

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, APRIL 6, 1876.

THE GREAT WEEK.

We now approach the commemoration of the most wonderful week the world ever knew, or ever can know, until the Son of Man shall sit on His great white throne in the Heavens. It has been variously named *Passion Week*, *Holy Week*, and the *Great Week*; and it embraces the discourses and actions of the Saviour until they culminate in that most astonishing surrender of life by Him who made the worlds; which is the source of all our solace here, and the foundation of every hope we can have in the hereafter.

The first day of the week is usually called Palm Sunday, the Sunday of Palms; and is that on which the Lord made his triumphal entry into Jerusalem, riding upon a colt, the foal of an ass, an animal well suited in the East for such a purpose. In His progress to His capital city, which was once the joy of the whole earth and which to him was still as dear as ever, He had collected around Him one of those vast multitudes that were accustomed at times to hang upon His teaching and to admire His miraculous power. The assemblage, gathered together for the purpose of proclaiming his triumph over the hearts of the populace, and also to shadow forth however dimly his future glory, was probably the largest and the most enthusiastic multitude that ever collected around the footsteps of the Son of Man in the days of His humiliation. So intent were they to do him honor that, having sat him on the beast he had selected, the immense throng, with one accord, marched onward in procession to conduct him to the palace of the Great King, the Temple of Jerusalem. They spread their garments to form a rich carpet over the road he was to travel; they cut down palm trees and strewed the magnificent branches along both sides of the road, so as to form a noble avenue through which the King of Kings was to pass. As the vast crowd surmounted the top of Mount Olivet and were passing down the upper part of the slope towards Jerusalem, the city with all its buildings and streets lay full in view before them. The one object however, on which the eye of the Israelite would dwell with the proudest satisfaction was the glorious Temple, which had been rebuilt and decorated from the votive offerings of the seed of Abraham, gathered from all parts of the then known world. Herod had superintended the architecture of it; forty and six years the building had been going on; and it had not yet reached the grandeur and beauty marked out for it. It was constructed of the purest and loveliest white marble; it glittered in the sunbeams as they successively played around its pinnacles and turrets; and as Josephus informs us, it looked, from a distance, like a glorious and

beautifully ornamented mountain of shining snow. As the city with its splendid Temple came in view of the successive portions of the multitude, the innumerable assemblage were wrought up to the highest pitch of enthusiasm; and with united voices they sang their "Hosannahs to the Son of David," "Hosannah in the Highest." They more than rent the sky with their acclamations; the music of their voices filled the vast amphitheatre of mountains surrounding Jerusalem, echoing and re-echoing among the walls of the temple and city, and softly dying away among the distant hills. Business in the city was suspended, and as they could see the multitude coming down the slope of Mount Olivet just as plainly as they could hear their loud Hosannahs filling their streets and reverberating among the mountains—filled with astonishment and perhaps with some degree of terror, they called out during one of the intervals of the song, "Who is this?" They were answered back by the crowd outside the city, "This is Jesus, the prophet, of Nazareth, of Galilee."

On his entrance into the Temple, amid the complainings of the priests and scribes, while the multitude continued their exclamations of joy and praise, He proceeded to clear His Father's house, the House of Prayer, of those profane buyers and sellers who were making of it a house of merchandise. And on this and the succeeding days, occurred those other events, and the discourses were pronounced, which the evangelists have given so graphically and so minutely.

On Wednesday the fourth day of Passion Week those remarkable chapters, the 23rd, 24th and 25th of St. Matthew were delivered. All human language, except from the lips of the great Teacher would fail to indicate even remotely, the great subjects to which these wonderful chapters refer. The deepest and tenderest pathos, the loftiest sublimity, the most magnificent profusion; all that can move the feelings, touch the affections, influence the will, or inform the intellect—which had ever come from any other source—would pale before the simple beauty of the Saviour's most impressive words. No human being can possibly read them without deep emotion.

The Thursday of the great week has been called *Mandate* or *Maunday Thursday*, from the Institution of the Eucharist, the great act of worship for the Christian Church through all ages; also from Christ washing His disciples' feet, and commanding them to do as He had done to them. On this day in the early Church, penitents were accustomed to be restored.

On Friday—Good Friday—came that mysterious eclipse of nature's God, that laying down of life by Him who was the author of all the beautiful forms of life,

so that through death He might triumph over him that had the power of death—might hasten away to the regions of the departed, and announce to them the completion of Redemption's work; might assure them of a future manifestation of His Church in her completeness and beauty; and after a few more hours had elapsed, might drag from His chariot wheels, the "dominations, principedoms, powers," which had set His authority at defiance: and triumphing over them, might ascend up far above all heavens, that he might fill all things.

In the meantime, however, the Church keeps the last day of Holy week, Easter Eve, with calm and unswerving faith in her Master's promises. He has gone from their gaze; His enemies have apparently silenced His loving voice for ever; the watch is set; the seal is sure; the authority of the Roman empire is pledged to overwhelm His cause with confusion. But the Church has been accustomed to wait till the dark clouds that often surround her path, shall be cleared away, and the sun that sheds its beams in a calmer, a higher, and a serener heaven shall shine upon her with its own native splendor, undimmed by the clouds and storms of a lower sphere. She knows who has said:—"He that sitteth in the Heavens shall laugh them to scorn; the Lord shall have them in derision:" she is assured that the proudest of His enemies shall lick the dust; and she therefore waits in calm and humble confidence, resting satisfied that she is passing through scenes of tribulation, which are just as essential to her existence and completeness as the bride of the Lamb, as are the more joyous and the apparently more prosperous indications of her march onwards.

THE CHURCH AND THE CIVIL COURTS.

In an article lamenting over "the bondage and degradation of the Church of England," one of our contemporaries asserts that "the Sovereign is its head, and that it can only do and believe as the Sovereign's highest court rules." And further that "if a minister in any Presbyterian or non-endowed Church, were to exclude from the communion table any member of that Church, the right of appeal belonging to the party aggrieved would never be in the last resort to the Privy Council, but to the highest Ecclesiastical Court of the denomination to which the parties belonged;" with a great deal more of a similar character. To the first of these statements, we reply that the Head of the Church is not the Sovereign of England, but the Sovereign of the Universe—Christ. The Sovereign of England is never entitled Head of the Church. Henry the Eighth claimed that title, but it is not accorded to the Sovereign. He or she is supreme, in all causes and over all persons, ecclesiastical as well as civil; but never *the Head*. With regard

to what a Presbyterian or a member of a non-endowed Church would do, when repelled from the Holy Communion, let us see what is being done at this very moment in Ireland, by a member of a communion not-endowed. The *London Guardian* of March 1st. says:—"An action of an unusual kind came before *Baron Deasy* (Ireland), on Saturday, the facts being briefly as follows:—A Presbyterian Minister at Kilrea wrote to a Mr. Taggart, one of his congregation, a letter advising the latter not to present himself at the usual sacramental service at the chapel, on the ground that scandal had arisen out of certain legal proceedings in which Taggart had been engaged; and in pursuance of this notice, Taggart was soon afterwards refused admission to the service on presenting himself. He is now plaintiff in an action against his minister; and his counsel argued that according to the written constitution of the Presbyterian body, he, having a right of admission, had been illegally rejected. Counsel for the minister replied that all the precedents relied on were in England, where the connection of Church and State gave such a legal right, and that there was no precedent for an action for such rejection to be found in the history of any other religious body. Ultimately an order was made as to the pleadings, and the action itself (in which the plaintiff claims £1,000 damages) will be tried at the ensuing assizes at Belfast." The counsel for the defendant appears to have held the same view as our contemporary. It is, however, rather remarkable that this instance should have occurred so soon after that of *Jenkins vs. Cook*, in the Church of England. We scarcely expect to find that the Presbyterian minister will be assailed with the choice vituperative epithets bestowed by another of our *Christian* contemporaries, upon English Clergymen; "intolerant assumptions," "petty tyranny," "petty persecutions of narrow minded men, who deem themselves lords over God's heritage, &c." The case of *Dr. Warren*, some years ago, involved questions entirely confined to the internal regulations of the Methodist body, in which he was a preacher. It was, however, ultimately taken into the highest civil courts of the realm. Our contemporary is therefore guilty of a very serious error in supposing that unendowed religious bodies always settle their differences in the ecclesiastical courts of their own denomination, and that the right of appeal belonging to the party aggrieved, would never be in the last resort, to the Privy Council.

DISESTABLISHMENT.

Some important utterances have recently come from Mr. Gladstone, which are all the more noticeable, as the Disraeli administration appears to be waning fast, and we know not how soon the Irish Disestablishment chief may again be called to power. He has been requested to present petitions to the British House of Commons in favor of disestablishing the English Church.

He states that he has no objection to do this with those which do no more than pray for the disestablishment of the Church, or propound reasons for it, in terms not involving injustice, although he says he cannot promise concurrence in their prayer. In his opinion the establishment of England (not of Scotland) represents the religion of a considerable majority of the people, who do not seem to desire the change. Not until he is convinced that the civil endowment and status of the Church are unfavorable to the effective maintenance and propagation of the Christian faith, can he adopt the conclusion of the petitioners. He cannot, he says, present those petitions which denounce the English Church as "idolatrous," nor those which pray that "the arrogant popish priests of the Anglican Church may no longer use Government powers to persecute and insult," because he considers these expressions unjust. He says that as a class, the clergy are under-paid; and that, as a class they are the most self-denying in the kingdom, as well as the most devoted to the education, the consolation and the elevation of their poorer brethren. But notwithstanding this, there may be "exceptional faults and foolish language of individuals which no language can be strong enough to condemn. Mr. Gladstone does not deny that the clergy may show some desire for power, and so do other classes and professions, which are also sufficiently ready to combine against the clergy. Upon the whole however, he thinks that the love of liberty is too strong and has too much place in the laws and in the institution of the Church, for us to look for any serious encroachment within her communion. He therefore concludes that it is not his business to indulge in anything that might resemble a railing accusation of the clergy. He believes it to be his duty, whatever may be the case with others, to esteem them very highly for their works and for their master's sake; and to show them reasonable respect and deference. From these expressions of the ex-Premier it would seem that in the case of Ireland, he did not advocate disestablishment on any abstract grounds, but from the peculiar position, character and objects of the Church of Ireland.

PAINE AND THE CENTENNIAL.

It is proposed that among the busts at the Philadelphia Centennial shall be one of Thomas Paine, the noted revolutionary infidel. The special virtue which is supposed to entitle this apostle of immorality and atheism to so great a distinction in the estimation of our neighbors is, that smarting under the legal exertions that were made in England to prevent him from spreading his pestilential poison, he fled to the United States as a refugee, not only for liberty but for licentiousness, and endeavored to teach the people there the awfully debasing nature of king craft. As they were very willing to be taught on this question, there does not appear to have

been much enterprise, skill, or zeal, or even self denial required to be exercised. It is not unlikely that if Tom Paine's claim for a niche in the honoured temple of the great republic should be acknowledged there are others who will put in their claims also as having rendered services equally important. If Paine showed up the evil effects of king craft, and deserves a statue or a bust for it; why not statues for Belknap, Schenck, and Grant, not forgetting Jas. Fisk and Boss Tweed; for have not these worthy sons of democracy exhibited the philanthropic virtues and the ennobling tendencies of republican craft? In the case of Paine, it might be as well—if the bust should be decided upon, that an inscription should be added, in which might be recorded the words said to have been uttered by him in his last moments. He was told by a young person, then present, that she had seen his "Age of Reason," but that the more she read it the more dark and distressed she felt, and therefore she put it into the fire. He replied, "I wish all had done as you; for if the devil has ever had any agency in any work, he has had it in my writing that book."

The new Royal Titles Bill conferring the title of Empress of India upon Her Majesty, is provoking an unusual amount of contention in England. It appears to have been requested by the Queen herself, possibly on the suggestion of the Duke of Edinburgh, whose wife, being an Imperial Princess in her own right, has always felt aggrieved at the order of precedence which assigns her the position she occupies at the English Court. So far as India is concerned, the additional title may please a few whose favor is not worth buying, while it will leave the mass of the population influenced by circumstances of a widely different character. The suggestion has been thrown out, that the colonies, especially Canada, will have their feelings hurt by the apparent want of consideration which passes them by, unnoticed in the catalogue of the Sovereign's titles. So far as Canada is concerned we feel quite competent to assert that we consider ourselves a part of Great Britain; and that we no more feel slighted by the omission of ourselves from the list than do the inhabitants of the county of Surrey. We consider ourselves to be still English; and if not, we are Scotch or Irish, which is very much the same thing, and therefore just as good.

The great Sanscrit Scholar, F. Max Muller, thinks that as Sanscrit is the ancient language of India, and as it is more revered and studied now than ever, it would be most natural to look for an additional title for our Sovereign in that language, if we wish to please the Hindoos. He remarks that the right name for Sovereign of India, as King of Kings, is *Adhiraja*, i.e. Supreme King. The word is used in the most ancient literature of the Hindoos, as in the tenth of the Rig-veda hymns. In the formula used at the consecration of a Supreme King, these words occur. "Be a Supreme King (*adhiraja*) among

Kings." greatest by a still greater the same Supreme found in India. T tage that into Engl her Maje the simp Britain, I Muller m not fully inasmuch ion over than that own wis Edinburg

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Kings." The title was given to their greatest heroes, such as Rama. And if a still grander title should be wanted, the same Scholar suggests, *Rajadhiraja*, Supreme King of Kings, which is also found in the most ancient Literature of India. The title has also this advantage that it might be translated, he says, into English, "by *King* or *Queen*, so that her Majesty's new title would assume the simple form of 'Queen of Great Britain, Ireland, and India.'" But Max Muller must perceive that the title would not fully represent the Sanscrit term, inasmuch as it would not express dominion over other potentates. And further than that, it would not meet the Queen's own wish, and that of the Duke of Edinburgh.

We give in this issue the first of a series of articles from our esteemed contributor, Mr. Yewens, on the work of the Parochial Missions, which have been inaugurated in this country and in England; and the objects of which are intended, not to create a system of mere excitement, an exuberance of animal feeling, or to provide a human substitute for the Church of the Lord, such as, what are called revivals, are too apt to do; but to build up that organization which Christ Himself established, that living Temple which he calls His Church, and in which he intended to confer the blessings of His Salvation. The so-called revival movement which is so popular among those who are given to change and who prefer human arrangements to those which can claim Divine authority, may do something to neutralize temporal influences, but it has done anything but tend to make men value that Heavenly Institution against which the Lord declared the gates of Hell should never prevail. As a United States contemporary remarks:—Experience since the days of Pentecost, proves beyond contradiction that any movement that does not localize in the Church is of no more permanent value than the reflection of moon beams from an iceberg. We now hear much of the life of Christ, but the body of Christ, which He calls His Church, is set aside by many as if it were a sacred mummy—a mere relic, the small clothes of the modern believer who has outgrown his garments—and this leads to a kind of sanctified mysticism, beautiful as an ideal; but, separated from His body, as the present tendency is, it will have less power in the progress of human salvation than the hues of the last rainbow.

OVER NIAGARA—AND AFTER!
OR
POLITICS WITHOUT RELIGION.

(Continued.)

As to the "Pilgrim Fathers" practices in America, I find the following extract from an American writer quoted in Morris's "Out and Home Again":—"They were English Puritans, equally given to godliness and gain, and equally determined to have religious freedom

for themselves and deny it to all others. Escaped from persecution in England, they remorselessly persecuted all who differed from themselves. They hanged Quakers and whipped heterodox women at the cart's tail from town to town through Massachusetts; the women being carted from village to village, and stripped and whipped at each, to the delight of pious crowds and Puritan ministers. Episcopalians or members of the Church of England were banished; and Roman Catholics would certainly have been hung, had they ventured among them in search of that freedom to worship God which they so sturdily defended and so fanatically denied. While adopting the Bible as their code of laws, robbing and murdering the Indians on the plea that the earth was the heritage of the saints; compelling men to go to meeting on Sunday under pain of fine and imprisonment; permitting none but Church members to vote for magistrates; driving Baptists out of the colony; hanging witches by dozens according to the law of Moses; enslaving the Indians, or importing negroes from Jamaica, and doing very much as their brethren were doing on the opposite side of the Atlantic. The Protestant doctrine of the right of private judgment had little recognition in early New England theology. The man who did not worship at the Puritanical Church by law established, was sent to prison, and the man or woman who presumed to worship in some other fashion was whipped or hanged, or at the mildest, banished." Indeed we must notice that

INTOLERANCE, AFTER ALL, IS A QUESTION OF DEGREE;

the State must recognise some code of morality—for instance, under any circumstances, murder, adultery, theft, &c., are not properly tolerated anywhere—and the trouble is only to fix the limit of toleration. The evil of having the Church or religious principle, whether of Popery, Catholicism or Sectarianism, itself unchecked in its sway over the State is simply that this limit is drawn too high up the scale, and no liberty of conscience is allowed of any religious subject of opinion or practice. It is evident, then, that this condition of the relation between Church and State is not the most desirable, though, so far as the State is concerned, it is better for the nation than anarchy would be—it is the better extreme of the two; it is the right side to err upon, if there must be error at all. It is, however, evident that this perfect stagnancy in the absence of any opposition or challenge to the dictates of the religious organisation, is not good for the Church itself. The cable droops by the ship's side and lies water-soaked, contracted and rotting; there is a peace enforced but a desert created. Where, for instance, in Europe you find the Papacy nearly absolute, there you find a nation nearly dead, inert, ready to become a victim to foreign oppression. We must, then, seek a condition of affairs in which there is just balance between the religious prin-

ciple on the one hand, and secular principle on the other; so that while the Church may not impose too wide a restraint upon the conscience of the people, she will give the state managers no peace while they permit or encourage the rise of ideas and practices obnoxious to the public safety and spiritual health of the nation. It is certainly difficult to draw the line: the happy mean between extremes is always hard to find in any matter. The very difficulty, however, of this achievement should be the best incentive to united efforts to attain the result desired, and the proof of any approximation to it should be greeted with gratitude. Where shall we look for an example of this condition; motion, and life and wholesome opposition—the ship and the cable equally benefited, and mutually benefiting to some extent? It would not, perhaps, be quite justifiable for any one to attempt to point out a case of absolute perfection on this point, but one must say that in those periods of English history when the convocation of the Church was respected by the councils of the state, when many slight departures from the old paths were merely tolerated without being fostered and encouraged, there was just that amount of "swing" in the union of Church and State, which conduces to the happiest results. In those days, while the Church was not hampered and trammelled in her own life, she was not permitted to be carried too far in her zeal for religion, imposing on the people in general, a burden heavier than they could properly bear. In those days England gained a name for national purity and integrity in her transactions with the world, which made her as a beacon upon a hill to the whole earth—a name which, happily, has not yet been entirely lost, and a reputation which may yet be rescued from the destruction with which it is threatened. The ship of state rode grandly and securely at her anchorage, men not being afraid to entrust themselves to her safe-keeping. Englishmen trod her decks with pride and self reliance, while they both feared God and honoured the king. The Scotch Presbyterian Establishment may perhaps be classed in this category, though some would doubtless refer it to the former. The logical treatment of my subject requires me to pass on to that condition of the relation in which the balance or equipoise between

THE RELIGIOUS INFLUENCE AND THE SECULAR

is disturbed again—but in the other direction. In our first class were those cases in which the Church holds the State in slavish subjection, and becomes grossly intolerant; in the second, were those cases in which the balance is kept, and there is a wholesome check and mutual forbearance and consideration between the two elements; we have now to notice those cases in which the State becomes tyrannical and holds the Church in injurious subjection. In England the motto of Magna Charta is "A free Church in a free State;" but when Convocation, as the authoritative voice

of the Church, is suppressed or maimed, the balance is lost. The restraining cable becomes subject to unfair tension, is strained to the utmost, its strands are frayed one by one, and its essential force very much curtailed. It is a question whether we do not find just that state of things at this present moment under the Bismarkian rule of Prussia; although one cannot feel the same sympathy for a Romish Communion, with its characteristic intolerance, as for the more pure and correct forms of the Christian faith. We need not, however, look so far away for an example of this class. It is not 100 years ago since the branch of the Church of England in the American colonies was left, to her great detriment without a single bishop for generations, while all other communions were free to carry out their chosen systems of administration and perfection. Even now, it is said, that reasons of State policy are allowed to interfere (in some extraordinary way) with the development of the Church in England, and her legitimate extension in foreign parts. In the time of William the Conqueror, 800 years ago, there was one bishop in England for every 100,000 souls (a small enough provision, too); now, when the population has increased twenty fold, the twenty one bishops have not been augmented in number, according to the reasonable proportion, to 400, but are less than thirty still. This one fact tells its own tale, especially when the call for more bishops, in order to make the Church as effective as she might be, is met with a coldness and discouragement on the part of the State which is most aggravating. But it is painful to dwell upon a view of affairs which indicates most clearly

THE DOWNWARD TENDENCY OF THE MORAL POWER IN ENGLAND.

Suffice it to say that the strain now so apparent may become ere long (nay, is coming even now) so intolerable that the Church may be roused to fierce energy, and assert her inherent rights against the tyrannical oppression of the secular power. The State has a right to say, we shall dissolve this establishment because the Church is wearing a complexion and asserting itself in an obnoxious way to the general feeling of the country, but the State has no moral right to say because this Church has consented to be the spiritual guardian, we shall proceed to maim and crush her into a new mould and make her move in a narrow grove which she does not like! Already no small number of Churchmen are disposed to think that the Church would gain vastly by her liberation, as the phrase is, emancipation from undue State control; nor can I blame them. Whether the cable break away under the strain now put upon it, or the infatuated mariners cast it lose, the result will be the same to both; and we thus find ourselves passing to the contemplation of the first phase of the second half of our subject. The Ship of State is in the breakers, careering wildly, aimlessly, helplessly among the terrible rapids on

the very brink of the cataract. Those who man it see their error now, or rather feel it at last,—but too late. They will strain every nerve to stay the furious progress (?) toward destruction; they will catch at every or any frail rope that may be flung to them, nay, every plank floating by will be scanned with longing eyes—for, proverbially, drowning men will catch at straws! Where shall we find the reality of this picture? Not yet in England, thank God for respite. Those two nations, one on either side of the Niagara Falls in America, will afford us every facility for studying real life in this condition. In Canada the motto of the dissolution of union between Church and State was "Every semblance of union between Church and State must be abolished." No sooner was the formal abolition effected than people saw their error, though they would scarcely acknowledge it. Extraordinary efforts began to be made to promote and encourage religion in its various forms, and connect the State with religion. The churches and ministers of religion have been made exempt from taxes, and various privileges and subsidies are granted to the efforts of different denominations. The State became generous to a fault to religion in many forms; but this very indiscriminateness of their generosity works therein a happy condition of affairs which is inevitably evanescent. Its property is already seriously challenged; and doubtless ere long all State recognition of the religious principle will vanish. Religions become awkwardly and perplexingly numerous and various, and one after another of the old landmarks of religion and morality (the Lord's Day, the Bible, the very name of God) must be cast overboard. Canada has scarcely reached this stage as yet, though already verging upon it; but we see it in all its horrors in the United States. What doctrine of Christianity or any other religion, so-called, but finds a home there! Logically it must be so.

(To be continued.)

THE PAROCHIAL MISSION.

NO. I.—WHAT IS A PAROCHIAL MISSION?

A Parochial Mission is an effort to awaken and stimulate spiritual life in a Parish or Community extensively and permanently, by a systematic and sustained exertion, for a limited period, and in a special manner, of the varied means of spiritual influence committed to the Church.

A Parish Priest may hold extra services of worship, within his care, more or less often in any given period; he may preach, or get others to preach, a number of special sermons in consecutive order: but in no case does such an extra effort constitute a Mission; although it may be a good preparation for one. In its manner it is too casual; in its agency it is too limited; in its purpose it is too single; nor is it capable of accomplishing what ought to be sought and expected in a mission.

For the Mission combines all manner

of spiritual agencies: Prayer, private and public, common and intercessory; Preaching and Teaching; and every other influence which the Priest in the Church, and the congregation within itself, and upon the world around, have the means of exerting, to aid in the arousing and building up of spiritual life.

Such is the general distinctive character of the Parochial Mission. Whence has it arisen? What need is there for it?

There has been a stirring among the dry bones of dead routine work. The Spirit of God has moved upon the face of waters that were settling into stagnancy. Hearts have been opened to a conviction that spiritual life means a great deal more of pressing duty, and scope for a great deal more of distinctive blessing than has for a long time been at all vividly apprehended.

And out of all this has arisen the Parochial Mission. A means, a combination of means, by which the Congregation of the Lord may be aroused to dissatisfaction with their spiritual condition, and led to strive after a deeper feeling upon—a higher life in—Christ their Lord.

And is there not a cause? What soul that is truly alive towards God, can contemplate the spiritual condition of any ordinary parish or community without being sorely distressed. The common neglect of the means of Christian grace on the part of multitudes who acknowledge the Christian; the great majority, in every congregation, who turn their backs upon the Blessed Feast of the Lord every time it is celebrated in their Church; the great number among those who do occasionally communicate, who yet show no sign of healthy spiritual appetite in relation to it, whose question is ever ready to be, How often must I observe this duty? rather than, How often may I partake of this privilege?

These, and other things that might be mentioned, are open signs, visible to all, indicating deadness, or slumbering of spiritual life, dulness and inactivity of faith, lack of spiritual apprehension, and a great deal of unreality in common religion.

To a sense of this the Holy Spirit has been graciously arousing men. Here and there eyes have been opened to see the deficiency and the need; minds aroused to seek a remedy; hearts warmed to pray and strive that those things which are dead amongst us may be revived—those which are decaying may be quickened and renewed.

Hence the Parochial Mission; the arising and the spread of which is as a tide of renewing grace, sweeping over the Church, in these days of contradiction and rebuke, and everywhere as it runs, and the work of prayer and love is taken up afresh, and with increased earnestness, there are found the fruits of Holiness to the Lord, and life in the Lord increased and multiplied.

HARRY LEIGH YEWENS.

Mount Forest, 25 March, 1876.

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BOOK REVIEWS.

THE GOVERNMENT OF THE KINGDOM OF CHRIST: AN INQUIRY AS TO THE SCRIPTURAL, INVINCIBLE, AND HISTORICAL POSITION OF PRESBYTERY.—A Prize Essay, by the Rev. James Moir Porteous, with a preface by the Rev. Horatius Bonar, D.D. Price \$2.25. For sale by Willing and Williamson, Toronto.

The arguments of a writer applying to them the epithet "Invincible" must be, to himself, strong and conclusive. But to others there is an "invincible" historical difficulty on the very threshold of this historical inquiry. Jerome, the great Presbyterian authority among the early Fathers, writes thus: "A Presbyter is therefore the same as a Bishop: and before there were, by the instigation of the devil, parties in religion, and it was said among different people, 'I am of Paul, and I of Apollos, and I of Cephas,' the churches were governed by the joint counsel of the Presbyters. But afterwards, when every one accounted those whom he baptized as belonging to himself, and not to Christ, it was decreed throughout the world, that one chosen from among the Presbyters should be put over the rest, and that the whole care of the Church should be committed to him, and the seeds of Schism taken away."

We are here required to believe, that Christ and His Apostles established the government of the Church "in the joint counsel of the Presbyters:" that this divinely established form of Church government was soon found to be a failure, and that "in the whole world it was decreed," by universal consent, that it should be supplanted and superseded by the purely human invention of Episcopacy. There is no record, however, of any such "decree": but there is a record that Episcopacy did prevail "in the whole world" from the very earliest period of the Christian Era. This is not denied, but is variously accounted for. Here, by Jerome, as arising out of a necessity: by others as the arrogant presumption of the few to lord it over the many; and that as it is elsewhere expressed, by Jerome, "by little and little," these presumptuous Presbyters swelled out into Prelates. The presumptuous must have been very presumptuous, and the humble must have been very humble, as there is no record of any protest against such assumption, nor even mention made of the metamorphosis. We cannot imagine such a universal revolution taking place now, without a struggle and some mention being made of it. It is true, they had not the blessings of a free press then, but still there are many things on record from the earliest period of the Christian Era, of far less importance to the Christian world than the universal acceptance of a human invention in place of a divine appointment.

Presbytery, although divinely instituted, was not so suited to the genius of the Primitive Christians, as it has been to the Scottish nation. There it has existed for the last three hundred years, a space of time much longer than sufficed to obliterate, among the early Christians, every trace of church government "by the joint counsel of Presbyters," and yet there has not been an instance, in that nation, of an arrogant Presbyter trying to become a Prelate, by assuming authority over his brethren, and the Scots are certainly not deficient in this quality.

This human invention of Episcopacy that spread itself over the whole world at such an early period, eating up like Pharaoh's lean kine, church government "by the joint counsel of Presbyters," prevailed everywhere for 1500 years, up to the time of the Reformation, and among nineteenth centuries of all Christians to the present

day. Bancroft and Hooker, nearly three hundred years ago, challenged any one to shew the contrary, which challenge has never been accepted. Hooker's words are well known, and ran thus:—"We require you to find out but one church upon the face of the whole earth, that hath been ordered by your discipline, (the joint counsel of Presbyters) or hath not been ordered by ours, that is to say, by Episcopal regimen, since the time the blessed Apostles were here conversant."

The first attempt, after the "decree" that abolished it, of the government of the Church by Presbytery, as far as we know, was at Edinburgh in May, 1581, when the first Presbytery was established. The idea was new in England so late as 1640, when it was then introduced amid the troubles of that period.

The inferior Clergy of the Church of England are strongly accused of arrogance, because they repudiate, as not belonging to them, the powers and authority peculiar to Bishops, which their accusers assume, claim, and use.

The following extract from a small pamphlet by W. Hey, Esq., entitled "The Authority of a Threefold Ministry in the Church," is to many an "invincible" argument for an opposite conclusion to that at which Mr. Porteous has arrived. Mr. Hey's little work is clear and simple, and the arguments are not buried under a mass of words. It is No. 464 of the publications of the Christian Knowledge Society.

"We proceed then to inquire whether the Apostles did appoint any officer in the Church, of a degree superior to that of a Presbyter: such an officer as would now be called a Bishop. That we may with greater certainty, discern the truth in this investigation, let us first state what is the peculiar office of a Bishop, considered as superior to a Presbyter; and then enquire, whether the Apostles appointed any such officer in the Church.

The peculiar office of a Bishop consists in these four particulars:—

1. In ordaining Presbyters and Deacons.
2. In superintending the doctrine of these ministers.
3. In superintending their conduct.
4. In regulating those matters in the Church, which are not settled by Divine authority.

Now these duties of a Superintendent or Bishop were committed by the Apostle Paul to Timothy and Titus.

1. They were appointed to ordain other ministers as the Apostles had done before them. 'For this cause' says the Apostle to Titus, 'left I thee at Crete, that thou shouldst ordain Presbyters in every City as I had appointed thee:' chap. i. 5. So likewise special directions were given to Timothy, respecting the choice of those whom he should ordain Presbyters and deacons: 1 Tim. iii.

2. They were appointed to superintend the doctrine of these ministers. So says the Apostle to Timothy: 'I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' 1 Tim. i. 3.

3. They were appointed to superintend the conduct of other ministers. 'Against a presbyter receive not an accusation, but before two or three witnesses:' 1 Tim. v. 19. He who is authorised to receive accusations and hear witnesses against any person, is authorized to be the judge of that person.

4. They were appointed to regulate such matters in the Church as were not settled by express divine command. 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting.' . . .

These, continues Mr. Hey, will suffice to show, that there was an office in the Church superior to that of Presbyter (but including it), though no name is given in the New Testament, except in the Revelations, to the persons who were to fill that office by delegation from the Apostles. The office itself, however, is described with great clearness: and two persons are mentioned, to whom that office was delegated by the Apostle Paul." W. L.

HARPER'S MAGAZINE for April, with eighty-five illustrations, contains a rich variety of matter, suited to all classes of readers. The Romance of the Hudson, (First Paper,) with nineteen illustrations; the Microscope, (Second Paper,) with twenty-one illustrations; Old Gardiston, A Story; Lost, A Poem; St. Johnland, with eight illustrations; Garth, A Novel; Prayers, A Poem; The first Century of the Republic (XVIII. Progress of the Fine Arts,) with sixteen portraits; Old Philadelphia, Part I., with twenty-one illustrations; What is your Name? A Story; Before, at, and after Meals; The Church of the World; The Last days of Royalty in New Hampshire, A Story; The Tulip Mania; How my Ship came from over the Sea, A Story; A Faded Glove, A Poem; Daniel Deronda; Book II., Meeting Streams; April, A Poem; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; Editor's Drawer.

CALENDAR.

- April 2nd.—6th Sunday in Lent—Palm Sunday.
Exod. ix; St. Matthew xxvi.
" x; St. Luke xix. 28.
" xi. St. Luke xx. 9-21.
" 10th.—Monday before Easter.
Lam. i. 1-15; St. John xiv. 1-15.
" ii. 13; St. John xiv. 15.
" 11th.—Tuesday before Easter.
Lam. iii. 1-34; St. John xv. 1-14.
" iii. 34; St. John xv. 14.
" 12th.—Wednesday before Easter.
Lam. iv. 1-21; St. John xvi. 1-16.
Dan. ix. 20; St. John xvi. 16.
" 13th.—Thursday before Easter.—Maundy Thursday.
Hosea xiii. 1-15; St. John xvii. 1-36.
" xiv; St. John xiii. 1-36.
" 14th.—Good Friday.
Gen. xxii. 1-20; St. John xviii. 1-19; Isa. lii. 13 and liii; St. 1 Peter ii. 1-10.
" 15th.—Easter Even.
Zech. ix; St. Luke xxiii. 50.
Hosea v. 8-vi. 4; Rom. vi. 1-14.

WE have received several letters from our subscribers, who have sent to the National Art Co., Cincinnati, Ohio, for the splendid engraving of THE THREE GRACES, according to the advertisement in the DOMINION CHURCHMAN for March 9th, and they state that they have found the engraving very satisfactory.

AT Charleston, N. C., an extensive fire on the 20th inst., consumed property valued at \$250,000.

LARGE tracts of country were submerged and lives were lost, in the neighbourhood of New Orleans on the 20th inst.

THE University of Gottingen has renounced the right of conferring Doctor's degrees without oral examination, so that the abuse of the so-called degree in absentia no longer exists in any Prussian University.

FREDERICTON.

The second lecture of the Church of England Institute was given by the Rev. Mr. Partridge, on the 16th inst. The subject was the "Book of Common Prayer."

NIAGARA.

[FROM OUR HAMILTON CORRESPONDENT.]

LECTURE.—CONFIRMATION IN THE CATHEDRAL.—BISHOP'S CIRCULAR.—On the evening of Monday the 18th, the Rev. James Carmichael, M.A., lectured upon "Dean Swift and his Times" in the School House of the Church of the Ascension. Although the night was a severe one there was a large attendance. The Rev. Lecturer is a master in the art of enchanting the attention of his auditors, and succeeds in evoking an interest which at times rises to enthusiasm.

The lecturer had evidently studied his subject profoundly, and had brought considerable pains and independent thought to bear upon the period of which the great Dean was the central figure.

At the conclusion a vote of thanks was moved by Adam Brown, Esquire, and seconded by the Lord Bishop of Niagara. The latter in a genial way called the lecturer's attention to a point in his admirable lecture, which he (the Bishop) could not consider to have been overstated. He alluded to the alleged utter absence of religion in the period under discussion. Now he (the Bishop) had been privileged to partake of the Holy Eucharist from vessels which had been presented to the inhabitants of this continent by Queen Anne, and he drew the conclusion that there must have been some individuals about her majesty actuated by real Christian principles. His Lordship also remarked, that to speak of the Catholics when the Roman Catholics were meant, was inaccurate, and not what we might have expected from an Irish Protestant. The Rev. Mr. Carmichael in replying to the vote of thanks, expressed his gratitude for the remarks which had fallen from the Bishop, and pleasantly reminded his Lordship that an Irishman was allowed to speak twice.

On the 8th Sunday in Lent, a Confirmation was held in the Cathedral by the Bishop of the Diocese.

One hundred and fifteen candidates presented themselves for the laying on of hands: seventy five females and forty males. I noticed that Bishop Fuller adhered closely to the rubric, although there were so many, yet laid his hand upon the hand of every one severally. It is to be hoped that we have seen the last of the careless and unimpressive method in vogue for the last century.

On the same day the Rev. Mr. Gemley, Curate of St. Paul's, London, preached twice in aid of the building fund of the Cathedral. About \$100 was collected. One word more about the Confirmation. I am considerably within the mark in saying, that thirteen per cent of the Confirmees have been won over from the denominations around us. All I think who love the Church will rejoice that work which produces results such as the above, is being steadily, earnestly, and quietly prosecuted in the Cathedral City of Niagara. The Bishop has once more been driven to appeal for means to carry on our Mission Work. Very reluctantly he has been compelled to curtail the grants to some parishes, and he entreats the Church population of the Diocese to enable him to continue on their present footing, the Missions of the Diocese. Q.R.T.

ST. PAUL'S, MOUNT FOREST.—On Wednesdays and Fridays during Lent, there are given in connection with prayers, a

series of Lectures on the book of the Prophet Jonah:—The disobedient prophet; The fruits of disobedience; Asleep in the midst of danger; Peace by the casting out of evil; Mercy in chastisement; Jonah in the belly of the fish; Nineveh, great and wicked; Jonah's preaching and its effect; Penitent Nineveh spared; Jonah's watch; Unworthy prayer and unprofitable anger; The withered Gourd.—On the Sunday mornings in Lent are preached a series of sermons on Sin: The nature of sin; Original sin; The most common character of sin; The deceitfulness of sin; The heinousness of sin; The deadliness of sin.—On Sunday evenings, a series on Jesus, the friend of sinners: The Reproach; The truth of His friendship; The sympathising Friend; The Friend in need; The Friend at Court.—In holy week, there will be prayers every evening at the usual hour, with a series of sermons on the events of the week. SUNDAY: The Triumphal Entry into Jerusalem.—TUESDAY: In the Temple.—WEDNESDAY: The Betrayal.—THURSDAY: The Mandate.—FRIDAY: The Crucifixion.—EASTER EVE: The Sepulchre. On Friday there will also be Morning Prayer and Sermon. On EASTER DAY, the usual services with Holy Communion.

TORONTO.

CHURCH OF THE ASCENSION, TORONTO.—This Church was crowded to its utmost capacity on the 21st inst, to hear a lecture by Rev. James Carmichael of Montreal, upon "The Story of a Restless Life." The lecture was a brief, but vivid sketch of the moral and intellectual life of St. Augustine, and was of such a character in composition and delivery as to hold the audience enchained throughout. Mr. Carmichael's delivery is earnest, fluent and forcible—and occasionally impassioned; his words are generally crisp, manly Anglo-Saxon, carefully chosen, and formed into periods which, without having the almost painful "finish" of many prepared lectures, give his composition an ensemble of elegance and solidity. He began by a life-like word portraiture of St. Augustine's early youth: the blending in one great nature of the highest intellectual powers with the most degrading animality. He remarked that St. Augustine's history was that of ten thousand souls to-day; his terrible sins are our temptations; his search for truth was that of many, and his final repose in Christianity that of every Christian man. His early abandonment to unbounded lust, against which he long struggled remorsefully, but in vain; his adoption of the tenets of Manicheism, which regarded sin as a misfortune and not a fault; his rejection of Manes's system for those of Epicurus and Plato successively; his meeting with the Christian Bishop Ambrose: the struggles of his mighty intellect with his besetting sin of lasciviousness; his adoption of a human intellectual shadow of Christianity, his final conversion, the devoted love and unceasing prayers of his aged mother were all sketched in such a way as gave to an apparently not very popular subject a most absorbing interest. The rev. gentleman pointed out the parallel existing between the various phases of St. Augustine's life, and the mental and moral history of men of the same stamp—those in whom a great intellect battles against enslaving passions, and both against the simple faith of Christianity.—Globe.

A MISSIONARY meeting was held at Ufford on the evening of Wednesday the 15th instant. Addresses were delivered by Mr. Henry W. Gill, and the Revs. Wm. Law and J. W. Gilpin. There was a large attendance.—Orillia Packet.

The next regular quarterly meeting of the Ruri-decanal Chapter of the Northumberland Rural deanery, will (D.V.) be held in the Village of Campbellford, on Tuesday 25th April, 1876. Divine service with Holy Communion at 10-30 a.m. Sermon by the Rev. T. G. Porter, Incumbent of Hastings. Subject for discussion: "The offices of Bishop and Presbyter as set forth in Holy Scripture.—Essayist; the Rev. T. G. Porter. The Clergy are requested to bring surplices and stoles, &c., and notify the Rev. B. Hindes, B.A., Incumbent of Campbellford of their intention to be present. H. D. COOPER, B.A., Sec. Treas. N. R. C. Colborne, March 24th, 1876.

HURON.

MEAFORD.—It will probably be interesting to many, especially to those who make Meaford a summer resort, for which it is admirably adapted, to learn that a contract has been made for building a handsome church there immediately. The nave will be built first, and will cost \$5,080. The material will be of stone with cut-stone facings. The plans are from Mr. Windeyer of Toronto, and are said to be very superior. When the Tower and Chancel are completed, the edifice will be a very fine one, and in a beautiful situation, overlooking the river and harbour.

ALGOMA.

THE Lord Bishop has lately returned from a tour through the Muskoka and Parry Sound Free Grant Districts, during which he baptized 5 adults and 41 infants; confirmed 49; administered Holy Communion to 162 members, and appointed 9 lay readers.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—As you were kind enough to request "Bushwhacker" or any one else, to send you reports of our Church work, perhaps you may think mine worth insertion, as a means of encouraging our 'brethren in Christ,' in the front, to come forward liberally to help us in this the hour of our need.

Notice had been given that Ullswater would be visited by Rev. W. Crompton, for the purpose of holding a service on Sunday afternoon, March 19th. This would make the second service in two years, so you may be certain the rev. gentleman received a hearty welcome from the members of the Church. We had a congregation of upwards of forty adults at a very inconvenient hour. Mr. Crompton led the singing, and our only complaint was that the time went so fast. After service, Mr. C. consulted individually with the leading members of the Church, explaining to them the Bishop's plan as to lay readers, and a travelling missionary, and the result was, he had the name of a member given, whom they all thought most fitted for the duty, which he was to submit to the Bishop, to receive his sanction.

In addition to this, it was suggested that a church meeting should be called, when reply had come from the Bishop, for the purpose of organizing a building committee, and get a place erected convenient for all. The dear folks said 'only get us a parson, and we shall not care for a walk of three or four miles; we will help our lay reader, and should be grateful if we could see a clergyman once in six or seven weeks; we have not had one for two years amongst us. One man offered \$50 in cash, if he had to sell a cow to raise it for a church.'

On Monday evening, March 20th, Mr. Crompton took the chair at a church meeting at Beatrice. This place has been under the ministrations of Rev. E. Cooper, and

was one of the stations at which the Bishop held service during his last visitation. Immediately after that visitation, a building committee was formed, and Monday's meeting was appointed to hear what progress had been made during the fortnight of its operations, and your readers in the front, may judge of their earnestness by the following:—Mr. W. Smith, Sen., \$10 (cash), 2000 shingles and 1,000 feet lumber; A. Hara, 1/2 acre of ground, 1,000 shingles and drawing the logs; Mr. Bennett, \$4 (cash), 1,000 ft. lumber, and one week's work; Mr. F. Langton, 2 (or if needed), 3 week's work, (carpenter); Mr. G. Smith, 1 (or if needed), two week's work, (carpenter); Mr. Lance, \$2 50, (cash collected), pine, and 1 week's work; Mr. Thompson, pine for sills, and the hewing.

The sills, sleepers, and logs for lumber have all been cut, hewed, and prepared for the mill, and four ox-teams were to meet on Wednesday 22nd, to draw logs to the mill, return with lumber sawn, and draw sills, sleepers, &c., to their places. Above one-half the shingles, and 1,000 ft. of the lumber have been put on the ground ready, and the committee report everything gives a prospect of being ready for the "raising" within the next two weeks. Mr. Smith, sen., reported he had been collecting, and had raised \$88.75 in cash, and a man had offered to make and deliver all remaining shingles required (about 10,000), for \$1.25 per 1,000. Glass, stove, piping and nails are yet required. Service is not to be held in the building unless free of debt.

The above are all poor settlers, and I leave the report to tell its own tale to those who have means to help them to get a parson oftener than *now and then*. Who will help?
SPERO.

ENGLAND.

At St. Paul's Cathedral, London, on the 18th Feb., the Bishop of Peterborough preached to an overflowing congregation, from St. Matt. xi. 5, 6. We can only give the eloquent peroration:—"Christianity is the Gospel of the poor, and it that be so, brethren, what word of exhortation may I give you to-night to carry home with you concerning this Gospel of the poor. Let me ask you, in the first place: do you believe in it yourselves? I have said it is a gospel for the poor, and for that very reason it is a gospel for the rich. For there is at least one hour in the life of every man in which he finds himself absolutely helpless and poor, and that is at the last. Rich you may live, but you must die paupers. All your possessions you must leave behind. Naked came we into the world, and naked must we leave it. In that last supreme moment to whom is the rich man to cling? To the wealth he has accumulated? To the strength he possessed? To the earth he subdued? The earth is about to cover him, and that is all that is left him of his possessions. What can save him? The Gospel for the poor. In the poverty and helplessness of his dying moment there is for him only the everlasting Gospel of the poor. Believe on Christ and thou shalt be saved. Believe in Him, then, ye rich. Believe now the Gospel for the poor! You cannot tell how many hours it will be before its promised possessions will be all that will be yours. In the next place, preach the Gospel to your poorer brethren. Oh, if the rich of the land, and well-to-do and respectable members of our London congregations, only had the love of God deep in their hearts, they would resolve that not one of the great masses of the poor of this city should be left beyond reach of hearing the message of the Gospel. If they would understand and only remember that the Gos-

pel of Christ is not meant to be a Gospel in a book only, but a gospel preached with living, loving lips, from heart to heart; and if they would only send the Gospel to the poor that need it, how marvellous in this life would be the change in the condition of the poor? Preach the Gospel to those of your brethren who need it by the lips of Christ's messengers: and, in the last place manifest this Gospel to them by your demeanor towards them. Is it true—and there are those who say it is true—that never in the history of England was the chasm between class and class—the separation between Dives and Lazarus—so wide and deep as it is now. Whether that be so or not, God knows that it is deep and wide enough, and too much so. Oh, bridge it over; hasten to close up this yawning gulf in our English life by deeds and words of loving-kindness. Remember the brotherhood of the poor to you. Try to make the poor man feel that the Gospel of the poor man is not only in the future, but in the present, because his Christian brethren own his brotherhood in Christ. For Christians cannot live altogether on the past. Its proofs are in the past, partly; but its life and main proof is in the present. Tell men not only what men saw and heard in the days of John the Baptist, but let them see your deeds of mercy, let them hear your words of love, and this will be the preservation of Christianity; and with the Christianity of natural life and happiness in England there will still be preserved amongst us the living manifestation of the Gospel of Christ Jesus—the Gospel that tells us that the dead were risen, the Gospel that is still in its promises and in its gifts Christ's Gospel, Christ's gift, Christ's legacy to the poor!"

IRELAND.

(From the Guardian.)—March 6, 1876.—The Archbishop of Dublin has requested one of the Journals to state his regret that he is under medical advice, and unable to carry out his design of holding in person, several confirmations about the season of Easter. Unwilling that the numerous candidates should be disappointed, his Grace has asked several of his Episcopal brethren for assistance; and the Bishops of Cashel, Ossery, and Meath will accordingly act in his place at the end of March and beginning of April.

At St. Jude's Church there was on Sunday, a special service, with more than usual elaborateness as regarded music, in commemoration of the consecration of the edifice. The clergy and laity of the Ossery dioceses have elected the Rev. W. Smith King to the stall in St. Patrick's Cathedral, vacant through the removal of the Rev. F. Wynne from Kilkenny, to the parish of St. Matthias, Dublin. After considerable difficulty, the board of nomination have finally elected the Rev. B. Meredyth to the parish of Killiky (Wicklow), which derives its ecclesiastical importance from the fact that the Archbishop of Dublin's country residence is in the parish. The vacancy was caused by the removal of the late incumbent (Rev. J. N. Hoare), to Holy Trinity, Brompton, in the diocese of London; and much anxiety was felt by good church-men, that the appointment should be one not distasteful to his Grace, who, under the new arrangements of the Irish Church, is but chairman of the board of nomination. The board, after some hesitation, have made an appointment which is in all ways satisfactory.

The synod of Kildare (united with Dublin) met on Friday in the Synod Hall, when the Dean of Kildare presided, in the absence

of the Archbishop. Little business had to be transacted, but it is worthy of note, that owing to technical objections to their return, the two most learned members of the little assembly—Dr. Studdert and Dr. Todd, Q. C.—were declared not duly elected. Henceforward, the separate synod of Kildare may be styled (like an assembly of old), *Parliamentum in doctum*.

AUSTRALIA.

THE Bishop of Sydney has issued a circular on the subject of clergymen holding divine service in places of worship belonging to other denominations. The Right Rev. Prelate says;—

At present the rule of the diocese is, that a clergyman shall not preach, or hold divine service in a place of worship belonging to another denomination. Against this rule it is now contended that two eminent counsel have given their opinion that while in England it is against the law that a clergyman should preach in a dissenting chapel, the same law does not extend to the colonies. I do not consider that this opinion decides the question as it arises in this diocese. It is stated in Lord Romilly's judgment that the Church of England in a colony consists of "persons who are bound by the doctrines, ordinances, rules, and discipline of the Church of England," i.e. by the rules and discipline of the Church of England, so far as they are applicable to the colony. Now, though the particular law of the Church of England, by which a clergyman is prohibited from preaching in a dissenting chapel, is not in force here, so that such an act is not illegal, the law is certainly "a rule" applicable to the discipline and government of the Church.

After discussing the force of the Canons of 1603, Bishop Barker adds:—

I would appeal to the clergy who desire this intercommunion with their Nonconformist brethren on other grounds, and urge upon them this consideration—that while they are seeking increased union in one direction, they are violating it in another. By many of their brethren and by many of the laity the attempt to break down this fence is regarded with disapproval. The disapproval differs in the terms of its expression. By some the attempt is regarded as chismatical—by the majority as uncalled for and unwise. It is the observation of one of the most judicious of the historians of the Reformation, when speaking of the character of the Church of England, that it "promotes a quiet and unobtrusive practical piety amongst the people, seen in the conscientious discharge of all those duties of imperfect obligation which are the bonds of peace, but which laws cannot reach." Amongst this class of duties, which are the bonds of peace, I reckon the rule of the Church of England, that her clergy should confine their ministrations to their own Churches and people, and I take this occasion of expressing my desire that the rule may be complied with, until some lawful authority has introduced a change.

Dr. HALE, the new Bishop of Brisbane, arrived in his diocese on the 15th of December, and was at once presented with an address of welcome by his diocesan council.

BISHOP THORNTON in opening the Church Assembly at Ballarat, took the opportunity of requesting that he might be addressed as President or Bishop, on the ground that, as the Bishop of an unestablished Church, he had no claim to be styled "Lord," and that "his personal preference was emphatically against assuming that title."

UNITED STATES.

BISHOP DUDLEY held a "Mission" in Calvary Church, Louisville, Kentucky, the second week in Lent; which was well attended. The features of the services were very simple. Every morning about 11.30 an informal meeting was held, a short exhortation was made, and different collects used, such as those for Ash Wednesday and Good Friday. Special petitions, appropriate to the occasion were inserted, and a pause made for silent prayer. In this silent prayer, the pleaders were requested to name before God silently the impenitent and backsliders of their families and acquaintances. The informal meeting was opened every day with a hymn and the Confession. At 12 the Litany was read. At night there was evening Prayer and a sermon by the Bishop. The topics bore upon the first principles of religion, repentance, sin, faith, the atonement, the help of the Holy Ghost, confession of Christ. It is impossible to tell so soon what good has been done, but these services have at least served to emphasize the observance of Lent in a church which has been without a pastor till quite recently, for nearly two years. Much spiritual interest was manifestly awakened, and the ties have been drawn more closely between the Bishop and this, his own church. Since his acceptance of its rectorship, last Spring, he has done many a good work for Calvary, and has endeared himself to all its lovers. We trust that this will form a base of operations for a year by a more widely extended usefulness.—*Our Church Work.*

The regular quarterly meeting of the Episcopal Church Guild was held March 8th, at Christ Chapel on Delaware Street, Buffalo, Bishop Coxe presiding. Mr. W. T. Parker was chosen as secretary *pro tem*. The names of several new working and associate members were reported by the Council, and the persons so named were unanimously elected. The Rev. Mr. Ernest, from the Committee of City Missions, made a verbal report in which he stated that St. Thomas' mission on Hamburg Street had been placed in charge of the rector of St. James', the Rev. C. H. Smith. Also a course of lectures had been arranged for the benefit of the mission, the first to be delivered by himself next Saturday evening. The reverend gentleman also made a report as to the progress and condition of St. Andrew's mission at Cold Springs. The Treasurer, Mr. E. S. Dann, reported a balance in the treasury of \$58.21. The Bishop presented the resignation of the Secretary of the Guild, Mr. William G. Oliver, who has removed to Chicago. The resignation was accepted, and Mr. Robert Paen was unanimously elected to fill the vacancy. A resolution was adopted expressive of regret at the departure of Mr. Oliver, and wishing him future prosperity and happiness. The Bishop called attention to his course of lectures before the Guild, and also urged the necessity of establishing the new diocesan paper on a firm basis. After disposing of some other business the meeting adjourned.—*Buffalo Commercial.*

NAPOLÉON ON THE DIVINITY OF CHRIST.

Canon Liddon, in his Bampton Lecture for 1866, gives with the authority for it, the following account of Bonaparte's sentiments on this subject, expressed in St. Helena:—"When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count de Montholon with the inquiry, 'Can you tell me

who Jesus Christ was?' The question was declined and Napoleon proceeded. 'Well, then, I will tell you. Alexander, Caesar, Charlemagne and I myself have founded great empires, but upon what did these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature, and I tell you, all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me, but to do this it was necessary I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flame of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man towards the Unseen, that he becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which beyond all others it is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother—He asks for the human heart; He asks to have it entirely to Himself; He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation of the empire of Christ. All who believe on Him, experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor limit its range. This it is which strikes me most; I have often thought of it. This it is which proves to me convincingly the Divinity of Jesus Christ.'

AN EXAMPLE FOR THE CANADIAN CHURCH.

Archdeacon Denison preached a funeral sermon on Sunday morning in South Brent Church for his old opponent in the Law Courts, the Rev. Joseph Ditcher. The sermon was preached, it is said, by the special request of the deceased clergyman. The Archdeacon (who wore a black gown in preaching) took for his text St. Paul's words, "The love of Christ constraineth us," and remarked at the outset that his being asked to preach on that occasion, and the willingness with which he responded to the request, illustrated the truth of the words. Nothing but "the love of Christ" could have brought it about. "I have known our dear friend," the Archdeacon said, "whose body we laid in the grave last Tuesday, above thirty years. On some chief points of the religious life as delivered and taught by the Reformed Church of England, our judgment was not the same. On a primary point it was so different that the difference issued in proceedings before courts of law. We were therefore—and I have no reason of any kind to think that his belief and judgment had at all changed in any manner or degree up to the time of his death, as I know, and others know, my own belief and judgment have not—we were quite apart upon things which go very deep indeed—none other, indeed, so deep—into a thoughtful man's mind and heart. But, all this notwithstanding, in the kindly, brotherly, loving intercourse of life we were not apart. What is the one true account of this? The one true account of it is that, with all our difference of judgment touch-

ing these great matters, we have believed of each other that the desire of our hearts and the purpose of our mind has been throughout that of entire faithfulness to the Reformed Church of England. This has been our mutual charity. To this have we been constrained by the love of Christ. If it had not been so with him, I should never have been asked to be here to-day. If it had not been so with me, I could not have come."—*Record.*

Two magnificent Sphinxes with inscriptions have been discovered at Rhameses.

MR. GLADSTONE has been elected Professor of Ancient History by the Royal Academy of England, in the place of the late Bishop Thirlwall.

ON the 30th. ult., a reservoir dam at Worcester, Mass., gave way with a tremendous crash. Seven hundred and sixty million gallons of water were let loose. The flood dug out a channel fifty feet deep in a pine wood, and a great amount of damage was done.

IN a few days, England will have incomparably the largest and most powerful man-of-war in the world, the *Inflexible*. She is to be covered with iron plates varying in thickness from 16 to 24 inches; and is to have four guns of 81 tons each, capable of hurling missiles that will penetrate 20 inch iron plates, at more than a mile distance.

COMPLETE Copies of both epistles of St. Clement have been discovered by Philotheos Bryennios, Metropolitan of Serrae, Macedonia, who has published an accurate edition of them in Constantinople. The MS. is parchment, and was found in the library of the Holy Sepulchre at Fanari, in Constantinople.

THE highest inhabited spot in the world is the Buddhist Cloister of Haule, in Thibet, where twenty-one priests live at an altitude of 16,500 feet. The brothers Seglagintweit, when they explored the glaciers of the Ibi-Gamin in the same country, encamped at 21,000 feet, the highest altitude at which a European ever passed the night.

THE Purchas judgment, which is now called *the Law*, is not obeyed either by the Archbishop of Canterbury or by the Archbishop of York. The only English Bishops who have complied with it, are the Bishops of London and Ripon, who, when at their Cathedrals on one of the Sundays that has an active and proper preface, use a purple velvet cope.

A PARIS despatch to the Telegraph says an arch of the railway bridge over the river Ill, near Latterbach, gave way under pressure of the floods. A passenger train which was crossing at the time, was precipitated into the river. The carriages fell on one another and were smashed to pieces. Owing to the violence of the stream, none of the passengers could be saved; all were crushed or drowned. Thirty bodies have already been recovered.

THE grand principle of our Gospel is to separate the Church and the world, the great principle of the devil is to unite them.

THE body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask.—*Jeremy Taylor.*

WHEN old Zechariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, and one in which thou mayest deal too, if thou pleasest; it is civility."

FOREIGN MISSIONS.—SUGGESTIVE.

Rev. Dr. Tremlet, Vicar of St. Peter's, London, not satisfied with what his people were doing for Foreign Missions, determined to instruct them more fully as to their duty, though their offerings, when compared with others, stood high in amount. As a result of his efforts, there was a gain of \$2,500 in the collection:

"Of course, it is said the soil had been in a state of preparation for some time, or the seed sown on this occasion would not have borne such good fruit. The hearts of the people had already been touched, and they were ready to sympathize with the appeal which their pastor made to them. And is not this the condition of many parishes in London? It is year by year the people go on giving to Foreign Missions less than half the sum they give to any other object that is brought before them, because the clergy do not sufficiently press home to their consciences the duty of supporting more numerously this indispensable work of the Church. If the clergy manifestly care but little for missions; if they do not allude to them in their sermons and pastoral ministrations; if they open their pulpits to the society's representatives at, perhaps, the worst season of the year, and their interest in missions apparently begins and ends with the visit of such representative, it is no wonder that many of their parishioners 'do not believe in missions' as the phrase goes, and that those who do believe in them, with few exceptions, give to them but a languid support. In this, as in other respects, the people very fairly represent the disposition of their pastor. If this be doubted let some of the clergy, whose people now give but a very moderate support to missions, follow the example of St. Peter's, Belrise Park. The result will probably be a most satisfactory surprise."—*Selected.*

HONEST ON THE SLY.

I was talking the other day with a man of high character and position, but of a nature gentle and unassuming, rather than sturdy or trenchant. He was telling me, with great ardor, the best news that a man can communicate with regard to his children, namely, that he was sure that his boys, who had grown old enough for the test, had proved themselves thoroughly honest. He did not use the term in any commonplace or quibbling sense—it had a full and vital meaning. The talk turned upon this matter of honesty, and its extraordinary scarcity. It has been impressed upon my mind by the circumstance that since our casual meeting, I was startled one morning by the announcement, in the newspapers, of his death. I remember that my friend told me that in his young days—long before he became a clergyman of the Episcopal Church—he was engaged in a mercantile business in another city. It was his place to attend to the paying of certain charges or duties upon goods, and sometimes it was necessary for him to correct mistakes that had been made in the interests of the firm. This he did as incident to his office—but he told me that he knew at the time that if his honesty had been discovered by the reputable house which employed him, he would have lost his place. I cannot say that his own conscientiousness should have carried him further and made him face the issue with his employer, because I do not know all the circumstances. But the story is valuable as illustrating a certain tone which is felt by young persons employed in many business houses that show an unspotted record to the world.—*The Old Cabinet; Scribner for March.*

TREE PEDDLERS.

Persons moving from the city to the country with the intention of making it their homes are quickly besieged by the ever-watchful tree peddler. These men are always equipped with a goodly supply of books filled with colored plates of monstrosities in fruits and flowers, attractive and enticing to the novice, and made more so when their good qualities are deftly and ingeniously described by the glib-tongued fellows, who seldom fail in capturing their victims—if not at the first, surely at the second, third, or fourth visit. The stock of trees and plants with which they fill their orders is usually of an inferior quality, seldom true to name; but their prices run from 50 to 100 per cent. higher than those at which first-class trees, plants, or vines can be purchased from responsible nurserymen who have reputations to maintain.

These tree peddlers, in order to perfect a sale, often represent themselves as the authorized agents of nursery firms, with whom they have no such connection. They go from place to place and buy at very low prices what is known to the trade as "hospital stock," the cullings of one or more years' business, and such stock as nurserymen wouldn't send out to their regular customers. It is, indeed, discouraging to wait four or five years for a pear-tree to come into bearing, and then find that, instead of a Bartlett or Seckel, you have some worthless sort that has no value, fit only to feed the hogs.

The best and least expensive way to get fruit trees, vines, or plants, is to send direct to some well known nursery firm; you then get what you order, and if it does not turn out well, there is a way of redress. Those who will purchase their stock from itinerant tree vendors are almost certain to be cheated.—*P. T. Quinn; Scribner for April.*

THE POWER OF THE BIBLE.

An African preacher illustrates the power of God's Word thus: "We know that rocks are very hard. Our cutlasses and hoes can do nothing against them, so we leave them alone. But white people have something that can break up and scatter any rock in Uwet or Umon. You will admit that that something must be more powerful than rocks. So we will know what country laws and customs are; we cannot change them, so we leave them alone. But a thing has come to Calabar, even God's Word, and it has broken up and scattered customs that our fathers thought would remain for ever! What must you say concerning that Word but that it is more powerful than the customs of our country? You know how strong your hearts are: hearts as strong as yours have been changed in our town, have been changed by this Word; and what must you, therefore, say but that this Word is more powerful than a Calabar heart? Bend your heads, then, before this Word."

THE story has recently come to light that some years ago one of the King of Prussia's soldiers stole out of the Catholic Church the jewels that adorned a Madonna. He owned possession, but denied the theft, saying that the Madonna had given them to him. There were no witnesses to disprove him. The King, therefore, sent for some Romish priests, and asked them if there was anything impossible for a Madonna. They were shocked at the question, and affirmed her omnipotence. "In that case," replied the King, "I cannot condemn the soldier, but I will do something else. I will forbid him ever to receive any more presents from a Madonna."

If we have not received what we ask, hitherto we have prayed in vain. Guard against that common and fatal evil of resting in prayer as an end, since it is but a means of obtaining.—*Watson.*

PRAYER is the cry of faith to the ear of mercy. It is not eloquence, but earnestness; not the definition of helpfulness, but the feeling of it; not figures of speech, but compunctions of soul.—*H. More.*

PRAYER is the principal and most noble part of God's worship, and is to be preferred before preaching. By preaching we are taught how to worship God; but prayer is itself God's worship.—*Bull.*

OUR readers will remember the appeal made by the Duke of Norfolk to English Protestants for assistance on behalf of the Romish priests of Germany in their war against the Falk Laws. This has called forth a number of letters in the daily press, among which is the following from the Rev. J. P. Hutchinson:—"His grace has established schools in the village of Houghton—a place not very far from his grace's seat at Arundel. The population of the place is principally Protestant. There are at present few Roman Catholics. Were the school conducted on principles consistent with individual liberty, it might be indeed a boon; but it would appear that something else is intended besides the instruction of the juvenile rurals in the three R's. The rule is strictly enforced that those who attend the Houghton day-schools must not on Sundays attend any Protestant place of worship. It matters not whether the parents attend the parish church or the congregational chapel, the children must not accompany them. The children may be left in the house alone, or they may run wildly in the lanes; but to go to Houghton Church or Amberly Congregational Chapel is not permitted. I have been informed that not only has corporal chastisement been threatened, but that it has actually been administered, because the Protestant children of Protestant parents have attended a Protestant place of worship. On the other hand while these are threats for disobedience to the law, which like that of the Medes and Persians altereth not, there are tempting rewards to those children who submit to the rule. Let His Grace, the Duke of Norfolk, remove this shameful restriction, and then he may with much better grace make an appeal to his countrymen, Protestants as well as Papists, on behalf of the victims of the Falk or any other laws." It is said that some of the Evangelical party in the Church of England are preparing two questions for the Premier. It is proposed to ask Mr. Disraeli whether the Duke of Norfolk is not infringing the law in endeavouring to raise funds on behalf of the persecuted Roman Catholic clergy in Germany. The matter is supposed to have its international aspect, from which it is believed to be not altogether defensible. The other subject relates to the degree recently conferred by Cardinal Manning, on the authority of the Pope, upon Professor St. John Mivart, of the Kensington Roman Catholic University. A degree granted by the Pope is believed to be illegal in this country, inasmuch as the authority to grant such honours which his predecessors exercised previous to the Reformation was transferred by statute to the Primate of all England in the reign of Henry VIII., in conjunction with the power to grant special licences and dispensations. From the days of the Reformation till now no attempt has been made to revive the expired power. It is deemed by those who move in this matter to be unfair that Catholics should exercise a privilege from which Nonconformists are excluded.

STILL AND DEEP.

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

CHAPTER XLIII.

"I do wish so much Mary had not gone back to the hospital; I miss her every moment!"

The speaker was Valerie Brunot, who was seated on a stool by the side of Bertrand Lisle, as he reclined in an easy chair in her mother's house. It was the second day after his joyful meeting with Mary Trevelyan at the Salpetriere.

When his first agitation and delight at her unexpected appearance had subsided, and she had briefly explained to him that she, whom he had believed to be safe in England, had passed the whole time of the siege in Paris, she at once proposed that he should leave the refuge, which was associated in his mind with so much suffering, and take up his abode at Madame Brunot's, where Mrs. Parry would, she hoped, soon be able to nurse him into health. The doctor entirely approved of this plan. He had felt for some time past that his patient was not likely to get well unless he were roused out of the state of morbid melancholy into which he had fallen; and Bertrand caught at the idea most joyfully, and showed such feverish impatience to carry it out at once, that it was at last arranged he should accompany Mary home that same day.

To him it was like a return to life and home and happiness to find himself once more under the same roof with Mary Trevelyan; and as he lay that first night on the sofa, resting from the fatigue of the transit, and watched her gentle movements while she ministered to his comfort, the whole circumstance of his severance from her seemed like a bad dream, from which he had awakened to find himself once more in the clear light of day. The discovery of Laura Wyndham's falsehood and treachery had produced in him a revulsion of feeling towards her which did not fall short of absolute loathing and contempt. He was a just and honourable man, and the selfish intrigues and systematic deceit with which she had won her ends in his own case, completely revolted him. Her letter had suddenly revealed her character to him in its true light, as clearly as if he had been able to read into her soul; for although his fancy had been caught by her peculiar charm of manner and appearance, he would neither have felt nor imagined that he felt, anything like real love for her, had she not so thoroughly persuaded him of her own attachment and uncontrolled devotion to himself. The idea that she had abandoned to him her whole heart, with such an unreserved surrender that she could not even try to hide it, drew out all the tenderness of his nature, and made him, half unwillingly, return her an answering affection. And now he saw the truth. Not only had she never loved him, and been basely false in all her dealings with him, solely for her own selfish interests, but she was so incapable of a high and pure affection that she had not shrunk from entering into the most holy of bonds with a man of whose character and antecedents she knew nothing, simply because a marriage with him would gratify her worldly ambition.

When Bertrand Lisle after thinking over Laura Brant's letter again during his convalescence at the Salpetriere, thoroughly realised that she who had solemnly engaged herself to him, was already, even then, the wife of another man, he was conscious, first of an intense thankfulness that he had been saved the misery of an

alliance with such a woman, and next, of the clear conviction that, however completely Laura had deceived him into the conviction that she loved him, he had no less effectually deceived himself on the score of his supposed attachment to her; for the plain fact was that after the first indignant sense of wrong and betrayal which the knowledge of her faithlessness had produced—and which was sufficient in his weak state to overthrow the balance of his mind—had passed away, the truth dawned upon him that, so far from being distressed at her loss, he was immensely relieved to find himself suddenly freed from all entanglement with her. The spell of her false fascination had been broken; and he knew that his enthralment had never been love, even when he believed her worthy of it. He shook himself free of all thought of her now with a hearty good will, a strong sense of compassion for Mr. Brant, and a great deal of vexation with himself for having been so easily taken in.

Gradually as the weeks of his tedious recovery passed on in loneliness and weakness, an inexpressible longing rose within him to see once more the sweet face that had awakened within him the first pure affection of his youth, to hear again the soft, low voice that had never spoken to him save in words of truth and tenderness; and the love never wholly destroyed, even in the days of his greatest delusion, which he had always felt for Mary Trevelyan, revived with a force and intensity such as it had never known before; perhaps it took possession of him all the more powerfully now because it had so little hope left to sustain it.

There was one respect in which the poisonous influence of Laura's falsehoods still worked with baneful effect on Bertrand's mind; not only had she to some extent persuaded him that the peculiar quietness of Mary's manner was caused by her cold apathetic nature, but she had deeply impressed him with the fear that if ever Mary consented to marry him, it would be from no affection to himself, but solely from the desire to carry out his father's wishes.

From the first moment when he saw her again at the Salpetriere he laboured anxiously to discover what her real feelings were towards himself; but as yet her extreme reserve had quite baffled him. He spoke to her of Lurline's treachery and of his own thankfulness at having been awakened from his delusions respecting her in no measured terms on the first night of her arrival at Madame Brunot's, but Mary had listened in silence, and when his vehement expressions of disgust at Laura's selfishness and deceit almost compelled her to speak, she simply said, gently, "Laura's conduct is quite incomprehensible to me."

He had little opportunity of speaking to her after that first evening, for so soon as it was settled that he was to take up his abode in Madame Brunot's house, Mary Trevelyan determined that she would not herself remain in it. She had the greatest dread of his imagining, now that he was once more free, that she herself laid any claim to his affection, either in consequence of his father's wish, or from the fact of that unhappy avowal of her love to him, which it was possible she might have known through Mr. Lisle; and it seemed to her best, both for herself and him, that she should quietly withdraw from his society, and leave him to the very efficient care of Nurse Parry.

She had told Bertrand of John Pemberton's long search for him, which had been terminated by so glorious a death; but she gave him no hint that it had been undertaken at her request; and when on the

following day she went back to the hospital as volunteer nurse she said not a word of her long absence from it, for which he was in fact responsible. Bertrand concluded, therefore, that she was only resuming her ordinary course of life which his arrival had interrupted for a single day; and so it was that Valerie's remark considerably surprised him.

"You cannot have learnt to miss her very much, when she has only been with you one day," he said to the child in answer.

"One day!" said Valerie, looking up surprised; "I don't understand you Monsieur Lisle; Mary has been with us eight weeks—ever since that terrible night when she went out to look for you in the snow."

"Went out to look for me in the snow!" exclaimed Bertrand, starting from his pillows. "Child, what do you mean? what are you talking about?"

"Don't you remember the night you were in the ambulance at the Church of the Trinity?"

"I remember being there a great many nights, and a miserable time it was."

"Yes; but do you recollect that night when you ran away?" persisted the child.

"When I ran away!" repeated Bertrand, in utter surprise but unable to help laughing; "that is a strange accusation to bring against a soldier of France, Valerie. Whom do you suppose I ran away from?"

"Why from Mary, to be sure."
Bertrand fell back on his cushions completely mystified. "You must be pleased to explain yourself, Miss Valerie, for I don't understand a single word you are saying."

"I think you are very stupid," said Valerie; "or perhaps being ill has put it out of your head. Well I will try and teach you. You know that my dear Mr. Pemberton found you in the church; do you not?"

"Yes, that I do remember; and he told me there was a letter from England for me; I got it somehow—I cannot tell in what way—and when I had read it, it made me bitterly angry, so that I believe I went into a violent rage—which no doubt you think was very wrong, little Valerie—and after that I remember nothing more till I found myself in the Salpetriere. It seemed to be for a long time in the midst of all sorts of horrible dreams, and then I woke up, and there I was among all the poor mad people. That is all I can remember; now tell me what you know."

"I understand it all quite well," said Valerie, composedly. "Mr. Pemberton told Mary you were there, and she went to nurse you; then she left you to read your letter, and went to say her prayers for you in a corner, and when she came back to take care of you she found you gone away quite; then Pierron—"

"Who is Pierron?" interrupted Bertrand.

"Pierron is an extremely naughty boy, whom I love very much, because he loved my dear Mr. Pemberton. He had been eating your cake and chocolate so he knew what had happened; and he told Mary that when you had read your letter, you got very wild, and did not know what you were saying, and then you ran right away from her out of the church."

"And then what did Mary do?" said Bertrand eagerly.

"She did what nearly killed her," said Valerie gravely; "she went away out into the snow, to try to find you; and all night long she wandered about in the terrible cold and never found you, for the police people had taken you to the Salpetriere, though she did not know it. So then in the morning she came back to the church to see if you had returned, and she met

Mr. Pemberton, and when he told her you were not to be found, she fell down at his feet like a dead person; then he brought her home to us, and she was, oh! so ill for a long time after."

Bertrand shaded his eyes with his hand; he was deeply moved.

"Surely this was love," he said to himself—"true devoted love!"

Yet when he remembered how Mary had toiled at the hospital for the wounded, as Mrs. Parry had described to him, he thought with a heavy sigh, that she would perhaps have done as much for any strange soldier whom it had been her lot to tend.

CHAPTER XLIV.

For many minutes Bertrand pondered over the child's words before he spoke again. At last he looked up.

"Tell me more about Mary," he said to Valerie—"everything you can think of."

"Well, she was ill a long time, and when she was feverish she used to call out your name, and cry bitterly—so that Nurse Parry said it broke her heart to hear her; and before, she was nearly well again she began once more to look for you, because my dear Mr. Pemberton had been killed." And Valerie began to sob as she thought of him.

But Bertrand's impatience made him somewhat unfeeling. "I know about Mr. Pemberton, my dear child, and I am very sorry; but I want to hear how Mary looked for me. Are you sure it was me she wanted to find?"

"Of course it was!" said Valerie looking surprised; "and she has been very unhappy indeed about you ever since she has been Paris. We all saw she was dreadfully miserable, but we could not find out the reason, for Mary does not speak much you know; so then I got my poor Mr. Pemberton to ask her, and he found it was because she thought you were lying ill or wounded somewhere, with no one to take care of you, and she begged him to look for you, because he was a man, and could go to places where she could not; and to please her he did, but he thought you were dead himself; only Mary said she was certain you were not, or she should have known it."

"How could she have known it," asked Bertrand.

"That I don't know," said Valerie; "she seemed to think something in her own spirit would tell her. Mr. Pemberton tried hard to find you, but he never did till that dreadful day when he was shot."

"Yes—do not speak of him," said Bertrand, hastily, as Valerie's lips again began to quiver. "After that what did Mary do?"

"She went out every day, so weak and ill, to look for you: and in such horrible places too—in the Morgue, and the hospitals, and the Hall of the Dead at the Hotel Dieu. She used to come back half dead herself night after night."

"Oh, Valerie! is it possible?" said Bertrand; and, brave soldier as he was, the child saw tears glistening in his eyes.

"Yes; and now that she has found you I thought she was to be so happy, and always to be sitting beside you, looking at you, and taking care of you. Instead of that, the very first thing she does is to go right away from you, and go back to live at the hospital, when we are all so fond of her here; and I think it is very provoking of her."

Bertrand was inclined to think so too. "But tell me, Valerie," he said, "do you think Mary has gone back to the hospital because I have come to live here?"

"I am quite sure of it," said the child.

"How do you know?" he asked.

"Because she said so. I went to her

yesterday, and held her tight, and said I would not let her go, and begged and prayed of her to stay; and I asked her what we had done that she should desert us, and she said she would never desert us, and should come and see us, but that now Mr. Lisle was come to live with us, she could not possibly stay."

"It looks as if she did not like me very much, does it not Valerie?" said Bertrand, with an uneasy laugh, but watching the child's face keenly as he spoke.

"I think it does," said Valerie; "I used to think that she liked you dreadfully, more than any one else in the world; but, of course, since she told me she could not bear to stay in the house with you I have changed my mind."

Bertrand turned himself round in the chair, and buried his face in the cushions. Not another word did he speak that evening, good or bad, to any one. Valerie Brunot had certainly given him food for reflection. For many days to come the conversation filled all his heart and mind.

Little Valerie was perhaps not far wrong when she said she thought Mr. Lisle was very stupid; for although he kept his meditations to himself, so that neither she nor any one else knew the course his thoughts were taking, he was making himself very unhappy indeed under the impression that he had lost all chance of ever winning Mary Trevelyan to be his wife. It might have been expected that all he had heard of her anxiety respecting him, and the devotion and utter disregard of self even to the jeopardy of her own life, with which she had sought him, would have sufficed to prove to him that he and none other had her own true love; but unfortunately he attributed this to her large-hearted charity, which he knew, stopped short of no self-denial when she could benefit her fellow creatures; while the fact that she had left Madame Brunot's house with the deliberate purpose of avoiding him appeared to him to point unmistakably to the conclusion that she wished to have nothing more to do with him. It did not surprise him that this should be the case, even if she was too truthful to have said she loved him formerly only to please his father; for since all this unhappy episode with Laura Wyndham had taken place, he felt so utterly humiliated at having ever imagined he could care for such a character as she had proved to be, that he could not wonder if it had wholly altered Mary's opinion of him, and caused her to feel for him only as much contempt and dislike as the gentleness of her nature would allow. He could not help being aware, too, that he had not acted fairly by Mary in turning from her to another woman, when he had most distinctly led her to believe that he wished to win her to himself. Knowing as he now did, how thoroughly false Laura had been, he thought it more than likely, as such was indeed the case, that she had so misrepresented him to Mary as to cause her to set him free when they met in the garden at Chiverley, with that generous delicacy which he now remembered in shame and regret. But even if she had in part misjudged him then, his subsequent conduct must surely have alienated her from him altogether, for it seemed but too evident that the man who could be content to ally himself for life to one so false and frivolous as Laura Wyndham must be wholly unsuited to come in contact with the pure, true nature of Mary Trevelyan.

These painful thoughts rendered poor Bertrand sufficiently desponding; but there still remained to him one ground of hope, on which he was resolved to found a course of ceaseless and untiring efforts to gain even yet the priceless gift of her affec-

tion. He felt perfectly certain that whatever might be the present state of her feelings towards himself, at least she loved no one else, for he had been dear to her once. She had owned it to his father in those never forgotten words, and he was thoroughly convinced that her steadfast unchanging character was quite incapable of turning to any new affection, even if that to which her heart had first been given had both betrayed and estranged her. He had therefore no dread of an earthly rival, but he did fear that, like John Pemberton, having proved the weakness and insufficiency of human love, she might resolve to give herself up wholly to that which, in its heavenly and eternal strength and purity, alone could never fail her. If it were so Bertrand felt it would be but a just punishment for his folly and blindness in having yielded to Laura's fascinations. But at least he was most deeply determined that it should not be his own fault if Mary were now finally lost to him; he would make it the one object of his life at present, to draw back her pure heart to himself, and he would never consent to be separated from her any more in this world, unless her own fiat most absolutely forbade him to hope that she would ever link her fate with his.

As the days wore on, and Bertrand's health rapidly improved under the favourable influences which now surrounded him, he was thankful to find that no call of duty was likely to interfere as regarded Mary; for the terrible siege was already at an end, and the Prussians were preparing for their triumphal entry into Paris. There was no longer any call to fight for France, so far as the foreign foe was concerned; and when a few weeks later the appalling reign of the Commune was brought to a close, after a dreadful and prolonged struggle, by the troops of Versailles, Bertrand was only too thankful that his physical weakness was still too great to admit of his taking any part in a conflict which compelled the soldiers of France to fight one with another, and to shed the blood of those whose nationality made them brethren.

A duty of a very different description did seem to lie before Bertrand Lisle, but it was one in which Mary's assistance would be most valuable, if only he could induce her to share his responsibilities with him—he had promised his old uncle, the Comte de Lisle, when he left him after the night he spent at the chateau, that if he survived the war he would as soon as it was over, return to the old home of his forefathers, and take up his abode there, in anticipation of its passing altogether into his possession on the old man's death. Fain would Armand have kept him there even then; but that was of course, impossible, as he was on duty under the orders of the commanding officer of his regiment; and he gave his uncle an address in Paris to which he might send any communication for him; while he pledged himself to obtain his discharge from the army so soon as the establishment of peace would enable him to do so with honour. When the conclusion of the siege opened Paris once more to intercourse with the outside world, Bertrand sent to the address he had indicated to know whether any letter had arrived for him there from the Comte de L'Isle.

He was sitting alone when his messenger returned, bringing with him a letter with a deep black border, directed to the "Comte Bertrand de L'Isle." It proved to be from the notary before whom his uncle had identified him as his rightful heir, on the occasion of his visit to the chateau, and it contained the intelligence that the Comte Armand de L'Isle had died somewhat

suddenly about a month after Bertrand had taken leave of him. He had had another stroke of paralysis, and had lingered only a few hours after it; but apparently he had experienced some sensation previously which had warned him of approaching illness, for on the morning of the day which proved to be his last, though he had risen to all appearance in his usual health, he had sent for the notary, and charged him so soon as his death should take place, to see that all the directions contained in the will he had entrusted to him were carefully executed; for which purpose he was to communicate with Bertrand de L'Isle at the address given, in Paris, and to make all arrangements for placing him at once in possession of the castle and estates.

The notary explained to Bertrand that, in the impossibility at that time of having letters conveyed into Paris, he had, with the help of the cure and one or two country magistrates, gone through all the legal formalities necessary for establishing him as lord of his ancestral home and all that belonged to it, and nothing was now required but that he should come and take final possession of his fair inheritance. In conclusion, the notary briefly detailed the value of the property, and the amount of the yearly rent-roll. At these last figures Bertrand looked with very great astonishment; for he had asked his uncle no questions whatever as to the revenues of the estate, and he now found that it amounted to many thousands a year more than he had imagined, and that he was now about to take rank among the wealthiest land-owners of France.

(To be Continued.)

HOW A BEETLE SAVED A PRINCE.

"Once upon a time—"
 "O, that is nice," quoth Queen Mab, "all the best stories begin in that way."
 "Once upon a time," repeated Frank with a smile, "there was an Eastern prince, about eighteen years of age, who had offended the king his uncle. So he was shut up in a very high tower, and in three days he was to be put to death. Now there was a beautiful Arab maiden that dearly loved him, and she went and sat at the foot of the tower, trying in vain to find some way by which she could set him free. At last she went to an old hermit, who was said to be a very wise man, and asked him, with many tears, how she might save her lover. The hermit stroked his beard, and thought a little while; then he gave her a big black beetle, and told her what to do. So next morning, about sunrise, she came to the foot of the tower, and having tied a small green thread around the beetle, she set him clinging to the wall with his head looking upward. She then touched the nose of the beetle with one single drop of honey, and sat down with folded arms, and watched to see what the beetle would do. Now the first thing the beetle did was to smell the honey. 'I wonder where that honey is,' said the beetle to himself; 'somewhere above me, I know.' So off he set, literally following his nose, straight up the side of the tower. He crawled slowly and steadily for a long while, and then stopped, sadly disappointed that he had not got to the honey yet. But as often as he stopped, the smell of the sweet prize came fresh and strong. So off he went again, dragging after him the fine silk thread, and at last reached the parapet, when the young prince seized the thread with trembling hands, and commenced to wind it up. Now the Arab maiden had tied to the other end a strong cord; he pulled that up by the thread;

with the cord he pulled up a rope, and with the rope a ladder. Having made the ladder fast to the parapet of the tower, he came down in safety, and he and the Arab maiden fled to another country, and lived a long time in happiness and peace."

"Do you think that is a true story, uncle," said Ida.

"Well, my beauty, I think it is quite as true as most stories that begin with 'once upon a time' are, and whether or no, there is something good to be got out of it for those who know how. Now, here's a round half-a-dozen of you who have heard it, and if it be a fable, it must have a moral. Who can find it out. Master Harry, what say you?"

"Well," said Harry, "it teaches that young folks do well to take advice from old folks, for the maiden got counsel from the old hermit."

"Well spoken, Middy. Years should teach wisdom, and good boys will listen to grey beards. Now, Miss Marion give us your opinion?"

"I think," said Marion, "it teaches the value of contrivance, and shows what may be done by a little wit in finding a way out of a difficulty."

"Very well said, little sweetheart. That's the lesson taught by the fable of the 'Crow and the Pitcher.' If you can't do a thing one way, try another. Master Frank, what say you?"

"I think the story shows how everybody has to depend on everybody, and that none of us can do without our neighbours. The maiden had to depend on the hermit, and the prince had to be helped by the maiden, and even the beetle could not be spared."

"Very true, Master Frank," said Uncle Charlie. "The peer would get on badly without the ploughman, and we could not enjoy this cosy fire without the collier and the chimney-sweep. That is the idea of true brotherhood. Now, Miss Ida, point your moral."

"Well," said Ida, "I think it teaches the value of perseverance, for by creeping and keeping at it, the beetle reached the top, though I'm sorry he found no honey when he got there; he certainly deserved it."

"That he did," said Uncle Charlie, "and your moral is very sound, for 'at it and keeping at it' is the way to reach the top of any tower that duty bids us climb. Now, Master Tom, squeeze another drop of honey out of Frank's story."

"I think it is intended to teach that a small fault, like a small thread, may one day, become a strong rope that can't be broken, and also that a feeble effort to do right, if carried out, will end in strong principle and power for good."

"Hear! hear! my boy. If we suffer ourselves to go wrong, it may become a habit so strong that we cannot break it, and good beginnings, however feeble, make a man strong as Sampson in the end. Queen Mab, what have you to say?"

"Well, Uncle, I think it teaches that the littlest of us may be very useful, and that however small we are, we may do big things, for it was a little beetle that saved the prince."

"Bless your little majesty's heart; that's as clear as daylight," said Uncle Charlie. "Little seeds bring great harvests; little strokes fell great oaks; and the mouse in the fable set the lion free."

"Now, Uncle Charlie," was said in chorus, "What moral can you get out of it?"

"Why this, my bairns," said the old man solemnly, "the poor beetle teaches us how Satan tempts us by sweet and lying promises to seek for pleasure and happiness where it can't be found, and poor foolish mortals find that the honey is all delusion when it's too late to untie the thread which binds them to his will. Let my precious bairns remember that all the Devil's promises are lies. However bright and sweet may seem the prize he offers, be sure you will never get it. So let us give him and his temptations a wide berth, and turn our eyes to Jesus. Let us climb Christward and heavenward, for in His presence is fullness of joy, and at his Right Hand are pleasures for ever more."

The evening hymn was sung, and then kneeling down, Uncle Charlie prayed for his darlings, that they might be kept from all the wiles of the "wicked one," and find a true and lasting peace in the arms of the Children's Friend.—*The Christian Globe.*

THE first step in the way of life is a right will; the second, a strong will; the third a devoted will; the fourth, a full will. In the first, the soul consented to the law of God, but, through weakness of the flesh, findeth not how to perform; in the second, it performeth, although heavily, yet firmly; in the third, it "runneth the way of God's commandments," because "set at liberty;" in the fourth are angels only, who will and perform with equal ease, because unhindered by the body.—*St. Bernard.*

The number of the stars is very deceptive. There are never more than 3,000 visible to the naked eye at a time, though there are about twice that number to be seen in all the heavens without a telescope. With the aid of a good telescope millions are brought into view. Let the astronomer select one little star to look at, and then turn his telescope upon it, and he will find hundreds under his gaze. This is the star dust, or the star clusters the astronomers talk about. The small stars increase vastly in numbers as they diminish in size. The telescope reveals at least twenty millions of stars, and some estimate that there are a hundred millions. Some stars shine brightly for a time and then grow dim. Of these more than one hundred have been catalogued.

"A DISTRESSED FATHER," writing in the *Islington Gazette*, gives an illustration of the tactics of Romanism. His daughter, who is now sixteen years of age, visited at a house in which two Romanists were lodging. One of these introduced her to a Romish priest, who passed her on to some nuns for instruction. The visits were continued without the knowledge of the parents, until one day the young lady left her home, with the pretext, "I am going to meet brother, who is coming home from business." Instead of doing so, however, she went straightway to the Romish priest, who was waiting to baptize her. The father says: "When I mentioned this lying to Father Smith, and also to the young man who has been seeking to lead my child to Rome, they both justified it. Father Smith said that there were limits to truth, and that if she had told the truth she might have been prevented from coming to be baptized." It is the old casuistry, "The end justifies the means," but those who have heard the vehement denunciations with which Romanists have sometimes repudiated such a slander, will be able rightly to estimate the value which is to be attached to such utterances.

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