to carry on, to make permanent the spiritual effects of the mission.

We have excepted the Easter season as unsuitable to regular mission work on account of the festival character which properly belongs to its whole course. This suggestion, however, we would make. One of the weeks between the second and fifth Sundays after Easter, in which that joyful character is not so prominent, might, in many cases prove not unsuitable for a series of special services, anticipatory of a mission, such as we described in our last paper on the subject. The sermons of such a series might suitably have an animated, uplifting tone, which would well accord with the season.

Mount Forest. 29th May, 1876.

THE BISHOPRIC of Calcutta has been offered to the Rev. W. D. MacLagan, Vicar of Kensington; but he has declined it.

THE REV. FLAVEL COOK, late of Clifton, having been offered the chaplaincy of Lock Hospital, has accepted it, according to the *Record*. The same paper remarks, that the high estimation in which Mr. Cook was held, as a pastor and a preacher, furnishes good reason to hope that he will be found a valuable successor to the line of faithful clergymen whom he succeeds.

As an illustration of the way in which extremes sometimes meet in the same individual, the *Edinburgh Review* states that some years ago a sermon was sent to the late Bishop Thirlwall, maintaining a modified purgatorial theory. In reply, the Bishop expressed his entire and unqualified acceptance of the views which the writer had maintained. It might be a curious question as to whether his friend, Dr. Colenso, entertains the same opinions.

THE late Lord Lyttleton, born in 1817, was best known in the world of scholarship, in which he attained an eminence rarely surpassed. He was also active in politics, in social philanthropy, and religious effort; and locally he gave himself to everything in which there was a public object to be gained. In his last days his mind appears to have given way, and whether his death was the result of accident or not does not appear to be quite certain.

CALENDAR.

June 11th.—Trinity Sunday.—St. Barnabas.  
 Isaiah vi. 1-11; Acts iv. 31.  
 Genesis xviii; Acts xiv. 8.  
 " i. and ii. 1-4; Acts  
 xiv. 8.  
 " 12th.—2 Kings xviii. 18; St. John  
 xix. 25;  
 " xix. 1-20; St. James  
 iii.  
 " 18th.— " xix. 20; St. John  
 xx. 1-19.  
 " " xx; St. James iv.  
 " 14th.—Isaiah xxxviii. 9-21; St.  
 John xx. 19.  
 2 Chron. xxxiii; St. James v.  
 " 15th.—2 Kings xxii; St. John xxi.  
 " xxiii. 1-21, 1 St.  
 Peter i. 1-22.  
 " 16th.— " xxiii. 21, xxiv. 8;  
 Acts i.  
 " xxiv. 8, xxv. 8; 1 St.  
 Peter i. 22, ii. 11.  
 " 17th.—St. Alban, M.  
 2 Kings xxv. 8; Acts ii. 1-22.  
 Ezra i. and iii.; 1 St. Peter  
 ii. 11, iii. 8.

CONFIRMATIONS.

THE BISHOP OF TORONTO will D.V., hold Confirmations during the month of June next, as follows:—  
 Toronto, All Saint's, Sunday, June 4th, 11 a.m.; Toronto, Ascension, Sunday, June 4th, 7 p.m.; Omemece, Tuesday, June 6th, 7.30 p.m.; Manvers, Wednesday, June 7th, 11 a.m.; Cavan, St. John's, Wednesday, June 7th, 4 p.m.; Baillieboro', Thursday, June 8th, 11 a.m.; Milbrook, Thursday, June 8th, 7.30 p.m.; Perrytown, Friday, June 9th, 11 a.m.; Toronto, St. Bartholomew's, Sunday, June 11th, 11 a.m.; Toronto, St. Matthew's, Sunday, June 11th, 7 p.m.; Toronto, St. Phillip's, Sunday, June 18th, 7 p.m.

QUEBEC.

RIVER DU LOUP.—The Bishop has been requested by the churchmen of this place to allow the Rev. Ernest A. King, who has acted as travelling missionary for some time past in the large tract of country between Quebec and River du Loup, to settle amongst them.

MONTREAL.

THE Bishop intends holding his usual biennial visitation and conference at Lennoxville College, on the 4th of July and the two following days.

ST. LUKE'S CHURCH.—The Rev. James Thornico, rector, is again able to resume his duties in the church and parish, after a long and severe illness.

TRINITY CHURCH.—The Rev. Canon Bancroft, rector, has left the city for three months. The Rev. B. W. B. Webster is in charge during the rector's absence.

THE Rev. Canon Du Vernet leaves for a temporary residence in California for the benefit of his health. He is one of the oldest and most faithful missionaries in the Diocese of Montreal.

ST. GEORGE'S CHURCH TEMPERANCE SOCIETY, gave a musical and literary entertainment in the school room of the church, which was largely attended. As Rev. J. Carmichael was unable to attend, owing to illness, the chair was occupied by Mr. N. Mudge. Several ladies enlivened the proceedings with excellent music, both

vocal and instrumental. Interesting addresses were delivered by Mr. H. L. Putnam and Rev. Robert Lindsay, of St. Thomas Church. Mr. J. A. Stevenson recited a selection from Hood, and being encored, responded by reading "Henry of Navarre." A very pleasant evening was brought to a close with the benediction.

AYLMER.—On Tuesday last the Rev. J. C. Robertson, Rural Dean, was installed as Incumbent of Christ Church, by the Metropolitan, Bishop Oxenden. There were many of the clergy of the Diocese present, and among them the Ven. Archdeacon Lansdale and the Very Rev. Dean Bond. The appointment gives the greatest satisfaction to all classes of the community, as was manifested by the presence of so many persons of all Protestant denominations.

ONTARIO.

THE Synod of Ontario will meet in Kingston on Tuesday, the 20th June. Owing to the Cathedral being closed for repairs the opening services will be held at St. Paul's Church. The preacher will be Rev. F. W. Kirkpatrick, of St. James' Church.

ST. GEORGE'S.—At a well attended meeting of the Cathedral vestry and congregation, it was unanimously agreed upon to re-pew and improve the interior of the Cathedral, a committee being appointed to superintend the work. Extensive repairs have lately been done to the exterior.

STIRLING.—The Rev. F. S. Stephenson, formerly incumbent of Newboro', has been appointed to this mission.

EGANVILLE.—The Rev. M. G. Poole has been appointed to the mission of this place.

[FROM OUR SPECIAL CORRESPONDENT.]

TRENTON.—The parish of St. George appears in thriving condition, pursuing the even tenor of their way, as though there were nothing to molest or make them afraid, whether from Sectarian or Romish influence. The sound teachings of their dear Mother seem not to have been lost upon her children; and these borne in mind, unity and brotherly love, as a consequence, prevail to the absence of dissensions, and the ignoring doubt as to the ordering of an all wise Providence, that faileth never in His care of the faithful.

A slight historical sketch of St. George's, Trenton, may not prove amiss, as a matter interesting to your readers. From the data afforded, it appears that the church edifice was built in the year 1855, though not finished as to its interior. The Rev. John Strachan, D.D., first Bishop of Toronto, gave the site, a commanding one, overlooking the water of the Trent and the town, the burial-ground thereof, and a tract of land towards the endowment; and £100 towards the erection of the church, the late Mr. Sheldon Hawley giving the same sum. Previous to this time it had been an outstation of the "Carrying Place" parish, under the pastoral charge of the Rev. P. G. Bartlett, the recently deceased Rector at Kirkton, Suffolk, England. In August of the year 1848, the Rev. Wm. Bleasdel was appointed to the charge of the parish, and became forthwith the resident clergyman. His continuous rectorship has existed now for twenty-eight years, an admirable illustration of the unity indicated in the earlier part of this communication; and a fact that it would be well for the true progress and soundness of parishes, if more generally the same could be cited in connection with them. In 1850 the interior of the

church was completed on the pew system. A bell of 740 pounds weight was presented in 1852, and the church was consecrated on the 30th July of that year, by the Lord Bishop of Toronto. The Parsonage or Rectory house was erected on the glebe plot in West Trenton, in the year 1854. In 1861, the parish was severed from the diocese of Toronto by the erection of that of Ontario. In 1864, the church edifice was enlarged by an addition of twelve feet to the nave, and the erection of the present chancel. In 1870-71 it was painted, stenciled, and beautified throughout, by the ladies of the congregation, to whose exertions a great portion of the success is due for the Bell, Rectory house, enlargement of the church, and other church work; thus affording added evidence of the truth, that woman is ever foremost in good works.

In 1873, the sheds of the church were erected, and in 1874 it was re-seated with free and open seats, a new and appropriate fence placed around the burial-ground, and the chancel memorial window (triplet) was filled with memorial stained glass, by Mrs. Cochrane. By similar exertions, and long before this time, nine additional acres of glebe land had been purchased and paid for, two town lots had been presented by J. F. Flindell, Esq., and half an acre by the late Mr. Josiah Hawley. An interesting event in the history of St. George's parish is the general ordination held by the Lord Bishop of Ontario, at which four Deacons and three Priests were ordained, on the 7th of November, 1875.

An excellent feature of Church work here is the Parochial Institute, and worthy of mention are the three mission stations in the township of Murray, more especially under the charge of the curate of the parish, and for the sustaining of which your diocese of Toronto takes part, its Mission Board appropriating the sum of \$100 toward the carrying out and support of the work. HAMILTON.

Trenton, Ont., May 27th, 1876.

NIAGARA.

[FROM OUR HAMILTON CORRESPONDENT.]

AS I have already informed your readers, the Synod of Niagara is summoned for Tuesday, June the 6th. On the morning of that day there will be Morning Prayer and a sermon, followed by a celebration of the Holy Communion, in the Cathedral. The preacher will be, I believe, the Rev. Canon Hebden, M.A., Rector of the Church of the Ascension, in this city; and the Offertory is to be devoted to the Algoma missions. At 2 p.m., the Lord Bishop will take the chair at Christ Ch. School-house. After the usual routine work, the report of the Executive Committee will be submitted by the Rev. Canon Read, D.D.

It appears that owing to the arrangements having been only recently concluded for the division of the funds between this Diocese and that of Toronto, the various trusts of the Synod have been managed by the latter, excepting the Mission Fund, of which a report is given by the Board.

The Special Trust Committee (Rural Dean Holland, B.A., Chairman,) held two meetings during the year, and received a very full and carefully prepared report on the Endowment Fund from the Rev. D. I. F. Macleod, M. A. The Committee urges that strongly efforts be made for the completion of the above fund, and suggest that a canvasser or agent be appointed for each rural deanery.

Mr. MacLeod reports that thirty-one parishes have been canvassed; that seventeen remain to be visited—that there has been 660 subscribers, of whom 208 have paid in full, 183 have paid one or more

instalments, while 319 have paid *nothing* up to May 1st.

His Lordship, as Chairman of the mission board, reports twenty-five missionaries in his Diocese. These have received from the Board \$3810.00, for the nine months ending 31st December.

The travelling mission, in the County of Lincoln, and the mission of Glenallan have been abandoned. Reductions from the grants have been made in six cases; while Orangeville has been removed from the pay list.

Among the notices of motion are the following:—

That a collection for Algoma be made on the Good Friday of each year.—(Mr. Holland).

That the Financial Year end at Easter, instead of 31st December.

That the S. P. C. K. Hymn Book be approved of by the Synod for use in this Diocese.—(Mr. Henderson).

That a Diocesan Church Library be established.—(Mr. Ostler.) Q. R. T.

#### TORONTO.

WIDOWS' AND ORPHANS' FUND.—Dear Sir, The Committee of the above fund at their meeting this month found it absolutely necessary to notify the several widows upon that fund, that there would not be any money in hand to keep up the quarterly payments after July next. They at the same time, however, thought it well to make one more appeal to those Parishes which had not sent in any or only a portion of their assessment. As one of those in default we shall be greatly obliged if you will let us know what possibility there is of your making up the amount asked for, before we actually stop payment. Your obedient servants, S. J. VANKOUGHNET, HUSON W. M. MURRAY, *Sub. Com.*

*Synod Office, Toronto, 31st May, 1876.*

WIDOWS' AND ORPHANS' FUND.—Madam, We are directed by the committee of the Widows and Orphans Fund of the Diocese of Toronto, to inform you that the quarterly payment due in July next will be paid, but that there are not at present any funds wherewith to pay the October quarter. This is owing to the inadequate manner in which many parishes have responded to the call made on them to keep up this Fund. We remain your obedient servants S. J. VANKOUGHNET, HUSON W. M. MURRAY, *Sub. Com.*

*Synod Office, Toronto, 31st May, 1876.*

CONFIRMATION AT ALL-SAINTS.—The third annual administration of this holy rite took place on Whit-Sunday, June 4th. In addition to the Bishop of the Diocese, the following clergy were present in the chancel, and assisted in the services: the Rev. Dr. Scadding, the Rev. Professor Maddock, M.A., of Trinity College, and the Rev. A. H. Baldwin, B.A., incumbent of the parish.

The sanctuary was suitably decorated: under the east window appeared the illuminated text "*The Holy Ghost, the Comforter,*" and under this, over the altar, "*May Thy Holy Spirit ever be with them,*" in gold and flowers.

After the ante-Communion, the Bishop advanced to the chancel-steps and confirmed the candidates, who were presented two at a time, by the Rev. A. H. Baldwin; most of these were members of the Sunday School. There were thirteen young men, and fourteen young women, several of the latter being pupils of the Bishop Strachan School.

The church was crowded to its utmost capacity, and the devout behaviour of the

confirmed and of the congregation was a pleasing thing to Christian eyes. After the confirmation, the venerable and aged prelate ascended the pulpit, and preached from the following words: "Neglect not the gift that is in thee." The sermon was a forcible appeal for a holy life to those who had received the baptismal illumination, and had thus incurred responsibilities of which they could not divest themselves. While the gift of God enabled them to overcome the evil propensities of their nature, it was only by a sedulous and prayerful cultivation of this grace, in every appointed way, that they could fulfil the vows that were upon them. The Bishop censured the system of teaching and speaking to baptized persons as if they were not members of Christ and had not received the gift. The Scriptural as well as the most powerful appeal to be made to them is that the grace has been given them, and it is at their peril if they neglect it. After the sermon and offertory, the Holy Communion was administered to about two hundred persons, including the newly confirmed. The continued prosperity of this parish must be a cause of deep thankfulness to the churchmen of Toronto, among whom its energetic pastor is held in high esteem. The total number confirmed here in four years is 144.

CHURCH OF THE ASCENSION, TORONTO.—The Lord Bishop confirmed nineteen persons on the 4th inst., and preached to a crowded congregation from Heb. vi. 2.

From the Report of the Society for Promoting Christian Knowledge, it appears that the Rev. Richard Harrison, Rector of St. Matthias, Toronto, applied for a grant to enable the parishioners to secure their church. The area of the parish is nearly two square miles, and the number of inhabitants about four thousand, one quarter of whom profess to be churchmen. The congregation numbers 250, and the Sunday school 200. The offertory in prosperous times amounted to £5 or £6 a Sunday, but though the congregation has not fallen off, the offertory, owing to a decrease of means, has come down to £2 or less. The seats are free, the services hearty, and the communicants seventy or eighty with a weekly celebration. The school-chapel that has been built may be paid for by instalments; but it is desirable to raise at once £1000 to clear it of liability. The Bishop of Toronto certified to the poverty of the parish. The standing committee recommended a grant of £100, subject to the usual conditions, the chapel to be secured to the Church within five years, and a certificate from the Bishop that the receipt of the grant would lead to the immediate completion of the building, free of debt.

#### HURON.

ANNUAL MEETING OF THE SYNOD.—The Synod of this Diocese will meet in the Chapter House of the proposed Cathedral in London, on the 20th of June. The Right Rev. Bishop of Kentucky is expected to be present, and to preach the opening sermon. The meeting is expected to be more than usually interesting.

ST. THOMAS.—The contract for the erection of the church at St. Thomas has been let, and the contractor will begin work at once. The church is to be completed in one year.

INGERSOLL.—The church of St. James, Ingersoll, is said to be one of the most

handsome churches in this Western Diocese—a perfect ecclesiastical edifice. Mr. Hinks, the rector, and the members of the parish have now an additional cause of rejoicing—the heavy debt on the church building has been entirely paid off. Very few are the churches here that can be consecrated for many years after their erection, and that of Ingersoll was no exception. Little more than three years ago there was on it a debt of \$4,000, and there seemed no prospect of paying it. A lady of the congregation at that time undertook to collect monthly any subscriptions for the purpose. The voluntary payments were, by some, given through the offertory; others were visited, and so successful were the efforts made that the Liquidating Fund received \$100 monthly, till the incumbrance has been entirely removed; and the Church of St. James, Ingersoll, was consecrated by the Right Rev. the Bishop of this Diocese, on Ascension Day. And now that the burden has ceased to exist, the vestry find themselves in a position to undertake what had before seemed impossible. They have added to the Rector's salary, \$100 a year; they have resolved to have an organ costing \$2,000; and to expend \$3,000 in building a rectory.

CHURCH OF ST. THOMAS, DOVER.—This church, for which the diocese is indebted to the piety of an individual, has been completed and opened for divine service. When this western see was as yet part of the Diocese of Toronto, Miss Ann Smith made a gift of a farm of two hundred acres to the church—one-half of the proceeds to be applied to the payment of a salary to the nearest resident Church Minister, and the other part to the erection of a church on that part of the farm set apart for the purpose. The property so given, passed into the possession of Huron, on the setting apart of the new diocese. The property has been sold (excepting the church lot of five acres), and the proceeds applied as directed. The new church is a neat brick edifice, and is built, as the deed specified, over the grave of Miss Smith, her father, mother, and sister. The pews are free and unappropriated, and afford sittings for one hundred and fifty worshippers; they are constructed of oak, and the entire panelling are of dark wood, and the ceiling of stained wood. The Rev. Frederick Harding is the first minister, and Messrs. Joseph Flagg and George Cook the first Churchwardens.

A MEETING was held in Bishop Croghan's Hall on Tuesday evening last, to consider what means would be most advisable to raise funds to pay off the debt that still remains a lien on St. Paul's church, London. Rev. Canon Innes, Rector of the parish, presided. After some consideration, a committee was appointed of some of the most influential members of the church, to receive subscriptions, and see this very desirable object carried out. From the well-known liberality in cheerful giving to all objects tending to the well-being of the Church, and the extension of their Master's kingdom, always manifested by the members of St. Paul's, we have no doubt the debt will soon be among the things that were.

CONFIRMATION.—The Right Rev. the Bishop of Huron is again as active and busy as ever. He held a confirmation service in Grace church, Brantford, last Sunday. It must be a very severe illness that would confine him to the house, and work to be done.

ALGOMA.

A MEETING of the members of the church was held in Huntsville on Monday evening, May 22nd.—Rev. W. Crompton in the chair—for the purpose of deciding upon the style, etc., of building which they propose erecting, in accordance with the advice of the Bishop at his last visitation. All being in accordance upon the subject, the meeting was an enthusiastic one, and it was decided to call for tenders for the erection of a room forty feet long and twenty feet wide. Should funds allow, it is proposed to make an addition of twenty feet, which will form the platform and ante-room. This room will be used for meetings, Sunday school concerts, &c. &c., and as a place of worship until they feel they can venture upon the erection of a proper church.

We understand the Rev. Mr. Crompton has had an eminently successful winter at Huntsville, full, and frequently overflowing, congregations meeting him on every occasion of service. On Sunday evening, May 21st, Mr. Crompton mentioned to the congregation, that some one or other had mailed to him, as missionary clergyman, a few dozen hymn books; he had no idea as to who was the donor of this welcome gift, nor was there any intimation given with the parcel about the disposal of the books, but he had no doubt he should have the full approval of the giver in bringing one dozen for use at Huntsville. The congregation were deserving of encouragement because they had taken so much pains to cultivate a cheerful and hearty service.

We may also mention that through the energetic action of their church-warden, Mr. John Scarlett, there have been secured to the church, five acres of excellent land as a Cemetery, about two miles out of the village. The church and pastor are under a deep debt of gratitude to Mr. Scarlett, whose zealous love for his Church has been frequently manifested in acts of liberality, rarely met with. Having built a large and convenient house, indeed, we believe it is the best in the village, which was producing a good return in rental, and in which he proposed eventually to reside, he has most kindly laid at the service of the Bishop gratuitously, for the use of a resident clergyman, should his Lordship be so fortunate as to obtain one for them. In addition, he has, in conjunction with his brother warden, offered to guarantee the sum of \$75 per annum, towards the salary of a pastor. Mr. Crompton speaks in the highest terms of the kind treatment he has constantly received at the hands of Mr. Scarlett, and we are sure our friends in the Front will rejoice with us, that the Church has obtained the loving attention of one so desirous and (as far as his means will allow), able to work for her and her children.

Mr. Scarlett is very anxious to make Huntsville the starting point of another mission field. There is ample room. If any one will take a map of Ontario, find Huntsville, then trace a line N. N. E. to the river Maganettewan, then along the river bearing towards Nipissing road, then down Nipissing road to head Lake Rosseau they will there trace out a vast tract of country, containing many settlers (and many members of our Church), amongst whom there has not yet been a clergyman seen. To visit this tract of country and hold meetings, would fully occupy one clergyman five weeks. Mr. Crompton has been frequently requested to go on this route, one man told him there were fifteen families in one district (all Churchmen), who never have a service. If these people are not looked up soon, the usual programme is sure to be followed—some itin-

erant or other will go, the people want to worship their God—and some sect will rejoice over an addition to its numbers.

It is best to speak of things in the plainest manner—this we know to have been the usual course, and therefore we have every reason to conclude it will be repeated, unless the liberality (? duty doing) of our Church brethren prevent its occurrence by enabling the Bishop to send a pioneer. How far we may be justified in expecting or hoping for this aid we know not—we wish we could say positively the help has come to the Bishop,—but the other day in a letter to a friend, his Lordship wrote, "I am somewhat more sanguine, and almost led to hope that I may be justified in increasing the diocesan liabilities to a further extent, tho' I cannot yet promise anything."

The italics are the Bishop's and not ours. The country north of Huntsville is being fast settled up, and it is an absolute necessity that the Church clergy should be in these new districts so soon as any settlers are there, or she must quietly make up her mind to lose many of her children. It very rarely happens that any are lost to her, if the Church is first in the field—shall she lose her people? COMMUNICATED.

SHINGWAWK HOME.—The father of one of the Indian boys having complained to the Rev. E. F. Wilson, about the treatment of his son at the "Home," Mr. Wilson showed the letter to the three monitors of the school, who were requested to furnish a reply. They did so; and the following is a translation which one of them gave.

DEAR SIR.—We are now writing this letter to you, and let you know what we think about your letter what you sent to Mr. Wilson, telling him about your son, that he does not get enough clothing, and he does not get enough to eat, and he does not go to school; but of course he did not go to school once in three weeks while boot-making was going on, but now there is no boot-making since Mr Wilson's return. And your son is not short of clothes, he had 3 pair trousers given to him since he came here besides other clothes, and he does not live on porridge only. There were ten cattle killed last Fall and 8 hogs. It is very hard to take care of 50 children, it takes a good deal of money, and it is hard for Mr. Wilson to find everything. Mr. Wilson went to England this winter. He did not go that far distance for himself but for us, and he was nearly drowned on the Ocean when he was coming home. So he would have died for doing good to the Indians, he is working hard for the Shingwawk Home. The letter you wrote we think it is not right the way you wrote—you ought to be very thankful for your child being taught. All this is given to you for nothing, you don't have to pay anything.

This is all, we bid you good-bye. We are the monitors:—John Eskemah, David Nahwegahbowh, Adam Kiqoshk. (Translated by Adam Kiqoshk.)

THE LATE COLONEL KINGSMILL.

Colonel William Kingsmill died suddenly and very unexpectedly on Saturday, the 6th May, at the residence of his son, on Wellington Street, Toronto. He was in full possession of his faculties up to the evening before, and is supposed to have died in his sleep. He was in his eighty-third year.

He had rather an eventful life. He was more or less connected with some of the principal events which transpired in the early part of the century. He was born at Kilkenny, Ireland, in 1794, was the son of Major Kingsmill, of the 1st (Royal)

Regiment, who served in the American war, and was present at the battle of Bunkers Hill. The late Colonel joined the 66th Regiment when very young. With his regiment he served in Spain during the Peninsular war, and was present at Basaco, Torres Vedras, the siege of Badajoz, the battle of the Pyrenees, etc. After Napoleon had been taken prisoner, the 66th regiment was ordered to guard him during his captivity at St. Helena. Col. Kingsmill was then lieutenant in the regiment. The 66th subsequently came to Canada, when Col. Kingsmill retired from the service as senior captain. On the breaking out of rebellion in 1837 he was again in arms, and raised two regiments of volunteers. He afterwards commanded the 3rd Incorporated Militia, but retired on his appointment of Sheriff of the District of Niagara. He held that position for a period of twenty years. Col. Kingsmill was a much respected resident of Toronto. He was always ready to assist in any good work. He was a steadfast adherent of the Church of England, and was generally a representative of some congregation at the Synod. In the interests of temperance he laboured assiduously, although in a quiet and unostentatious manner. His reminiscences of Napoleon were exceedingly interesting, and everybody was pleased when he would tell anecdotes or give personal recollections of the great Emperor. It is understood that for some time Col. Kingsmill was engaged in preparing a book on the history of Napoleon during his captivity. He has also written largely during his lifetime on educational and military topics. His letters to the public press under the nom de plume of "Veteran," several of which appeared in the columns of the *Church Herald*, and *The Mail*, have always commanded great respect. As a lecturer he has appeared very often, and his kindly advice to the prisoners in the gaol, and the cabmen in whom he took an especial interest, will long be remembered by them. He had four sons and two daughters. Two of his sons who joined the army died not very long after. His other sons are Judge Kingsmill of the County of Bruce, and Mr. Nicol Kingsmill, of the firm of Crook, Kingmill, & Cattanach, at whose residence he died.

In compliance with his request he was buried at Niagara with full military honors.

IN MEMORIAM.

Mrs. Murray, the widow of the late General Murray, returned to Canada in the summer of 1849, after an absence of twelve years. Six of her daughters came with her and took up their abode at their former residence, "The Grove," Drummondville. They all immediately engaged in some good work, and have continued to this day, doing what lay in their power for Christ and His Church. In 1858, Mrs. Murray, at an expense of \$400, gave an acre of land on which All Saint's Church now stands, and otherwise largely contributed in furnishing the building, and was permitted to see, within four years of that period, a very becoming structure set apart for the service of Almighty God, and consecrated by the first Bishop of Toronto, in 1863. Feeling, then, that the Rector's income should be supplemented by the free will offerings of each congregation, and also feeling that it should not be subject to any whim or fancy of the moment, Mrs. Murray set apart in a secure fund, \$800, the interest or use of which went intact to the Incumbent of All Saints' Church during her life. The contributions to the Church funds in addition, were always liberal; and in this way alone, she did not contribute less than \$50 independent of her many private chari-



ties. No case of distress was ever reported to her but relief was forthcoming. Indeed, her pensioners were numerous. When the congregation of All Saints' determined on building a Parsonage House, Mrs. Murray gave them a very valuable corner lot of half an acre, which cost her \$200. She also otherwise largely assisted in the building fund, and was the ultimate means of obtaining money for paying off the builders, though the property is still in debt \$850. Her faith was strong in the Lord Jesus; she rested on Him; she desired to do nothing but what would further God's glory. Her Bible and Book of Common Prayer were, with two other devotional works of a standard character, her constant companions. "The Pathway of Safety," and other works by our Metropolitan, were among her favourites, and latterly, "Bedside Readings" by Bourdillon. Indeed she delighted in reading of a serious nature (as it is termed), at all seasons.

Within six weeks of her last illness, she was engaged in reading and meditating on the life of "Job," and often expressed a marvel at the resignation which he displayed, wondering whether she could submit so patiently as he did. During her last illness, which was somewhat protracted, though there was not any very intense suffering, she received the Holy Communion twice, and was cheered thereby. The prayers of the congregation were several times offered in her behalf; also on Good Friday and Easter Sunday. During the week following there was a marked improvement for the better, but this, in God's good Providence, was as it were only a "respite," for she continued sinking, attended all through by four of her daughters and two faithful servants (though outside help was freely offered but thankfully declined), very gradually until May 5th, when early in the morning, at the advanced age of 82, it pleased God to take to Himself, the soul of our dear sister, in the most beautiful manner. Her last breath left her body almost imperceptibly, indeed, some in the room at the time and watching her, knew not that her spirit had fled to its own abode. "May my last end be like hers."

Her remains were taken to their last earthly resting-place in the church-yard of All Saints', directly in front of the centre east window, (also her gift,) a spot chosen by herself, and freely given by the Vestry as a last acknowledgment of her many virtues and acts of liberality. The opening Psalms were said by the Revs. T. H. M. Bartlett, and D. F. Macleod, then Hymn 286, "Days and moments, &c." A. & M., new Ed., was sung. The Rev. T. T. Roberts read the lesson from 1 Cor. xv. Then Hymn 228, "Hark! hark! my soul, etc." The Bishop of Niagara, who most kindly came to pay the last tribute of respect to her memory, read the service at the grave. The hymn 225, "Brief life, etc.," was then sung, and the large concourse present, separated. Others of the clergy would have been present had it been possible.

The coffin was beautifully decorated. A most exquisite Cross of flowers about two and-a-half feet long and three inches broad with a halo of flowers, all the work of loving hands, was laid on the cover, and deposited with the remains in the grave.

Mrs. Murray leaves behind her, nine children (four sons and five daughters),—forty-two grand-children, and six great-grand-children, having lost several children, grand-children and great-grand-children during her life. I.

We often speak of being settled in life. We might as well think of casting anchor in the midst of the Atlantic ocean, or talk of the permanent situation of a stone that is rolling down hill.

### THE TRUE PLACE OF HENRY VIII. IN THE ENGLISH REFORMATION.

[From Canon Dixon's Lectures on "Dr. Lynch's Historical Inaccuracies."]

What he, (Henry 8th) was during the first two-thirds of his reign ere the conspiracies of Pole and the Romish See exasperated his temper in thus given by Sir Thomas More. "There never was, I trow, brought in this world a prince of more benign nature, nor of a more merciful mind. Never King could find in his heart more freely to forget and forgive offences done unto himself. His next compliment is a very peculiar one. His majesty took such a fervent affection to right and justice in other men's consciences; and such a tender zeal to the conservation of his subjects, of whose lives his high wisdom considered by many to stand in peril by the giving of pardon to a few wilful murderers, that never was there King, I believe, in this realm which hath in so many years given unto such folk so few." This fervent affection led to the execution of some 66,000 criminals during his reign. With all his vices and faults there can be no doubt but that he was an exceedingly popular King, that his court was the most splendid in Europe, and that his death was deeply deplored. But even were we to admit that he was guilty of all the cruelties and atrocities for which Dr. Lynch gives him credit, it is scarcely seemly for any member of the Roman Church to brand him as a blood-thirsty monster—the Church which records in its annals as meritorious works, the frightful persecutions of the Albigenses, the cruelties patronized by Francis I. against his own subjects, the atrocities perpetrated on St. Bartholomew's terrible day by Catharine de Medicis and Charles the IX, by the Irish massacres of 1643, or by Philip II., and the Duke of Alva in the Low countries, to say nothing of Auto de Fe and other Inquisition horrible atrocities, and the dragoonings and banishments in France on the revocation of the Edict of Nantes by Louis XIV. But as I showed before had he only condoned his offences by accepting the Papal Supremacy, he would still have been the plant of God, the vine producing abundance of fruit. And as regards his rejection of the Papal authority, I cannot see any vast gulf between him and Richard 2nd, who made James Dardain, the Pope's representative in England, take a solemn oath, to be true and faithful to the King, and keep his secrets from all living persons, to neither execute nor suffer the execution of any of the Pope's mandates, to the disadvantage of his majesty, of his prerogative, his laws or his realm. That on receiving any letters from His Holiness, or the conclave he would bring them to the Privy Council before he had published or shown them to any living person, and that he would send no money, plate, or bills of exchange out of England, without royal licence from the King. Having found that in an underhand way the Pope was levying on his subjects, this monarch issued an order to the bishops threatening them with the severest penalties, should they dare to attempt to execute the Papal decrees. As it was he was just as much of a Romanist in his life and to its close, as Victor Emmanuel is in the present day—as much a son of the Church as President Juarez, who, by way of doing a graceful and popular act, inaugurated his government by breaking up a number of the religious houses, dispersing their inmates, and making presents of churches to his political friends. One church of great magnificence, given to a French adventurer in the City of Mexico,

and of which he turn the chancel end into a circus, is now, I believe, in the hands of the Protestant Episcopal Church, with 3,000 members connected with it, all converts. After the death of Henry, an authority of great weight in the Romish Church, I mean Stephen Gardiner, Bishop of Winchester, wrote a letter, in which he says, "He was buried with sorrow and lamentation of his servants and subjects. It is agreed our late Sovereign is received into God's mercy, and though some would say he had his errors, and saw not perfectly God's truth, yet it would be better for us to go to Heaven with one eye after him, than to travail here for another eye, with danger to lose both. Our Sovereign is gone from us to Heaven in his way. Our Sovereign Lord that governed without these homilies is gone to Heaven." The fact is, had the Reformation died with the King, he would have probably been handed down to us a saint, along with that pious Spanish prince who received brevet rank in the army of Roman Saints for his zeal in carrying faggots *de comburendis haereticis*. But should Gardiner's testimony be disputed, we may turn to Henry's own will, written a month before his death, a full copy of which is in my possession. It is a most remarkable document, replete with a lofty nobility of thought and Christian sentiment, which it seems impossible to harmonize with his brutal severity to poor Anne Askew, and other victims of his cruelty. But while humbly and heartily bequeathing his soul to the Almighty, he earnestly entreats the Blessed Virgin and all the Holy company of Heaven to pray for him continually while he lived, and at his passing hour, that he might the sooner after his departure obtain everlasting life. As for his body were it not for the crown and dignity which God has called him to, and that he would not be counted an infringer of honest worldly policies and customs when they be not contrary to God's law, he would be content to have it buried in any place accustomed for Christians, were it ever so vile, for it was but ashes, and to ashes it must return. Nevertheless, because he would be loth in the reputation of the people to injure that dignity whereto he had unworthily been called; he desired it should be laid in the honourable tomb (at Windsor) which he had ordered to be prepared, and that a convenient altar be set there, honourably furnished with all things requisite for daily masses to be said perpetually, £600 per annum to be settled on dean and chapter for this end, while the world should endure, and be further left 1000 marks to poor and needy people (common beggars to be avoided) to move them, that might pray heartily for the remission of his sins, and the health of his soul. Such were the sentiments of Henry at the close of his life. If there is anything Protestant in them I cannot perceive it. With much pleasure, therefore, I transfer back to Dr. Lynch, his monster of crime who married six wives and killed two—"his nasty incrustation" handing him back to the Romish church in which he was trained, and whose superstitious innovations on primitive purity he cherished to the close of his life.

THE pious heart wholly devotes itself to God, but the carnal and hypocritical parts it with God and its own pleasures and advantages. This scrutiny religion makes.—Capel.

THE Royal Family of England, the English papers remark, no longer have their doings classed under the head of "Foreign Intelligence," as the Queen, the Prince of Wales, and the Duke of Edinburgh have returned to England.

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## DWELLING IN GOD.

Let a man set his heart upon obedience—simple obedience to the commands of God,—and that man will dwell in God. And every command will bring him closer to God; and he will find more and more what God's commands are.

The natural man does not know what God's commands are. He thinks they are very grievous, though the Word of God says his commands are "not grievous." And so Paul says we have to be transformed by the renewing of our mind, that we may prove what is the good and acceptable and perfect will of God.

We will find out that God's commands, as has been said to us, are so many promises. That when God says "Arise," it means "I heal you; I give you power to arise." When He says "Do a thing," it means "I enable you to do it." This is the meaning of a remarkable verse in that long and wonderful psalm, that is just one hymn of praise to the glory of God—Psalm cxix. 66: "Teach me good judgment and knowledge; for I have believed thy commandments:" not, I have heard them; or, have loved them; or, have obeyed them; but have *believed* them. Believed that it is wise, and good; that it carries with it—because every word of God is a word of power—the ability to obey it.

Then, keeping His commandments, you will dwell in Him. If not,—if we think that we can have a careless walk, live a selfish life, and yet in some fanciful way be dwelling in Christ, perhaps by working up our feelings with books, and hymns, and addresses, and the like—we delude ourselves. If we will not obey, we cannot dwell in Christ. And there is a great danger here, because many will persuade us that we are all right. We are not, if we live in disobedience. Through Christ we have access to the Father at all times. If any man has disobeyed, has sinned, we have an Advocate with the Father. Let us go and make a clean breast of it: confess the sin; "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then let us go on, *and not sin*; let us fear and abhor sin, and go to God unceasingly—not so much for comfort and joy, but for obedience, and the comfort and the joy will be given us besides.

## MISSIONS IN JAPAN.

"The Japanese are a most inquisitive people. Whatever is new, as well as whatever is very old, has a great attraction, and they will swarm to it as flies to honey. They are also a most mercurial people. They have minds as bright and nimble as can be. They remind one of the French. The Chinese may fittingly be called the Germans of the East, and the Japanese the French. Outwardly they are a very, very pleasant people. Inwardly, they are thorough-going heathens or infidels.

"Time, work, continuous instruction, and all the things necessary to produce Christians at home are necessary here. The Bible way may, and doubtless will, become very popular here, and superficial believers may be many at an early day, but bone and sinew are not made in a moment. Young Japan is fully occupied in becoming 'civilized' (a pet phrase of the people), and religion is beneath his attention. Old Japan is intent on the old ways and landmarks. It bows its head, folds its hands reverently, and worships the sun, or idols made of wood and stone.

"Naturally (if the word may be allowed) the Japanese are a worshipping people. They are eminently capable of becoming a peculiarly religious people; but it must

not be expected at once. The one who is infidel, having shaken off the old gods and not yet having become adjusted to the true God, cannot be expected to have the dislocation, or separation, made whole in a day. The one who, from youth up, has worshipped as the fathers and mothers through many generations have worshipped and taught, and has grown old in that service, cannot be expected to be weaned in a day. Both and all may flock to hear, and may hear with pleasure of the new and better way, but both will shake their heads and say, 'But it's hard to change.'

"There can be little doubt that Christianity will make rapid progress here, but I trust that, to all our other burdens, the churches will not lay on our backs the heavy burden of an expectation of hundreds, if not thousands, added to our churches in a year. It is not yet three years since the Bible began to be taught here, and yet see the result. The seed must have time to root before it can come to the surface, and even then the harvest is not."—*Missionary Herald*.

## RELIGION IN BUSINESS.

Christian men must not attempt to separate their religion from their business. No doubt there may appear, even to an honest mind, to be some reason for trying to do it. There is a maxim that "business is business," that is, it is not to be mixed up with friendship or charity. So a man may perhaps be tenacious of all that is due to him in making a trade, and may abate nothing. He may choose to serve his friends, or bestow his charities, in a different manner and as part of a separate transaction.

So far, perhaps, no fault need be found. And where, exactly, the wrong begins, it may not be easy to say. But it does begin somewhere. And the beginning may be near at hand. A man must be a Christian in his business. All that this means, it is not for us now to undertake to say. But it is for him to find out, if he will be a Christian. It is plain that a man may not be hard, and grasping, and selfish in his business transactions. Business, too, with most persons, occupies so large a share of life, that if religion and charity are kept out of it, they will have but small space left to cover. It is but a poor shift to grind the labourer in his wages and then give him a dollar in pity. Have love for him rather, when you hire him; and act like a Christian when you pay him. This will be more to the credit of your religion in his mind, and more pleasing, we may not doubt, in the sight of God, than much making up afterward by gifts. The gifts, withal, afterwards, are apt to be forgotten.

The Bible rule is, "Whatsoever ye do, do all to the glory of God." Certainly this must cover the doing of our regular work, which is the main thing we do. The question how the management of our business can be made to appear to be, and actually to be, thoroughly Christian in its rules and purposes, is one of some difficulty; but it is also one of indispensable practical importance; and one of the very first for each individual to lay hold of and settle.—*Boston Paper*.

ONE of Richard Baxter's quaint sayings was, "I am large about redeeming time." And it was no doubt because he was careful, not only of his days, but of his hours and minutes, that he was able to do so much work and leave such an enduring name. Wasted time is so much detracted from our usefulness, so much from the world's good, and so much from the glory of God.

## WEAKENS INFLUENCE.

Is not the use of tobacco a little detrimental to the right influence of the young members of our churches? I believe it is. It has been found to lessen the influence for good, of the character, addresses, advice, and even prayers of such. It being now well understood, and generally admitted that tobacco cannot be of any medicinal service to young people, the use of it by them is regarded as at least indicative of weakness of will in the direction of self control, and as bondage to a custom that has nothing to recommend it, but, on the contrary, much to condemn it. Such will not be able to caution or advise others with much success respecting the many besetting sins and snares of the times. They will feel under a sort of restraint, as if their own words condemned themselves. A young student of one of our colleges owned lately to feeling very uncomfortable again and again, when denouncing sinful and dangerous practices and customs, because his conscience told him that his own hands were not clean. He was a hard smoker, and he knew that the pipe had been the bane of more than one of his friends. He gave up the use of both tobacco and the glass, and was not only much more comfortable in his mind, but able to exercise a tenfold greater influence for good among those who were acquainted with what he had done. Surely, then, it is an expedient for the young members of our churches to use tobacco! It is unnecessary is often a snare, hardly consistent, and detrimental to right influence.—*Freeman*.

## HE LEFT IT.

They told Lord Erskine that a certain man was 'dead, and that he had left £200,000.' His Lordship replied, 'That's a poor capital to begin the next world with.' What a failure was that man's life! He got no good of his £200,000 in this world and did not get himself ready for the next! What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it! To whom? To those who came after and to the squabbles of courts. If any good to the world even came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was not room enough in old Charon's boat for him and his £200,000. If he had only 'converted' it, as the bankers say! And it was convertible into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer.

I SHOULD say sincerity, a deep, great sincerity, is the first characteristic of all men in any way heroic.—*Carlyle*.

AN English lady observed an aged yeoman peasant, stooping in his little patch of ground, all his earthly possessions, to pick the pears which fell from its one tree, and said to him, "you must grow weary in such labor, at your time of life, so bent and burdened with infirmity." His reply was a delightful illustration of the serenity which true faith induces, for he said:—"No madam! I have been in my time God's *working* servant. He has promoted me to be His *waiting* servant. One of these days, when I fall as these pears are falling, He will pick me up."

## STILL AND DEEP.

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

## CHAPTER LIX.

The de L'Isles did not at this time remain very long in Paris. They had already organized many duties and occupations for themselves in their own home, to which they were anxious to return, and Bertrand adhered to his determination not so much as to see Laura Brant again while he remained in her vicinity—his honourable nature had been so revolted by her former conduct that, although he had honestly forgiven her, and accepted in theory Mary's assurances of the change that had passed over her, he still was unable to think of her otherwise than as the false and dangerous Lorelei who had been the source of so much misery to John Pemberton as well as to himself and his wife. Mary felt convinced that a single interview between him and Lurline, such as she now was, would be sufficient to change his impression of her altogether; but she did not press it during their stay in Paris, for she thought there might be a better opportunity for such a meeting just before Laura's final departure from France, if it was decided that she was to rejoin her husband. She had given a real proof of her entire repentance by writing humbly to Mr. Brant to ask him to receive her back again, and she was waiting now, in great anxiety, for the answer, which she hoped would not be very long delayed. Mary could see that Lurline felt Bertrand's avoidance of her most keenly, but no words passed between them on the subject, and they parted, at last, without knowing, in the uncertainty as to Laura's future, whether they would ever meet again. Bertrand and Mary did not, however, return home alone. Charlie Davenant went with them to spend a few weeks at Chateau de L'Isle, and they were also accompanied by Valerie and some of her little brothers and sisters, as it was thought that a month or two in the fresh country air might do much towards the restoration of their health, which had necessarily suffered greatly during the siege.

We find the whole happy party assembled together one bright autumn day, in the flower garden at Chateau de L'Isle, when the warm sunshine was streaming down on the gay blossoms, which testified by their blooming appearance to the care bestowed on their cultivation by the young wife of the Comte. Mary was seated there by the side of her husband, and they were watching with some amusement a merry scene which was being enacted before their eyes. A huge Newfoundland dog—the very embodiment of lazy good-nature—was being led along the grass in a most demure manner by Dorette Brunot, while her little brother Jacques, seated astride on his back, was shouting wildly to the animal in the hope of accelerating his pace; despite of the fact that his hands were firmly entwined in the shaggy hair, his position was by no means secure, partly on account of his own violent state of excitement, and partly because the good old dog every now and then manifested a strong desire to rid himself of his troublesome burden by rolling over on his back. Jacques would have made an ignominious descent from his unwilling steed more than once had he not been upheld by Charlie Davenant, who was walking gaily by his side.

On the gravel path, at a short distance from this group, the pretty little figure of Valerie Brunot was to be seen pacing slowly to and fro while she read with great earnestness from a book she held in her

hand. She had at all times a charming face, from the unusual beauty of her large luminous eyes, and her rosebud mouth so full of tender expression, but on this day she seemed to look especially winning, with the sunlight falling on her long soft hair, which was drawn back from her forehead, and floated over her shoulders in shining masses. Charlie Davenant kept glancing towards her constantly while he attended to Jacques' imperative demands for assistance, and when at last the expected catastrophe occurred, and the dog finally succeeded in lying down, while the discomfited rider rolled off unhurt on the turf, he picked up the little boy with very unceremonious haste, set him on his feet, and telling Dorette that she must take care of her brother now, he darted away to Valerie's side.

Bertrand and Mary looked at each other with a smile. "Valerie is a charming little creature certainly," said Bertrand, as he watched them, "and I believe she will be really beautiful when she grows up, but in the meantime it does seem strange to see that tall fellow entirely devoted to a child so much younger than himself."

"It hardly appears so to me now," said Mary, "because I am convinced that it is really a genuine and lasting attachment which he feels for her. I quite believe that if all goes well he will fulfil his intention of coming back from Australia to marry her when she is old enough."

"If he does, my Mary, it will be in a great measure because your training and companionship have made her in some degree like yourself, he told me as much one day when he was speaking of her."

"But do you not remember nurse Parry telling us how greatly he was struck with dear Valerie the very first time he saw her?"

"Yes undoubtedly that was the commencement of his admiration; but he would never have thought of going on to contemplate marriage with her some day, if he had not found, on further acquaintance, that her mind and character really resembled yours."

"Well, the origin of his affection is not a matter of much consequence, if only he will remain constant to her till they can really be united. I think they would both have every prospect of happiness."

"But what would his people say? Valerie is hardly his equal in social position."

"I think it is just one of those rare cases, where a disadvantage of that sort would not be of the slightest practical importance. Valerie is a perfect lady both in mind and manner already, child as she is, and Charlie's relations would soon feel satisfied on that point when they came to know her; moreover, they would find, since it is quite settled that he is to be a sheep farmer in Australia, that she will be quite the most suitable and useful wife he could have. Valerie inherits from her French father and English mother the best qualities of both nations; she has all the talent and quickness in household matters which an education in France was certain to give her; while she is as steady and thoughtful and well-informed, for her age, as she could have been made by the most solid instruction in England."

"It certainly seems as if it might prove a really satisfactory arrangement for them some day; in the meantime I suppose we shall have a heart-rending parting between them, when he is obliged to start on his long journey, for it is plain enough that their affection is mutual."

"Oh yes; poor Valerie has given him all her heart quite openly and honestly. She was attracted to him first because he

had been a friend of Mr. Pemberton's, whose memory she reveres as a sort of saint, but very soon Charlie's kindness and tender care for her won all her love for himself. They have already decided that they are to correspond regularly for six or seven years, and then he is to come and take her back with him to Australia as his wife."

"They appear to have settled it all quite systematically," said Bertrand laughing. "But Mary, I can see you are very impatient for the postman to arrive by the glances you are casting along the avenue. Do you expect a decisive letter from Lurline to-day?"

"Yes, there has just been time for her now to have an answer from Mr. Brant, and if she heard from him by the last mail, this post ought to bring me tidings from her of the result of her efforts for a reconciliation."

"Do you expect his reply to be favourable?"

"I do indeed; I feel sure he will gladly accept her offer to go to him. She showed me the first letter he wrote to her from America, and it was evident that since he had got settled employment he was very anxious to establish himself respectably, and to have again a real home of his own. I am quite convinced, Bertrand, from all Mr. Brant said in that letter that he was much more merely rash and reckless than actually dishonest, and I think he may do well now in all ways, and that there is no reason why Laura should not live comfortably with him."

"It is certainly in his favour that he has accepted so humble a situation as that of a merchant's clerk, considering that he lived almost like a prince in Italy, and no doubt his talents and experience will enable him to rise to some better position ultimately; but how will Laura like the dull quiet life she must necessarily lead in such a position? I should think her wonderful conversion, such as you have described it to me, can hardly have altogether destroyed the longing for society and amusement which seemed engrained in her character."

"It has at least made her wish very much not to be exposed to the temptations which might arise from it. She told me she should prefer a quiet and retired existence now, because she should be afraid to trust herself amid the pleasures of the world, least in any way they led her to fall back into the errors she has abjured."

"That is certainly as great a proof as she could give of the marvellous change that has been wrought in her; but there is the postman Mary," added Bertrand, "so now you will know what Mr. Brant's answer has been."

A servant came hurrying towards them with the letters, and there, as they expected, was one for the Comtesse de L'Isle in Lurline's well-known handwriting.

"I suppose I may see it too," said Bertrand, putting his arm around Mary, and drawing her closer to him so that they could read the closely-written pages together.

## CHAPTER LX.

The letter from Mrs. Brant proved to be one which fulfilled Mary's anxious hopes for her friend to the fullest extent; it was long, and cheerfully written, evidently under the influence of brighter prospects than poor Lurline had known for many a day. She stated that her husband's expected answer had arrived, and that he had gladly and thankfully accepted her offer of going to him, and her assurance that she would be contented with the quiet humble position which was all he could

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promise her in his new home; it seemed that the news of the birth of his child had been a source of the greatest delight to him, and he dwelt much in his letter on the pleasure it would be to him to feel that he now had a son to work for as well as a wife. Laura said that he assured her he would do his best to make a happy home for her, and that he was already giving all his spare time to prepare it for her reception, and that he entreated her most earnestly not to delay her arrival a day longer than she could help, as the utter loneliness in which he was living was very trying. "In short," continued Lurline, "his whole letter is so warmly and kindly written that I have begun to believe for the first time that my husband really has had a great deal of affection for me all along, and that it has been entirely my fault that we were so miserable together during the first year of our marriage. I think it is so good of him to have been able to love such a one as I was then, that my heart is quite filled with gratitude towards him; and I think when I know and understand him better, as I hope to do in future, I shall not find it difficult to feel as tenderly towards him as a true wife should, and to give him not only all the help and comfort in my power, but the affection also which will make my duties light and pleasant to myself."

Laura then went on to say that she intended to join her husband at once, and that she felt sure it was the course her wise Mary would advise. There was a ship about to sail from Marseilles in a few days, which would take her to the port nearest to Mr. Brant's new home in the Southern States of America, and she had already taken her passage in it, and would be on her way to the port by the time her letter reached Mary. Her next piece of information somewhat surprised the de L'Isles, for she announced that her good and kind nurse, Mrs. Parry, had determined to make the voyage with her, as both she and the baby were still in very delicate health; but the arrangement had only been made on the distinct understanding, that so soon as the faithful old woman had seen Laura safe into her husband's care, she was to return to France, and spend the rest of her days at Chateau de L'Isle, as she was fully determined that no one should be the nurse and friend of Mary's children in the years to come excepting herself. Laura ended her letter, with ardent expressions of gratitude to Mary de L'Isle for all that she had done for her, affirming that she owed her more than life itself, and adding that she had one most longing wish, which, if it were possible, she prayed her to gratify, and that was, that she might see her once again before they parted for ever in this world.

"Oh, Bertrand," exclaimed Mary, "it would pain me very much to refuse Laura this last request, after all that has passed between us in the days that are gone. I should so like to go to Marseilles to take leave of her, if there is time for us to arrive there before the vessel sails. You would not refuse to take me there I am sure."

"It seems to me that I never refused you anything, my Mary," he said, smiling; "but let me see what date she names for her departure," he added referring to the letter: "yes I think we could just manage to arrive there on the morning of the day fixed for the sailing of the ship, so if you do not think the journey would fatigue you too much, my darling, you shall have your wish. I shall be glad for another reason that you should see Lurline. I do not mean her to go back empty-handed to

her husband, as I think we might try and spare her that mortification at least, so we will arrange that you should entrust nurse Parry with a sum of money which she can give to Mrs. Brant as your farewell gift, when you are out of reach of any unnecessary thanks on her part; but, Mary, I wish I could take you to Marseilles without being obliged to have an interview with Laura myself. I think it might be easily managed."

"Oh no, Bertrand! I hope you will not object to meet her now for this last time; it would pain her very much if you did, and indeed she is so completely changed that when once you have seen her again, you will find her quite dissociated in your mind from any unpleasant reminiscences of the past. I want you to part on friendly terms with her, dearest; it will be so much happier for us all that everything relating to our former acquaintance with her should now be forgiven and forgotten."

"Well, Mary, I have no doubt you are right, as you generally are; and, although I do not feel even now that I could have consented to keep up an acquaintance with one who was once at least the Lorelei of Chiverley, I do not object to this one last interview, which can never be repeated, so it shall be as you desire."

"Thank you so much, dearest Bertrand; you have gratified my last remaining wish as regards poor Lurline, and now I will go at once to make arrangements for our journey."

There was just time to let Laura and Mrs. Parry know by telegram of the pleasure that awaited them, and it was found that the meeting would be best ensured if it took place on board the vessel just before it started. It proved in the end that the interview could only be of much shorter duration than Bertrand and Mary had at first intended, for the ship sailed earlier than was expected, and a few minutes was all that they were able to spend together; it was sufficient, however, to remove from the minds of all concerned the last trace of bitter or painful feeling in connection with their former acquaintance, and each one of them looked back to it long years afterwards with pleasure and thankfulness, for in this world they never met again.

The fair autumn morning was very lovely, with a bright sun and a sea, smooth as crystal, when Bertrand and Mary de L'Isle put off from the port of Marseilles in a small boat, and boarded the outward-bound vessel where she lay just ready to start. They were on the deck, and as they passed along towards the poop where the passengers were collected, they saw nurse Parry, with the infant in her arms, standing by the side of a quietly-dressed lady-like person, in whom Bertrand completely failed to recognize the brilliant Lorelei of his recollection. With an involuntary start he paused for a moment, and looked fixedly at her before he could satisfy himself that it was indeed Laura Wyndham he beheld. The beauty which had depended so much on her artful fascination of look and manner had almost quite disappeared, and she seemed many years older than she had appeared to be before her marriage, but she had now a thoughtful pleasing expression of countenance and a quiet grace of movement which was entirely without affectation.

Laura came forward with evident timidity and embarrassment, and though she embraced Mary warmly she seemed quite unable to raise her eyes to Bertrand's face, while a crimson flush dyed her cheek at the sight of him; any rancorous feelings which he might have retained vanished at once when he saw her so gentle and meek, and, taking her hand kindly, he told her he had

come to wish her all possible happiness in her new home. Mary, with her ready tact, turned away at once to speak to nurse Parry, and then Laura looked up into Bertrand's face, and said, with much emotion, "I do not attempt to thank you, Mr. de L'Isle, for all your goodness to me, both in Italy and in Paris, but especially for your forgiveness; Mary assured me of it in your name, and it has indeed been the greatest boon you could bestow upon me, for I know—I know well—how much you had to forgive. Let me tell you now, in this last hour, when we shall never meet again, how thankful I am that you will have the darling Mary to be your guardian angel always, as she has been mine of late; it gives me bitter pain to remember the false interpretation I put upon her stillness of manner long ago, when I tried to persuade you that it meant want of feeling and not depth."

"Ah, Laura," said Bertrand smiling, "I think we have both of us learnt now that my Mary is like the crystalline sea out there, still but deep."

There was no time for further words, the anchor was being weighed, and all visitors were hurrying away; there was a hurried parting, half smiles half tears, and then Bertrand and Mary were warned that they must leave the ship at once. Those pages in the record of their lives on which the name of Laura Brant was written had come to an end for ever. They descended into their little boat; it passed from beneath the shadow of the vessel; one glimpse they caught of the fair face of the Lorelei watching them with tear-dimmed eyes, and they waved to her their last farewell. Then, with the sunshine smiling on them, and their hands fast locked together, they glided away towards their happy home, and we see them no more.

THE END.

STEAM-CAR INCIVILITY.

There is one place where our people are fast losing their really finest quality. It is in our railway cars. Here the inborn courtesy of the American is sadly lacking. Generous and considerate, and truly polite everywhere else, he is fast becoming selfish and boorish in the extreme here. Within a week we have witnessed such a scene as this: an ingress of eight or ten persons—nearly all of them ladies and children—into a car not more than three-fourths filled with passengers. The incomers slowly walk down the aisle, seeking places for themselves among the half-occupied seats. They pass six or more men who hold their places at the outer end of the seats, as if to bar all entrance. They pass two or three quite lady-like dressed women, who manage to fill an entire seat; one of them having wedged her back and feet between the two arms. Others there were who had befanked themselves with valises or bundles, holding a sort of squatter sovereignty over the entire domain. There were in all sixteen seats thus occupied none of the occupants were entitled to more than one sitting. There was not a movement nor expression from any of them all toward the party of ladies and children, who stood waiting long after the train was in motion. When at last the gentleman of the party began to assert his right to the unfilled seats, there was an uttered lie from one man, who claimed the place by his side for "a friend" who never appeared, looks of defiance, and scowls of dissent from the ladies, and a reluctant, protesting movement from each one who was forced to make way for these other rights.—*Boston, Mass., Watchman and Reflector.*

## THE DUKE OF ORLEANS.

The Duke of Orleans was the eldest son of King Louis Philippe, and the inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had rendered him universally popular. One morning he invited a few of his companions to a breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour, he drank a little too much wine. He did not become intoxicated—he was not in any respect a dissipated man—his character was lofty and noble—but in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that one extra glass of wine he would have kept his seat. He leaped from his carriage; but for that one extra glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer shop near by and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

## STRANGE DRINKING CUPS.

Hattie was travelling with her papa among the mountains. One day when they were riding in one of the large mountain wagons, with quite a party, they came to a beautiful, clear spring. Several persons, when they caught sight of the water, wished for a drink, but no one had thought to bring a drinking cup. The driver said he had something to drink out of, and goodnaturedly reining in his horses, took half of a cocoanut shell from under his seat, and filled it with water from the spring, several times, until all had drunk.

"What a funny thing to drink out of," said Hattie to her father.

"I had a drink once, from something stranger than that," said her father.

"What was it papa? do tell me."

"It shall be a bed-time story for you, to-night," answered her father.

"Now for the story, papa," said Hattie, at night, just before going to bed.

"Yes," said the father, "I will tell it to you. I was travelling in Cuba at one time. One day in company with a native I was walking in one of the beautiful forests of that Island. About noon, I became very thirsty, and began to look about for some water, but there had been no rain for several months, as is sometimes the case there, and the springs and the brooks were quite dry so that I could find none.

"Presently we came to a curious looking vine which was climbing from tree to tree. It looked something like a dead grape-vine. 'Ah,' said the man who was with me, 'now you can have a drink.' I did not understand where the water was to come from, for I saw no sign of a spring. Taking his knife from his pocket, the man cut a notch in a branch of the vine as high as he could reach, and then severed the branch entirely from the vine. Placing the end to my mouth, he said, 'Now draw, and you will get a drink.' I did as he told me, and was soon refreshed by a small stream of cool, delicious water. The water had been gathered from the earth, and stored away so that it might feed the plant in the dry time."

"How wonderful!" said Hattie.

"Yes, it shows the wisdom, power, and goodness of our heavenly Father. Now, I will read you a story about a man that had a drink out of a very queer place," said her father, taking up the Bible and reading from the fifteenth chapter of Judges, after which he bade his little girl good night.

## A FEW ODD PLEAS.

Brougham, defending a rouse charged with stealing a pair of boots, unable to gainsay his client's guilt, demurred to his conviction because the articles appropriated were half-boots, and half-boots were no more boots than a half-guinea was a guinea, or half a loaf a whole one. The objection was overruled by Lord Estgrove, who, with befitting solemnity, said: "I am of opinion that boot is a *nomen generale* comprehending a half-boot; the distinction is between a half-boot and a half a boot; the moon is always the moon, although sometimes she is a half-moon." Had Brougham proved the boots to be old ones, his man would probably have come off as triumphantly as a tramp tried at Warwick for stealing four live fowls. The fowls had been "lifted" in Staffordshire; still the indictment was declared good, it being held that a man committed felony in every county through which he carried stolen property; but when it came out in evidence that the fowls were dead when the thief was taken, he was at once set free, on the ground that he could not be charged with stealing four live fowls in Warwickshire. Such hair-splitting was common in the good old days—not such very old days either—when the law compounded for its cruelty, by providing plenty of loopholes for the escape of offenders. It has mended its ways since, but all the holes are not yet stopped. In the matter of embezzlement, for instance, such nice distinctions are drawn, that theft is not always theft, but at times merely helping oneself to one's own. Liberal as our judges are in defining what is a man's own, they have not gone quite so far as their Neapolitan brethren, who directed the acquittal of a knavish rent-collector, because the money belonged to the people, and as the collector was one of the people he was part owner of the money, and could not be punished for stealing what was his own. Law and justice parted company then, as they did when a female receiver experienced the very tender mercy of a Hungarian court. The accused, a woman owning to forty-four, did not attempt to combat the evidence, but simply pleaded infancy. Just six months before, she had renounced Judaism and been baptized a Christian, and as in Hungary the date of baptism is taken as the date of birth, she contended that she was only six months old in the eyes of the law. The bench agreed with her, and the ingenious infant was set at liberty, licensed to set all laws at defiance for a score of years.

A plea, bad in one sense, may be good in another. A man lent another a ladder. After the lapse of a few months he wanted it back again, but the borrower flatly refused to give it up. He thereupon sued him for the value of the ladder. The defendant pleaded that the ladder was borrowed on an express condition—that he was to return it as soon as he had done with it. He had not done with it, and therefore no action would lie; the plaintiff was nonsuited. Impudence is not always so successful. The court might smile at the burglar's pleading it was so easy to break into country houses, but it sentenced while it smiled; and the Scotch prison-breaker vainly urged that the prison was weak, and he had sent a message to the gaoler that, if he did not get him some more meat, he would not stay another hour. Not a wit more satisfactory was the defence made by an Irish relieving-officer for neglecting to open the polling booths at the proper time, and for allowing the ballot papers to be shown about, when he pleaded that the voters had no reason to complain about the non-opening of the booths, since they were equally unready;

and, for the other matter, he had acted with the strictest impartiality, and permitted any one to examine the voting papers who wished to do so. Even more important was the answer of a Welsh railway company in an action brought by a gentleman for the cost of a conveyance he had taken, after waiting in a station until twenty minutes past one for the departure of a train advertised to start at five minutes past twelve, by which the company contended that punctuality would be inconvenient to the public, and that the plaintiff had no business to trust to their timetables, as the irregularity of the train service was notorious. The latter plea was ingenious certainly, but not so daring in its ingenuity as that advanced by certain grocers, who accounted for the presence of iron filings in the tea they sold, by averring that the soil of China was strongly impregnated with iron, and the iron must have been blown upon the leaves before they were gathered—a statement as likely to be credited as that of the thief in Glasgow, who, when stopped by a policeman with, "What have you got in that bundle?" replied, "I have lost my powers of speech, and consequently can't tell you anything about it!"—*All the Year Round.*

## OUT-OF-DOOR LIFE.

A young man was explaining to a little sister some beautiful lesson about the structure of a wild wood flower she had found, and which gave her great delight. "That lesson I learned from dear Aunt Jenny," he explained, "in that summer when she walked and romped with us in the country; I shall always love her for that."

Though gray hairs were on her brow, that mother felt a jealous twinge that her boy should remember her friend with so much pleasure for lessons and companionship which, at the time, she might just as easily have given. But she had persistently put aside all entreaties to share in this out-door life that summer in the country, that she might busy herself with the endless ruffling and stitching, which she then regarded as much more important. That work had perished long ago, but the golden memories which her children had gathered, and which were all associated with another, were still bright and beautiful.

Many mothers this summer will make a similar mistake, when they go with their flock into the country. Instead of living out-door lives with their children, sharing their walks, and teaching them precious lessons, never to be forgotten, from every page of God's Great Book, which opens before them, they will leave them to chance companions, and shut themselves up to the company of a crowded sewing basket.

We cannot live over one of these precious years to rectify its mistakes, and the children are growing away from us so rapidly. Soon the world will claim them, and our seed-time will be over.

Let us try in one summertime to share more in these out-door sports and lessons, and see if all parties are not gainers by it. Let us brush up an old-time knowledge of Botany and Geology, that we may explain intelligently many curious things to be met with in our daily walks. A little knowledge is not half so "dangerous" as no knowledge at all. If we can only trace out one or two constellations, as we sit on the steps on a summer evening, it will help the children to look up at the sky with a new interest ever after, and an interest with which we shall always be associated.

If there be tossing and doubting, beloved, it is the heaving of a ship at anchor—not the dashing of the rocks.