

**PAGES  
MISSING**



# Dominion Churchman.

THURSDAY, JUNE 1, 1876.

## WHITSUNDAY.

The Jewish feast of Pentecost commemorated the delivery of the Law on Mount Sinai, fifty days after the Passover, counting not from the Passover itself, however, but from the Sunday after, according to the direction given to the Jews for their feast of weeks, Lev. xxiii. 15, 16. And after the same interval from the true Passover, when Christ was offered for us, the Holy Ghost was given to the Christian church. The name of Pentecost is therefore still retained among us, although it has partially given way to the English Whitsunday, the derivation of which appears to be by no means a settled point. The vulgar idea that it was the same as Whitesunday, from the white garments of the newly baptized, is certainly erroneous, as Whitesunday, the "Dominica in Albis," was the first Sunday after Easter, sometimes called Low Sunday. Some make it from *Wytsonday*, i. e., Wit, or Wisdom Day in commemoration of the wondrous gifts bestowed on the Apostles. Others take it from *Huict-Sunday*, the eighth Sunday from Easter; and still another authority says it is so named from the milk which was distributed to the poor on that day for the love of God. Whatever may have been the origin of the name however, we shall ever regard it as an especial festival of the reformed church of England; it having been selected in 1549 as the day on which the new English service should be commenced.

The proper Psalms for the Day are the xlvi., lxxviii., the civ., and cxlv. The forty-eighth is a hymn in honor of Jerusalem as the chosen place of God's worship, and has an especial reference to waiting for the loving kindness of God. The sixty-eighth contains a prophetic description of the ascension of Christ, who ascended up to the lofty seat of Jehovah and gave gifts unto men; and when the Lord gave the word great was the company of the preachers. The hundred and fourth Psalm is a hymn of praise to the Creator, and is probably selected for the day from the resemblance between the natural and the spiritual creation; and because it speaks of the renewal of the earth by the breath of God. The hundred and forty fifth Psalm recounts the attributes of God and His care over His creatures which are manifested to men by the agency of the Divine Spirit.

The first Lessons contain the Law of the Jewish Pentecost, and a prophecy of the conversion of Jews and Gentiles through the ministration of the Spirit; the Gospel relates our Lord's promise of this great gift; the second Lessons and the portion of Scripture for the Epistle relate the fulfilment of these promises.

## THE DISPENSATION OF THE SPIRIT.

It is not without ample reason that a great distinction is sometimes made between the privileges vouchsafed to the Church, after the day of Pentecost was fully come, and those which the Church could claim at any previous period. When our Saviour uttered the words, the greatest that had ever been born of women was John the Baptist; and yet, the least in the kingdom of Heaven, which had just then come, was greater than He. And so, in as large a proportion, were the gifts and powers, the privileges and graces, bestowed on the Church, and sent forth from the Throne of the Highest by the Son, through the agency of the Divine Spirit, as much surpassing any of the bestowments received by men from the direct agency of the Son of God Himself, while He was personally manifested on earth. And therefore they are in error who, professing to admire the incomparable beauty of the sermon on the Mount, dwell on the imperishable Christianity contained in the Lord's discourses, keeping solely to His own teaching as given in the four Gospels, and ignoring altogether the fuller expansion of the doctrines of the Atonement, the influences of the Spirit and the development of the Church's powers, as given subsequently to the day of Pentecost. The object is evidently to narrow the Christian's creed as much as possible; and the fallacy is about the most plausible in the whole range of false doctrine, which leads a man to claim to be all the better, and the more emphatically a Christian for keeping strictly and exclusively to the teaching of Christ. Just in the same way we meet with many who refuse to attend to Church order, Church means of grace, Church ordinances, because all grace comes from God through Christ, and by the agency of the Divine Spirit; and also claiming that the teaching of the Church is unnecessary, because the Bible is God's own word. This kind of talk leaves out of sight altogether, the fact that the Bible directs us to avail ourselves of the Church, and of her divinely ordained ministrations, and that the grace of God was designed by the Great Head of the Christian Church Himself, to flow forth to man in the ordinances of that Church.

And so with regard to the teaching of Christ, He Himself informed His disciples before His departure from the world, that he had many things to tell them which they could not then hear; and that He meant to tell them these things, not in person, but by the agency of another, the unseen Spirit, the Comforter, hereafter. After He had left the world, so far as His visible presence was concerned, He would still, from His invisible home, speak to men. And He led us to believe that what the Twelve should teach would be His teaching, even though it should go beyond

anything which He had actually said Himself, because he had not said to them all He intended to say. To the Twelve He said:—"He that heareth you heareth Me; he that receiveth you receiveth Me; he that receiveth Me, receiveth Him that sent me." So that by refusing to listen to the instructions of the Twelve given after the descent of the Holy Spirit, men really refuse to attend to what Christ meant them to attend to; just in the same way as by refusing the ministrations of Christ's own ambassadors now, and the ordinances of the church as now existing and as come down to us from primitive times, we are setting ourselves against the instructions of Christ Himself, and against the authority of the one great Author of the Christian Religion.

The Lord then intended that His teaching should be completed by the Divine Spirit. "When He, the Spirit of Truth is come, He will guide you into all truth . . . He shall take of mine and shall show it unto you." Our Lord gave the germs, which the Twelve, guided by the Holy Spirit, expanded into the broad doctrines of the Church for all future time. As, for instance, our Lord referred to the blood of Messiah as the blood of the New Testament which was to be shed for His disciples; and in the apostolic writings, this is expanded into the doctrine of an atonement. And again, our Lord spoke about Himself, His sinlessness. His claims on human affection, and His intention to come again as the Judge of all men. He emphatically proclaimed Himself, and declared that all men were to honor the Son even as they honor the Father. But the fuller expansion of these things was given at a subsequent period, when St. Paul declared to the Colossians that "all things were created by Him and for Him," that "He is before all things and that by Him do all things consist;" to the Romans, that He is "over all God blessed for ever;" to the Philippians that, at His human name, Jesus, men and angels and beings below should bow in reverence; and to the Hebrews that, He is "the resplendent outbeaming of the Father's glory," and the "express image of His hypostasis;" that "His throne as God should endure for ever and ever." And St. John, in the Spirit on the Lord's Day, sees Him enthroned as the Lamb slain and yet glorified, while all the highest intelligences of heaven prostrate themselves before Him, and join in the new song of adoration around His Throne. The disciples could not have borne the full splendour of this truth when they listened to the Sermon on the Mount, and yet this sublime principle was the only justification of that most wonderful of all sermons. To revise the Law given from Sinai, or indeed, to approve and ratify that Law, implied that the speaker claimed to be one with Him who was the Lord of Moses. These things the disciples understood not at



first; but after Jesus was glorified, and the Spirit was given, it became evident what was really meant. When the Spirit of Truth had come, He guided men into all truth, as on other points, so, especially, as to the Divine Person and offices of Jesus Christ.

The subject demands our most attentive consideration and our deepest study, especially in the coming season, when we commemorate the descent from Heaven of the Holy Spirit to visit and bless the Church of the Lord.

#### KEBLE COLLEGE CHAPEL.

The name of John Keble will ever be held in affectionate remembrance for the contribution he made to the wealth of the poetry of the church in his celebrated *Christian Year*. He was born in 1792, and died March 29, 1866. A few days after the funeral, a meeting was held by churchmen of note and weight, to consider the best way of affording those who loved and revered the memory of the deceased, an opportunity of publicly expressing their gratitude for his long and devoted services to the Church of England. It was agreed that the best form of memorial would be an institution, whereby the advantages of an Oxford training in dutiful attachment to the church might be extended to many who had been debarred from a share in university education. This was the origin of Keble College. The foundation stone was laid on St. Mark's day (Keble's birthday), 1868, by Abp. Longley. In June 1870, the college, though not completed, was opened, at which time £50,000 stg. had been subscribed. But £30,000 were wanted for a chapel, and in the course of the following year, Mr. W. Gibbs of Tynnesfield, gave a donation of £30,000 for a chapel, and on St. Mark's day, 1873, all was ready for a commencement, and the first stone was laid. An anonymous donation has since been made of £50,000 stg. for the purpose of building a hall and library in connection with the college.

The opening and dedication of the chapel took place on St. Mark's day, 1876. It was dedicated to its sacred purpose in the presence of seven bishops, various members of Her Majesty's Government, and as large an assemblage of other visitors as could well be crowded into the building; and it is a significant fact that the force of public opinion has turned so strongly in favour of "the sweet singer and holy divine" of Oxford, that even the Archbishop of Canterbury expressly stated that he felt it "a great honour to be a visitor of Keble College." His grace also remarked in his speech after the dedication:—"The name of Mr. Keble will live in this college, but it will live without this college. And why? Because he was an example of the sort of men all England delights to honor in the lessons we learn from his memory." And the lessons the Archbishop particularly referred to as those we may learn from the late Mr. Keble, were

especially these: faithfulness to the Church of England; that a man seeks not honor for himself if he is really great, but is content to live and die in a humble position, exercising influence in the way God's providence opens out before him; and a faithful determination to abide by principle at whatever cost. These are the three great lessons his grace thought we should learn from the memory of this eminent man.

It is one hundred and sixty-two years since Worcester, till of late the junior college in Oxford was founded, and now Keble College has in this respect taken its place. A frugal system has been adopted in this new institution. The charge for an undergraduate is £81 per annum, or £37 per term. In that sum is included the charge for rooms as well as tuition; so that the college may be regarded as a great reformatory institution, in more respects than one. Its history, brief as it is as yet, bears ample testimony to the fact that the Church of England has lost none of its vitality and power, while the munificence of its members rivals the overflowing benevolence and zeal of past ages.

#### THE IRISH CHURCH.

The General Synod of the Irish Church has been sitting, and in the report for the past year, it is stated that though disestablished and disendowed it possesses a capital of not less than six millions and a half sterling. It has an annual income of £218,000; but it is regarded as a significant fact that there has been a falling off in the receipts from voluntary sources of no less than £38,521 stg., which is not unnaturally thought to be a somewhat serious portent. The extreme partisans for revision, have seemed determined to carry all before them in their violent attacks on the formularies of the church as they at present stand, and as the Reformers, in the good providence of God, transmitted them to us. Their proceedings seem to have caused a considerable distrust in the minds of moderate men, and a wide-spread feeling of uncertainty, as to the goal to which that branch of the church might ultimately drift. Men cannot forget the example of Geneva, which in the fury of its zeal against one species of error, landed its congregations, so celebrated among the continental reformers, on the shores of a heartless Socinianism. Nor can the warning of Lutheran Germany be altogether ignored by those who are desirous of profiting by the errors and falls of others. Not satisfied with the Reformation, as Luther, and especially the moderate Melancthon left it, they went on from one step to another, tearing away one after another of the Church's defences, in their zeal, which was not according to knowledge, until nearly the whole of anti-Papal Germany was deeply imbued with a Rationalism which subverted the very foundation of all Religion. And although, of late years, a considerable improvement has taken place in a partial return to some of the evangelical

principles of their first Reformers, yet a strong taint of unbelief is still to be found underlying the teaching inculcated from the pulpits, where two or three hundred years ago, the atonement and justification by the faith of Christ were the principal doctrines enunciated. The Irish Church cannot do better than ponder well the fate which has befallen those religious bodies that, in the pride of their heart and with too much self-sufficiency, have imagined they could safely dispense with one or another of the safeguards the church has found it necessary to adopt. It is not too late for its representative body to pause—and hesitate—and move with extreme caution before throwing away the best parts of the glorious prayer book of our church, which embodies the choicest specimens of the church literature of the last two thousand years and more, and to the principles of which our Reformers gave the seal of their blood. In view of the alterations which were proposed, we are glad to find that five hundred and thirty-four, or one third of the entire clerical staff have served the Representative body with notice of dissent from the statutes passed last year. We cannot imagine what reason can exist for the Irish branch to alter the formularies of the church so extensively as to cut itself off from the Anglican communion, unless it be from a desire to set itself in opposition to all the rest of Christendom. From the fact that the notorious Lord James Butler and Mr. R. P. Fitzgerald sought to adjourn the Synod for a year, on the ground that no business was ready to be transacted, we may infer that the Revisionists have been losing ground which they possibly may hope to recover. We feel sure that a very large number of Irish Churchmen will be able to appreciate the evils which may arise from alterations so extensive as those which were proposed last year; and the longer the delay, the safer will the church be, and the better and purer will she come out from her trials.

#### THE SYRIAN CHRISTIANS.

The British Empire is now, in an especial sense, India; and anything connected with India is therefore particularly interesting just now to the British people. And moreover the consideration of anything so wonderful as the preservation of the Church there through so many ages and in the face of difficulties and dangers so great, must be more than ordinarily attractive to British Christians.

This Church which has existed in the south of India for so many ages is a branch of the ancient Syrian Church, and is believed to have been planted there by St. Thomas, that one of the Twelve who was at first so unbelieving as to the Lord's resurrection, but whose doubts having been satisfied, was led to address the Saviour in the emphatic words: "My Lord and my God."

In unbroken succession has this Church remained ever since, buried in obscurity, maintaining the ancient faith inviolate, continuing a blessed anachro-



nism, a living witness, a mirror and im-  
age of primitive Catholicity.

The fact that its people are fellow-  
subjects with ourselves is a ground for  
fellowship; its apostolic sanction would  
form a part of our own grandeur of  
strength; it points to our own field of  
missionary enterprise, "white already to  
the harvest." Its simple benign history  
is free from the stain of cruelty, while  
the fact that its members suffered under  
the abominable Roman agents of the  
accursed Inquisition at Goa, entitles  
this interesting branch of the Apostolic  
Church to a large amount of British  
sympathy, which should never be for-  
gotten.

This ancient Church is still in com-  
munion with the Syrian Christians  
whose Patriarch is at Antioch—that  
celebrated seat of Christian influence,  
where "the disciples were first called  
Christians;" and the patriarchate so  
fully set forth in the epistles of St. Ig-  
natius, and by the sub-apostolic Fathers.  
This branch of Christ's Church in the  
remote parts of India, is poor, and  
therefore may be of small account in  
the eyes of man; but it possesses the in-  
estimable jewel of Christ's truth pre-  
served in the casket of Apostolic order;  
the good providence of God has doubt-  
less watched over it; and we know that  
what is of little esteem among men may  
be highly prized in the hierarchy of  
heaven.

Dr. Buchanan visited these people on  
the Malabar coast in the year 1806.  
He proposed the question of a union  
with the Church of England to the  
Syrian Bishop, Mar Dionisius, who  
after mature deliberation with his clergy,  
sent the following reply: "That a union  
with the English Church, or at least,  
such a connection as should appear to  
both Churches practicable and expedient,  
would be a happy event, and favorable  
to the advancement of religion in India."  
It may be a matter of interest to some  
to bear in mind the important fact that  
their priests are married.

**BRISTOL CATHEDRAL.**

It may be in the recollection of some  
of our readers that forty years ago the  
city of Bristol in England, gained an  
unenviable notoriety, when for three  
entire days it was under the control of  
a furious mob. We are not aware that an  
instance can be brought forward of any-  
thing in the present century equal to the  
riotous proceedings that then took place.  
The episcopal palace was burned, be-  
sides other atrocities too numerous to  
mention. These events force themselves  
on our notice, in view of the occurrences  
which have just taken place in the same  
city, as they give us some idea of what  
may be expected from a Bristol mob.  
In the present instance, it appears that  
through the munificence of some pious  
laymen, funds have been placed in the  
hands of the Dean and Chapter for the  
restoration of the cathedral. The charge  
of the restoration was placed in the  
hands of a committee of laymen ap-  
pointed for the purpose. It would ap-  
pear that the plans were submitted to

the Dean (Elliott), who made no objec-  
tion to the general arrangement, but who  
has since stated that he purposely ab-  
stained from committing himself, so  
that if he chose to find fault afterwards,  
he would feel at liberty to do so. As a  
part of the restoration, some statues  
were introduced, as is usually the case  
in cathedrals. The statues appear to  
have been, besides the Virgin and child,  
four of the ancient doctors of the  
Church, Gregory, Ambrose, Jerome,  
Augustine. To these there could hardly  
have been any objection made by any  
party—whether high Church, low  
Church or any other kind of Church—  
inasmuch as these ancient worthies  
have been held in almost universal honor.  
It was Gregory who sent Christianity  
among the Saxons in Britain. It was  
Jerome who spent a great part of his  
life in translating the Bible from Hebrew  
and Greek, into the Latin then in  
most extensive use throughout the  
civilized world; and in reference  
to him, even Adam Clark, the  
Methodist commentator, says: "the  
Latin language is worth learning, if it  
were only to be able to read the writings  
of St. Jerome." It was St. Augustine  
who was the introducer into the Church  
of the system known as "evangelical  
Calvinism," as well as the writer of a  
number of exceedingly valuable books,  
which have been studied and admired  
ever since by all parties in the  
Church. And Ambrose was the  
great exponent of Church discipli-  
ne. It happened however, unfor-  
tunately that the statues were dressed  
in mediæval style, and in a manner al-  
together unknown at the time in which  
the persons lived. One of them with  
a cardinal's hat must have had a singu-  
lar appearance. It does not appear  
that any one was responsible for this  
besides the architect. A public meet-  
ing however, of the usual uproarious  
character was held upon the subject, the  
statues were condemned, and the Dean  
on his return home, apparently embrac-  
ing the opportunity when the clerk of  
the works was absent, had the statues  
removed and indeed broken to pieces.  
Dean Elliott has since written a letter  
to the public prints acknowledging his  
intentional reserve in the first instance,  
and explaining that he never for one  
moment imagined there would be any  
danger of worship being paid to the  
statues. The principal objection ap-  
pears to have arisen from the anachron-  
ism displayed in the dresses and the  
offensive suggestiveness of some of them.  
We should have expected the architect  
to have consulted the ecclesiastical  
authorities about the dresses of the  
figures; and we should also have ex-  
pected the dean and Chapter to have  
adopted some other mode of expressing  
their feelings upon the subject. Car-  
lyle says that the human mind will have  
a hero-worship; but that which finds a  
popular sympathy in the present day pre-  
fers to select its heroes among the nota-  
bilities of the last two or three hundred  
years; as witness the grotesque images  
lately put up in Westminster Abbey.  
The Bristol images however appear to

have caused a great deal more excite-  
ment in England than the entire col-  
lection of those contained in the abbey.

**CHURCH AND STATE IN ENG-  
LAND.**

The cry has not yet been silenced,  
which insists, although in opposition to  
all historical fact, that the Church in  
England is supported by the State. It  
would be much nearer the truth to say  
that the State is supported by the Church;  
for this would, to a certain extent, be  
perfectly correct.

Leaving for the present the fact that  
all the original endowments of the  
Church, which consist of the ancient  
tithes and glebes, were the voluntary  
gifts of the great landowners in Anglo-  
Saxon and Norman times, let us  
gather up a few facts among the occur-  
rences of the present century, and  
which have a bearing upon the sense-  
less cry to which we have referred.

Between the years 1801 and 1831 five  
hundred churches were built in England  
at an expense of £3,000,000 stg. From  
the year 1831 to 1851 more than two  
thousand new churches were erected at  
an expense exceeding £6,000,000. In  
this period of fifty years, 2529 churches  
were built at an expense of £9,087,000,  
of which only £1,668,429 were contri-  
buted from the public funds, and the  
very large sum of £7,423,571 were con-  
tributed by the sons of the church.

In twenty-five years the Church Pas-  
toral Aid Society raised and expended  
£715,624, by which 1015 parishes were  
aided.

In twenty-four years the Additional  
Curates Society raised and expended  
£531,110.

In thirty-three years the Church  
Building Society raised and expended  
£680,283.

Independently of diocesan and other  
local societies, the aggregate funds of  
societies connected with the Church  
amounted in 1851 to upwards of £400,000  
a year.

It is clear then that the Church has  
not a very great deal to thank the State  
for, and that the State has not and never  
can have any just claim to the churches  
which have been built mainly by the  
Church herself.

When the day of disestablishment  
comes however, as come it probably  
may, although just now it seems further  
off than ever, we shall doubtless find  
that men who hesitate not to be guilty  
of sacrilege—that is the appropriation  
to secular uses of what has been devoted  
to the service of Almighty God—will  
exhibit consciences equally hardened as  
to the extent to which they will be wil-  
ling to appropriate the property of  
others. The church that was built and  
endowed with its tithes, by some Anglo-  
Saxon thane, a thousand years ago, has  
no more right to look for a barbarous  
spoliation, from the sacrilegious hands  
of an unholy faction, than has the  
church built and endowed but yester-  
day by Baroness Coutts or by Miss  
Hincks. Acts of Parliament that have  
had any bearing upon either of them,



would only aim at protecting the possessors in their just rights, without the slightest intention of conferring a privilege not already possessed. From what we have seen of the proceedings of the society which exists in England for the Disestablishment and Disendowment of the Church, it would appear that they think they have a perfect right to share all that she has ever acquired, from first to last.

#### CHURCH AT STONEY CREEK.

The new church at Stoney Creek, in the Diocese of Niagara, was brought before our readers in our last issue, as fairly on its way towards completion. We doubt not there are some who will take a special interest in the prosperity of the Church in this neighborhood, and to their liberality we would particularly commend an attention to the immediate wants of the congregation there. Service is at present held by the Rev. C. E. Whitcombe in the common school house until the Church is finished. The congregation is not very large nor is it wealthy, but it is hoped that the structure will be completed by November; and any contributions in aid of the fund will be thankfully received and duly acknowledged in our columns.

#### PREPARATION FOR CONFIRMATION.

We desire to call the attention of our readers to the circular addressed by the Bishop of Fredericton to his clergy, on the subject of Confirmation, and which we give in another column. In a clear and succinct form His Lordship details the subjects which should form the preparation especially required for this holy rite; and particularly in reference to the subsequent course of life and continued connection with the Church. As the Bishop remarks, the alarming and open attacks on the foundations of the faith now made in all quarters, combined with the strenuous and persevering efforts to detach our young people from the faith of the Church of England, furnish more than usually forcible reasons for earnestness and care, in securing the most complete preparation possible for those who present themselves for confirmation.

#### OUR NEW STORY.

From a great number of our readers we have received repeated assurances of the pleasure that has been derived from the story "Still and Deep," which we have been enabled to select for the DOMINION CHURCHMAN. It is now nearly ended; and we are glad to state that, in another week or two, we shall begin a new story, which has been pronounced by several of the most competent judges in such matters that we know of, even considerably more interesting than that which we have now nearly completed. It will be a good time to commence taking our paper for those who have not yet given in their names. We are sure they will not be disappointed or

dissatisfied with what we shall give them; and as we are making considerable additions to our list it will be well to send us all the names of intending subscribers at the earliest possible moment, in order that our issue may be equal to the demand.

#### THE PAROCHIAL MISSION.

##### NO. III.—PREPARATION FOR A MISSION.

We have described the Parochial Mission as distinct from a series of special services and sermons. It would be a great mistake to suppose that we mean to imply any antagonism between them. Far from it, we have rejoiced to read accounts of such services being held in many places during the past Lent season, and to know that others were held of which no account has been given in the newspaper. We have been thankful to be permitted to take part in some of them. We have regarded these as indicating a reviving, spreading influence of the Holy Spirit, which has doubtless quickened the Church's life among us. We think that in many cases the good effects of these will lead to the gradual introduction of the larger work, and therefore we now offer these plain remarks and suggestions about it.

But it is not every condition of parochial existence that affords the necessary elements of success for so large a work as a mission. For such a work special preparation may well be made by the Pastor, both for himself, and in relation to his people.

The pastor who would have a mission in his parish needs to stir up his own soul to a high degree, not of emotional excitement, but of spiritual energy and fervour. He needs to rid himself as perfectly as possible, of those deadening influences that grow, alas, too easily, out of the frequent official repetition of holy words and acts. He should seek to attain the clearest and deepest sense of spiritual reality and power as dwelling by the gift of God, in all the acts of his ministry, even the most common and simple. By much prayer and meditation, as in the Great Master's presence, he should strive to obtain that measure of grace so often described in the inspired record of the first Christian workers and working, as being, "full of the Holy Ghost."

In the parish there are some conditions that should postpone a mission more or less indefinitely.

It should not be undertaken while a parish is engaged in the active prosecution of any important work, the necessary business of which would unavoidably divert the attention and energies of those who would be expected to cooperate.

It should not be entered upon at a time when from any cause the harmony of the parish has been seriously broken in upon; or when the mutual confidence between pastor and people has been impaired.

It requires for its initiation some measure of spiritual life already active, some praying people ready to unite with

the pastor in a prayerful work for the spiritual benefit of the body. No hard and fast rule can be laid down as to the number of such persons which the pastor should have to co-operate with him at the beginning; nor indeed as to other needed conditions. In almost every parish local circumstances and special conditions may be expected to modify the judgment that would hold good in another place. Each case must therefore be judged, in this respect independently.

From these and other considerations, we would suggest that a week of special services and sermons may well be adopted, in many parishes, with the particular object of preparing for a mission, to be undertaken perhaps some months afterwards.

Such series of course need to be adapted to the spiritual condition of the congregation, according to that measure of liberty which the Prayer Book, and the regulations of this ecclesiastical province, permit. Brief they should be, and hearty; stimulating the sense of spiritual benefit already received, and consequently stirring up the spirit of praise as well as of prayer.

The sermons should be planned with regard to the more devout and earnest members of the parish. A well arranged course of Christian principle and spiritual influence should be presented in them, such as would gather force as the week advanced, quickening the spiritual life and energies of the people, and preparing them to recognize fully and deeply the duty of giving active personal aid to the Master's work in their midst, when afterwards invited to do so.

The following are suggested as general lines of Christian principles and spiritual life out of which, as well as many others of like kind, suitable courses of sermons might be arranged for such a preparatory series.

The bonds of personal affection and individual gratitude to the Blessed Redeemer. The Realities of Spiritual Life and Work. The dependence of Growth in Grace upon the active exercise of Grace received. The Privilege of Prayer, and the reflex benefit of a Habit of Prayer. The Life in Christ amid and by means of, the common activities of the flesh. The Communion of Saints, and the duty, the responsibility it involves.

One point is of considerable importance in the management of such a series of sermons. If different clergymen are engaged to preach the several sermons of the series, besides every care being taken to ensure that the different subjects shall be presented in harmony with one another, the pastor of the parish, or some one else, should, at the end of each, bring out definitely to the congregation its relation to what had gone before, and thus, binding the parts together, secure the accumulated force of all the series as a whole and single influence upon the hearts and consciences of the people.

At the same time there should be fre-

quent  
prayer  
And  
to follow  
as our  
disposal  
so that  
live  
come  
mission  
Mo  
June  
more  
June  
T  
Con  
next  
4th  
Jan  
Jan  
Jan  
We  
The  
The  
Ba  
To  
11th  
day  
the  
thi  
Ch  
ca  
ye  
ag  
sh  
ed  
Pa  
Ve  
th  
an  
co  
Eh  
se  
ne  
we  
fi  
ci



quent and earnest call to much private prayer.

And, at the end, effort should be made to follow it up by such instrumentalities as circumstances would permit, and the disposition of the people suggest, that so the spiritual benefit obtained might live and grow on until the time should come when the full work of a parochial mission could be wisely undertaken.

Mount Forest, 18th May, 1876.

CALENDAR.

June 4th.—Whitsunday.  
Deut. xvi. 1-18; Rom. viii. 1-18.  
Isa. xi; Gal. v. 16.  
Ezek. xxxvi. 25; Acts xviii. 24-xix. 21.  
" 5th.—Boniface, B.  
2 Chron. xix; St. John xvi. 1-16.  
" xx. 1-31; Heb. xi. 1-17.  
" 6th.— " xx. 31 and xxi; St. John xvi. 16.  
" xxii; Heb. xi. 17.  
" 7th.—Ember Day. Fast.  
2 Chron. xxiii; St. John xvii. xxiv; Heb. xii.  
" 8th.— " xv; St. John xviii. 1-28.  
" xxvi. & xxvii; Heb. xiii.  
" 9th.—Ember Day. Fast.  
2 Chron. xxviii; St. John xviii. 28.  
2 Kings xviii. 1-9; St. James i.  
" 10th.—Ember Day. Fast.  
2 Chron. xxix. 3-21; St. John xix. 1-25.  
" xxx. and xxxi. 1; St. James ii.

CONFIRMATIONS.

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

NOVA SCOTIA.

His Lordship the Bishop administered the rite of confirmation on the 30th ult. to thirty-nine persons, old and young, at Christ Church, Dartmouth. One of the candidates was a woman, nearly eighty years of age, besides several other middle-aged people.

The following is the reply of his Lordship the Bishop to the vote of thanks passed at the Easter Meeting of St. Luke's Parish, published by direction of the Vestry:

"I have received with much satisfaction the very gratifying expression of the love and esteem of the parishioners of St. Luke's, contained in the resolution adopted at the Easter meeting. We are bound to persevere in the performance of our duties, notwithstanding all discouragements, but we are cheered and encouraged when we find that our efforts to do good are appreciated by those for whom we labour.

"I thank the parishioners for their good wishes and their prayers that I may long continue to minister among them, but even if my life shall be prolonged, I cannot expect long to retain the vigor requisite for the efficient supervision of this diocese, and when my strength fails, I shall serve you best by making way for a more able man.

"The change in our circumstances has been very great since the beginning of my Episcopate, and I pray that the measures adopted in accordance with my advice may conduce to the strength and prosperity of the Church in this Province.

"So long as St. Luke's continues to be the Cathedral Church of this diocese, I shall feel that the Parishioners have a special claim to my services, and I shall always be glad to give such assistance in the pulpit or otherwise as may be desired, if by any means I may be useful to them.

"(Signed) H. NOVA SCOTIA."

DIOCESAN SYNOD.—I have received notice of motion to amend the Church Act, by substituting in Sec. iv. some fixed day of meeting instead of the movable "Monday in Easter week," and by altering 2nd clause of sec. viii.; so that it shall be read thus:—"all men of full age who are members of the C. of E. habitually attending the services thereof, etc., and who have commenced such attendance at least three months before the day of meeting."

DARTMOUTH.—The ladies of Christ Church, have again shown their interest in the church in a manner which is sufficiently explained by the annexed correspondence:

To the Wardens of Christ Church Dartmouth.—We, the undersigned, have much pleasure in presenting the Church with a new font and tablet; the latter, we regret, was not completed in time for Easter. Signed, Mrs. Marcon, Louise Johnston, Azenath Tremain, Bessie Harvey, Bertha Passow and others, per Helen McKenzie, Secretary.

REPLY.

To Miss Helen McKenzie and the other ladies who signed the presentation note:—The Churchwardens of Christ Church, Dartmouth, beg to acknowledge the receipt of the ladies' note, accompanied by a new font and tablet.

On behalf of the rector and congregation generally, they wish to convey their thanks to those ladies who have thus again testified their willingness to beautify the house of God with those beautiful and appropriate church articles.

Signed, J. B. Wallace, C. A. Creighton, Church Wardens.  
Dartmouth, 15th May, 1876.

HIS LORDSHIP BISHOP BINNEY is engaged in a visitation of the Western portion of his diocese, and on the 10th inst., preached at North Shore, Hubbard's Cove. On the next day thirty-four candidates were presented. The account in the Church Chronicle says:—

"After these lengthened services, one would suppose the Bishop would take some rest, but no; having inquired after an aged parishioner with whom he was acquainted since he came first to these parts, and on being told she was on her dying bed he went to her to pray with her, and for her, before the Lord would be pleased to take her hence." On the 12th the Bishop visited Blandford, and preached and confirmed nineteen candidates. The Bishop will be absent till the middle of June.

DIGBY, N. S.—The induction of the Rev. John Ambrose, M.A., as rector of

Digby took place at Trinity Church, Digby, on Wednesday the 10th inst. Morning prayer and the Litany ended, the inducting priest, the Rev. P. J. Filleul, Dean, proceeded to the institution of the Rector by first reading the Bishop's mandate and the Letter of Institution. The Churchwardens, W. B. Stewart, and A. W. Savary, Esqrs., being in attendance outside the altar rail, with the Rev. John Ambrose, the senior Warden, W. B. Stewart, Esq., then delivered the keys of the church to the rector-elect, and at the proper time the Prayer Book and Book of Canons, etc., were given to him by the Rev. P. J. Filleul. The Service, which, by the direction of the Bishop, was according to the American form, was solemn and edifying. A learned and interesting and practical sermon on the duties of pastor and people was preached by the Rural Dean, from 1 Cor. iv. 1-2. There was a good congregation considering the unfavorable state of the weather; and of these a large proportion remained to partake of the Holy Communion, at which the Rector was celebrant.

FREDERICTON.

The following circular has been addressed by the Lord Bishop to his clergy:—

REVEREND AND DEAR SIR,—It is my intention to hold a Confirmation in your parish, of which I trust you will give early notice to your parishioners. You will, I trust as soon as possible, obtain the names of persons of age to receive the benefit of this ordinance, and will not fail to instruct them publicly and privately on the principal points of the Christian Faith, on their baptismal vows, on the nature of the obligations they propose to enter into, on the duty, privilege, and necessity of acting up to their baptismal covenant, on the Divine help they should ask and may expect, on the duty which they owe to the Church, on the necessity of leading a holy and Christian life, and particularly on the inconsistency, the miserable, though very common inconsistency, of neglecting to become Communicants after having been partakers of Confirmation. I trust you will present to me no candidates for Confirmation who have not been well and truly instructed and examined, or who refuse to attend private opportunities of instruction without sufficient reason. The alarming and open attacks on the foundations of the faith made now in all quarters, the strenuous and persevering efforts to detach our young people from the faith of the Church of England, furnish additional and forcible reasons (independently of your own sense of duty), to urge you to be more than usually earnest and careful in the preparation of your flock at this time; and the same reason ought to prevail with all well-disposed members of our Church, to second your plans and well-directed efforts. May they be begun in God's strength, and followed by His blessing. It is desirable to read this notice at an early day in the Church in time of Divine service.

I remain Reverend and dear Sir, your faithful friend and brother, J. FREDERICTON.

ST. MARK'S CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The regular monthly meeting of this Society was held May 17th in the school room of St. John's Church. The meeting was opened by singing, reading of Scripture and prayer. The minutes of the former meeting were read by the Secretary, Mr. C. A. McDonald, and confirmed. The Rector—the Rev. Geo. Armstrong—and Mr. Jarvis addressed the meeting. The choir sang an anthem, and Mr. Manks a song. Mr. C. A. McDonald gave a humorous reading. Dr. Ooster presided



at the organ. The meeting was closed by prayer.

#### MONTREAL.

The closing exercises of the Easter Term of the Diocesan Theological College were held on the 18th in the Synod Library, University Street, and were well attended. The Principal, Rev. J. A. Loble, opened the proceedings with prayers, and the Students chanted the canticles and read the lessons. The Lord Bishop took the chair, and expressed his thankfulness for the blessing that had attended the college, and for the high position it holds in the diocese, a fact, his Lordship remarked, attributable chiefly to the high attainment, zeal, and energy of their devoted Principal, as well as to the conduct of the Students themselves, who were Christian gentlemen. He recommended an increase of the list of subscribers, and also an addition to the number of exhibitions, of which there are now six. He hoped the ladies would take the matter up, and follow the example of the wife of a clergyman, who has given a prize. The Dean of Montreal has given an exhibition of \$120 per annum, the Young Men's Christian Association another of \$100 per annum, the Dean's own class a third, value \$100, and three of £30 each, by the Society in England for Promoting Christian Knowledge. The College began its term by meeting in the Cathedral, and received the Lord's Supper, and it is closed in a similar way; and as long as the work is begun, continued and ended in Christ, it must prosper.

HIS LORDSHIP THE METROPOLITAN gave an address to the Sunday-school in St. Luke's Church, on the 23rd inst., at three o'clock. He first congratulated the Sunday-school on the respectable numbers that were attending, but said that the success of Sunday-school work could not be judged by the numbers in attendance, but by the progress made by the scholars in Christian knowledge. The Sunday-school was an excellent place for training the future Church members, and care should be taken to instil into the minds of the children the principles of the Church with which they are connected, as in youth impressions either of good or evil are easily made, while their influence is hard to remove. The Sunday-school was also an excellent place for training Christian workers; active Christians will find a wide field for their labours while teaching in a Sunday-school. The work of a successful teacher is by no means so easy as most people imagine, for the teacher must be full of the lesson before he can instruct and interest his class. The occupation of a Sunday-school teacher is one of the best for developing Christian patience, forbearance and love. Parents of children must not think that because their children are attending Sunday-school they are relieved from the obligation of teaching them at home, the parents knee being the best place for sowing the seed that shall mould the future life of the man. When parents, teachers and ministers each perform faithfully the duties belonging to their several stations, then we may expect rich blessings to follow. Above all things, every one who teaches should ever be impressed with the utter impossibility of success crowning their efforts without the blessing of God, and this should lead them constantly to prayer for a blessing on their work. His Lordship in conclusion remarked that we who have all the means of grace in our midst are apt to undervalue their importance; he related an incident of the great pleasure it gave himself, while sojourning for several months in the south of France, in coming to a town where there was a

congregation of English speaking people, who worshipped God according to the ritual of the Church of England.

CHRIST CHURCH CATHEDRAL BAND OF HOPE.—The first meeting of this association was held on Saturday afternoon in the Chapter House, which was filled with overflowing with children and their parents. The chair was taken by the president, the Rev. Canon Baldwin, the proceedings being opened with prayer by Rev. George Forneret, the Vice-President. The chairman then gave a short, earnest address, in which he explained the object of the association in such clear simple language that the youngest child present could not fail to comprehend. The constitution was then adopted, and those of the office-bearers to be taken from the young people were elected. From the well known zeal and energy of the reverend President, no doubt everything will be done to render this association a prosperous one.

DIOCESAN EXECUTIVE COMMITTEE.—The regular meeting of the Executive Committee of the Diocese was held in the Synod Building on Wednesday, 10th inst., the Metropolitan in the chair. Mr. Brydges, the treasurer, presented his quarterly report: Widows and orphans' fund—balance at bank, \$1,772.41; super-annuation fund—balance at bank, \$116.91; sustentation fund—balance at bank, \$2,808.68; mission fund—balance on hand at bank, \$161.31. The Metropolitan made a statement of missions in which changes had taken place, and of missions vacant, as follows: The Rev. H. Kittson, from North Gore to Potten; The Rev. G. C. Robinson, from Clarendon to Aylmer. The missions of Clarendon, Thorne, Bristol, North Gore, New Glasgow, and Kilkenny and Brome Corners, are vacant. He also submitted several applications. Mr. Brydges on behalf of the House Committee brought in a report on the subject of the application from the cathedral to purchase the Synod House, against concurrence in the application. Adopted. The Rev. David Lindsay brought up the question of paying the stipends of missionaries direct from the Executive, as is done in the diocese of Quebec, and moved the reconsideration of the determination already arrived at by the Executive Committee against this plan. A discussion took place on the motion, and it was finally agreed to report the decision already arrived at to the Synod. The Committee then adjourned till June 9th.

The attendance at the fortnightly meeting of the St. George's Church Temperance Society, held on Monday, May 15th, was very good. Rev. James Carmichael presided. Messrs. Barwick, Evans, Colson, Caldecott, and several ladies conducted the musical part of the entertainment, while the chairman gave a reading, and Rev. J. H. Dixon delivered an interesting address, referring to the self-deceiving labors of the late Mr. Denison, who, after attending at his place of business during the day, would devote his evenings, even as late as midnight, to the promotion of the cause which they all held so dear. Their lamented brother had laboured so zealously because he had felt what a great work was to be done for perishing souls, and it gave the speaker great pleasure to say that the deceased had done his work well, and as a Christian. Their time was well spent in benefiting others, and in regard to himself he could say that when he accepted the management of the St. George's Church Home, he felt that it was one of the noblest works undertaken by men; its establishment demonstrated that they were in earnest and de-

termined to carry out their principles. He showed what a good work had already been done within its walls; the inebriates were treated on the principle that they were men of honor, and here he would remark that there must be something wrong with those who stigmatize drunkards as men lost to honor. Out of twenty-four inmates who had pledged their word with him, but one had broken it, and they had at times been allowed to visit the city and were often tempted. He successfully demolished the argument that temperance was preferable to total abstinence, and instanced his own gradual emancipation from his narrow views. He had advanced by easy stages, the first pledge he took being to the effect that he would give up the use of alcoholic drinks except two glasses of ale or wine per day; this compromise, however, he soon changed for the total abstinence pledge. (Applause.)

CONFIRMATION SERVICE. On Sunday morning, May 14th, His Lordship the Metropolitan, assisted by Ven. Archdeacon Leach and Rev. R. Lindsay, held a confirmation service in St. Thomas' Church, Montreal. A class of twenty-seven presented themselves, of whom about fifteen were males. At the close of the solemn service, the Bishop preached from the words:—"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth," Psalm lxxiv. The banner that they were called upon to bear was that of their Christian confession. They were to display it, first, by pursuing a decidedly Christian course; secondly, a fearless confession of Christ; thirdly, by their attachment to the Church; fourthly, by consistency in their lives, and lastly, by a hearty observance of the means of grace.

At the meeting of the executive committee, his Lordship, the Metropolitan in the chair, Mr. Brydges, the Treasurer, presented his quarterly report. Widows and Orphans' Fund: paid grants to widows, \$385; balance at bank, \$1,772.41. Super-annuation fund: Invested in mortgage, \$800; balance at bank, \$116.91. Sustentation Fund; To discount on cheques, 25c; Collector's Commission, \$18.20; balance at bank, 2,808.68. Mission Fund: To balance overdrawn, \$1,591.81; paid grants to clergymen, \$5,001.21; expense account, \$58.98; interest on overdrafts at bank, \$21.62; interest paid to endowment fund, \$29.60; interest paid to clergy fund (grants to clergymen), \$614.42; interest balance on hand at bank, \$161.31.

The Metropolitan made a statement of missions in which changes had taken place and missions vacant, as follows:—Rev. H. Kittson from North Gore to Potten. Rev. G. C. Robinson, from Clarendon to Aylmer. The missions of Clarendon, Thorne, Bristol, North Gore, New Glasgow, Kilkenny, and Brome Corners are vacant.

The Metropolitan also submitted applications as follows:—From Rev. Mr. Abbott for an additional \$100 for this year, on the understanding that it was for this year only.—Granted.

From the rural Dean of Bedford, in relation to the proposed new mission of North Shefford, to which a grant of \$800 has been voted by the committee, in November last, on the understanding that the people would raise a similar amount to pay the stipend of a missionary. It appears that this has not been done, and the grant has consequently lapsed. It was proposed that Rev. Mr. Jones, of Granby, should be permitted to employ Mr. Greaves, a lay reader, who is now preparing for holy orders under Rev. Mr. Mills, to assist him, especially in the proposed mission of North Shefford, and



that the grant of \$800 should be granted for that purpose.—Granted.

An application in relation to a new church at Thorne, commenced in connection with a German congregation proposed to be established there. It was explained that the Germans have never given in their adhesion to the Church of England, preferring to remain connected with the Lutheran Church. It was proposed now as the church was not finished, it be handed over for a small sum, to the Germans, to be used by them. Rev. Mr. Robinson recommended the selling of the church. He thought if sold, the English people would be disposed to make an effort to build a church in the vicinity. It was stated by the Metropolitan that he would place the matter in the hands of Mr. Robinson to effect the sale.

The sum of \$60 was allowed Rev. W. C. Merrick in order that he might procure a pulpit supply during his absence to recuperate his health.

Mr. Brydges, on behalf of the House Committee, brought in a report on the subject of the application from the Cathedral to purchase the Synod House, against concurrence in the application.—Adopted.

Rev. David Lindsay brought up the question of paying the stipends of missionaries direct from the Executive, as is done in the diocese of Quebec, and moved the re-consideration of the determination already arrived at by the Executive Committee against this plan. A discussion took place, the plan being urged by the Metropolitan, and its desirability being generally admitted. The only difficulty was the possibility of its being successfully worked out in the present condition of the Mission Fund. It was finally agreed to report the decision already arrived at to Synod. The committee then adjourned till June 9th.

ONTARIO.

Rev. O. H. MOCKRIDGE, having been appointed assistant minister of St. George's Church, Toronto, is removing from Hillier, Prince Edward, to the great regret of his numerous friends. He has spent seven years in the diocese, in faithful, conscientious work, and it is hoped that his ministrations will be as successful in Toronto as they have been in the scene of his former labors.

OTTAWA, CHRIST CHURCH.—It was announced by Archdeacon Lauder on Sunday that nineteen members of the congregation had agreed to subscribe \$1,925 towards paying off the floating debt against the church. The subscription list was started only last week, and already half the amount was subscribed. There is no doubt that the balance of the amount necessary to pay off the floating debt will be speedily raised.

NIAGARA.

The Bishop of Niagara has confirmed, during the last few weeks, commencing with the 28th of April, 493 persons in twenty-three different Churches of his diocese. He reports a very good attendance on these occasions, and every indication of increased life and earnestness. Amongst the signs of encouragement is the fact that at almost all the places where he held confirmations, there had been adult baptisms, and in one parish no less than eight during the season of Lent.

TORONTO.

St. John's Church, Toronto.—The Lord Bishop visited this church on Sunday

evening the 28th, and held a confirmation at which seven males and twenty females were admitted by that Apostolic rite to the full communion of the Church. His Lordship's address was both practical and impressive, urging the confirmed to the faithful performance of their Christian obligations, and pointing out the means by which they might best fulfil their duties as members of the Church. The church was so crowded that it was difficult to find room, and many went away because they could not find seats. It is worthy of observation that a change has been made in the composition of the choir in St. John's, which is composed of men and boys only. The result on the whole may be pronounced satisfactory, as there was a fulness and apparent heartiness in both the singing and responding which had long been unknown at St. John's. With frequent practices and careful training, the choir may render great service in promoting the devotional interests of the congregation.

CONFIRMATION TOUR.—His Lordship the Bishop of Toronto has been for some days past on a confirmation tour in this part of the diocese, and arrived at Lindsay on Wednesday. On Tuesday, May 16th, his Lordship confirmed twelve candidates at Cobocook, the Methodist place there being kindly placed at his disposal. Rev. Mr. Rooney assisted in the service. The congregation was large and the singing excellent, under the leadership of Mr. Boscowen. A meeting was held subsequently to consider the advisability of erecting a church edifice. Moore's Falls, Wednesday, May 17th.—Services read by the Rev. Messrs. Burt and Rooney. Confirmed five in a private house, there being no other accommodation. Stanhope, Thursday Morning, May 18th.—Assisted by Rev. Mr. Burt, confirmed in the school house, eleven. Minden, Evening, May 18th.—Confirmed thirteen in a public hall, St. Paul's church being inaccessible on account of flood on Gull River. The Rev. Messrs. Jupp and Burt assisted in the services. There was a good congregation, Haliburton, Friday, May 19.—St. George's Church, assisted as before, confirmed nine in the presence of a full church. Kinmount, Sunday, May 21.—Service in Presbyterian House of worship at 7.30 a.m. St. James' Chapel, Galway, 2.30 p.m. Silver Lake School House at 7.30 p.m., assisted throughout the day by the Rev. Mr. Toeque. There were good congregations. Confirmed in the Mission seventeen persons. Christ Church, Bobcaygeon, Monday, May 22, p.m. A very large congregation, and thirty-two confirmed. The Rev. Mr. Walker said prayers. St. James' Church, Fenelon Falls, May 23.—Assisted by Rev. Mr. Logan confirmed five. Cameron, St. Georges, May 24.—Service 10.30 a.m. performed by Rev. Messrs Logan, Smithett and Rooney. Confirmed six. St. Paul's Lindsay, May 24, 8 p.m.; Choral service under the direction of Mr. Knight, organist. Rev. Mr. Walker celebrant, assisted in the lessons by the Rev. Mr. Rooney; twenty-five confirmed, making a total of 130 in this parish for a little over three years—congregations good, and services hearty. Ascension Day, May 25.—Trinity Missions, N.E. Ops; Confirmed in the School House eight—assisted by the Rev. Mr. Walker. All the congregations and candidates were appropriately addressed throughout the tour and the exhortations to higher life listened to with marked attention. The visitation on the whole was most satisfactory and marked evident progress as the result of faithful missionary work.

HURON.

STRAITFORD.—An interesting ceremony was

performed in St. Jude's church, on 26th inst., being the induction of Rev. Mr. Martin, late student of Hellmuth College, as Curate of the parish, by the Rev. Canon Nelles, Rural Dean. The Curate at the request of the Rural Dean read his appointment by the Bishop of the Diocese, and the Rev. Mr. Nelles read the induction supplementing it with some very appropriate words of advice and encouragement to the young minister. The continued ill-health of the rector is much to be regretted, and we hope the assistance he will receive in the duties of his charge from Mr. Martin may be the means of restoring him once more to health and vigor.

ALGOMA.

The Bishop of Algoma has left for the Sault Ste. Marie, and requests that all letters and papers should be addressed to him there during the summer.

ALGOMA.

To the EDITOR OF THE DOMINION CHURCHMAN.

MY DEAR SIR,—Having noticed several articles in your paper relative to the doings of the members of our Church, in this part of the diocese of Algoma, I would wish to tell you and your readers, it was my privilege on the fourth Sunday after Easter, to attend service in the new building erected in Beatrice. From what I there heard, the progress of this building is as clear an evidence of the thoroughly in earnest spirit which animates the majority of our Church people, as it is possible to have.

The first Sunday on which Rev. Mr. Crompton officiated in Beatrice, (October last), his congregation consisted of two men, two boys, and one little girl. On the Sunday I was at worship, we had over thirty adults, to say nothing of a whole tribe of children for a congregation, amongst whom there were not a few good voices, for the singing was decidedly hearty, even if a little rougher than it obtains in your City churches. Mr. Crompton himself led the singing with a *vis* there was no resisting, and I was pleased to hear the responses all given with the same heartiness and zeal.

Previous to his sermon, Mr. C. congratulated those present upon their meeting for the first time in their own building. The rev. gentleman asked all to observe the same order that had been practised that morning, pointing out how much it promoted the comfort and advantage of every one, both temporally and spiritually, that everything should be done "decently and in order." He advised that they should persevere to the end in completing their building, and suggested a "Harvest Home" in the Fall, as one means of raising funds for the support of a regular clergyman.

I heard many warm expressions of approval of their pastor's suggestion, and was glad to hear that it was owing to his exertions so much has been accomplished, with some regrets that Mr. C. could not stay with them, as he was called to a different sphere by the Bishop.

The building is some thirty-six feet by twenty feet; at one end is a small platform with Lectern and Prayer Desk, etc. etc., at the other, a corner is cut off to act as Vestry. The roof is a capital one, with a very steep pitch. The building is all but due East and West, one end abutting on Parry Sound Road. It has merely the outside casing at present, as the windows, nails, and some other things they were compelled to purchase, have exhausted their funds. Hitherto the whole of the work has been voluntarily done, and no little energy and pluck must have been put forth to get done as much as has been done. I can assure your readers that it was



absolute necessity which called forth the pluck, etc., for all are really and truly poor Settlers, in every sense of the term.

Help is very much needed, for unless the place is plastered and they get funds to purchase a stove, it will be useless in the winter. They propose establishing a Sunday school forthwith—in fact, a brave spirit is evoked amongst them, for (as one said to me when I was there), "they think their Mother, the Church, does care for them."

I fear trespassing upon your space, or I could say much more—how a man and wife were pointed out to me as a couple who had never been to service for ten years—a man was there too, with all his family, capable of walking about three miles, who used to make a boast that he belonged to no religion whatever—his Church cared nothing for him, so he didn't see as he need care for her!" I was told it was to this man and his family (two of whom were confirmed at the last visitation), we are indebted for our good singing.

Another family were shewn me, the mother of which told Mr. Crompton himself "that her Church did not care whether she and hers went to heaven or hell; the Church only looked after folk who could pay and be comfortable, and as the Church did not care whether poor Settlers worshipped God or not, she, the mother, began to think it was all moonshine what the Church prated about." Of this woman's family, three have been baptised and two confirmed under Mr. C's ministrations.

I tell you I could say more of this stamp of people who once were truly "sheep going astray," but now are gathered regularly into the fold, Sunday after Sunday, but fear want of room.

I left the place exhilarated, yes, and happy, for I had seen the "living spirit" which here was animating my fellow-churchmen, who, though poor, were evidently doing what they could. I prayed earnestly that a blessing might be vouchsafed to the efforts being put forth, and would like to ask for those of "ours" in the Front who love the Lord Jesus."

I had nearly forgotten to say there were many questions as to how the Bishop was getting on in the Front. Believe me, yours in Christ,  
EXCELSIOR.

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

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

But having shown what the English Reformation really was, I shall now, for the sake of convenience, take up the three ironical questions of Dr. Lynch, in inverse order, beginning at the 3rd, "Who were those wise and good and pure men whom God is said to have assisted in this work?" The Archbishop answers his query by bringing forward the names of Henry VIII. and Cranmer in England, and Luther in Germany. Of the King, Dr. Lynch repeats again what we are all so familiar with—that he was a monster of crime—who married six wives and killed two. That he set himself up as the head of the new Protestant Church instead of the venerable successor of St. Peter. One thing he spares us, however; he does not, like Bishop Ryan of Buffalo, in his controversy with Bishop Coxe, brand him with the infamy of being an uxorious monster. For this we should be thankful, for it would be a terrible strain on our mental faculties, to harmonize the epithet with the facts. I have shown that the Reformation was not the introduction of a new gospel, but the restoration of the old. And no doubt Henry gave an impetus

to the great work of the Reformation especially by depriving the Bishop of Rome of his usurped jurisdiction in England. But the headship of the Church assumed by him, was a totally different position from that now held by our monarchs. The power and authority which the Reformed Church of England ascribes to the civil magistrate, as declared in the 37th article, is by no means to be confounded with the despotic temporal and religious headship assumed by Henry VIII., though Romanists at times pretend that they are one and the same. But granting the truth of all that has been said of this monarch's character, it does not at all affect the goodness of the work in which he was a Providential instrument. Dr. Lynch will remember that Cyrus of Old, though a heathen, was God's shepherd, and did a great work for the chosen people, was a fulfiller of prophecy, and an instrument in connecting the ancient prophecies with their fulfilment in the advent of the Messiah. It was Constantine established Christianity in the Roman Empire—the first fulfiller of the prophecy that Kings should be the nursing fathers, and yet he was by no means faultless, if we may believe history. Clovis, the first Christian king of the Franks is in as bad repute if not worse than Henry VIII. Napoleon I, whose manifold virtues and spotless reputation were only discovered lately by Mr. Abbott, an American writer, was the means of restoring Christianity in France. Now Dr. Lynch in the style and almost the words of all Roman controversialists effects to regard the Reformation as a horrible compound of error and crime, in which Henry was the principal. They load it with all the wickedness of its initiator, and it is not at all necessary for us to attempt to vindicate or palliate his morality. Never in the records of history was the truth so signally exemplified that God can cause the wrath of man to praise Him—and not only his wrath, but his follies, and his crimes—his wanton caprices and tyrannical atrocities. The magnificent and blessed result of a pure and reformed Church we are bound to receive at the hand of a mysterious Providence. But we need not seek to disguise the fact that this result emerged out of a chaos of turbulent and lawless passion, but that the spirit of God brooded over the strife of elements, and that when God said let there be light, there was light. The unsavoury reputation of Henry or Somerset, or any other temporal or spiritual promoters of the Reformation, furnish no proof that the Reformation was the detestable apostasy Dr. Lynch would have us believe. Even Bossuet, an authority he will respect, says "We need not attempt to say that God has not made use of very evil persons to accomplish great works." Men who were blindly working out the purposes of the Almighty, often without a thought for his glory or care for the virtue or happiness of the people. Surely it is better to declare at once that this is the Lord's doing, and it is marvellous in our eyes. But there is yet another aspect in which to regard the character of Henry VIII., and that is, his apparent deference to legal authority, even in his harshest cruelties and severities. In all cases the verdict of juries, the solemn judgment of peers of the realm, or attainders of both Houses of Parliament, pronounced all the convictions and declared the fatal sentences. And Archbishop Lynch may be surprised to hear that they were not Protestant juries, Protestant peers, or Protestant Parliaments that took part in those convictions. Farther, if we look a little under the surface of those troublous times, we are forced to the conclusion that much better men than Henry VIII. was, could scarcely preserve their equanimity

under the terrible trials to which he was subjected. His excommunication by Clement VII. drove him into a life and death struggle. There was the scathing lightning, as well as the thunder's roar, in the Bulls of that time, and treason, rebellion, robbery and murder were now licensed in England by the highest ecclesiastical authority. His deposition, and the overthrow of his Government, even his assassination, would be works of piety worthy of a martyr's crown. Habitually of a sensitive mind, he was bitterly exasperated at being branded over the civilized world as a Phalaris, an Ahab, whose blood the dogs were ordained to lick. In the fashion of modern fulminations from the same quarter, he was called a Nero, a hydra, a pirate, a Cerberus, and a Satan, who only lived to do evil. And yet amid all this storm of imprecations the olive branch is gently brought forth. It is intimated to him that he is still a plant of God, a vine which might still produce abundant fruit to the glory of the Creator. If, there is an if, you perceive only this and nothing more; if he will only reinstate the Papal Supremacy. Like the advertisements we often see in the papers about runaways, if he will only return to his afflicted parents all will be forgotten and forgiven. And notwithstanding all that can truly be said or falsely asserted concerning this monarch, there cannot be found in history an instance of a king who for twelve years surrounded by deadly perils and treason incited from abroad, shed so little blood in defence of his kingdom and his throne. Treachery was in the very air, his own familiar friends betrayed him. Late historical researches shew that some of the worst stains on his character were caused by Romish machinations, and that even the most of the ecclesiastics who suffered public punishment, perished not on account of their theology, but because they were engaged in practices connected with insurrection and treason, and were punished accordingly. It was precisely for the same causes that the quasi religious executions took place in the reign of Queen Elizabeth.

(To be continued.)

THE DUNKIN Act has either already been adopted, or preparations are made for it in every county from Kingston to Toronto, a district of over two hundred miles across the Province.

A WISE man said to his disciples:—"turn to God *one day* before your death." "How can a man know the day of his death?" He answered them:—"Therefore you should turn to God *to-day*; perhaps you may die to-morrow; thus every day will be employed in returning."

THE New York World states, in reference to the excitement concerning Winslow, that some years ago, a regimental mess-serjeant fled from Halifax with the mess-plate; and the United States Government refused to give him up, because he might be tried for desertion.

THE Church Missionary Society had its meeting in Exeter Hall on the 2nd of May. The expenditure for the year was the largest known in its history, namely, £191,387. The receipts increased at an equal ratio. They have 170 stations, 211 European clergymen, 181 natives, and 24,540 communicants.

THE Emperor and Empress of Brazil and suite numbering sixteen persons, have left Philadelphia, where they have been busily inspecting the Centennial, and have gone west. They intend visiting the Mammoth Cave, thence to New Orleans, and afterwards to Niagara Falls, Toronto, Montreal, Quebec, the White Mountains, Boston, Saratoga, Albany, and New York.

"Ohr  
blessed  
St. Paul  
the wh  
or wh  
this on  
trouble  
gives a  
the ne:  
ceed al  
Scriptu  
Deity o  
for the  
this is  
sions  
Arabic.  
being  
It is  
word C  
Trinity  
"Ohr  
forever  
it, and  
when  
shape,  
have b  
gone b  
of the  
the L  
who  
Amen.

We  
Christ  
when  
say,  
with  
I have  
not ac  
alities  
high  
meml  
the L  
it wo  
broth  
tured  
other  
out a  
more  
men,  
Fath  
mani  
Holy  
homi  
acco  
they  
tion:  
child  
that  
frien  
your  
head  
so  
easil  
we  
broth  
go a  
up o  
cong  
who  
and  
a be  
love  
tian  
A  
Ohr  
and  
han  
tou  
ing  
war  
to s  
you  
hoc  
sigh  
the  
dim



CHRIST DIVINE.

"Christ came, who is over all, God blessed forever. Amen." (Romans ix. 5.) St. Paul was a reckless man in always telling the whole truth, it mattered not whom it hit or what theological system it upset. In this one sentence he makes a world of trouble for all Arians and Socinians, and gives a cud for scepticism to chew on for the next thousand years. We must proceed skillfully to twist this passage of Scripture, or we shall have to admit the Deity of Jesus Christ. I roll up my sleeves for the work, and begin by saying, perhaps this is a wrong version. No, all the versions agree—Syriac, Ethiopic, Latin, Arabic. Perhaps this word God means a being of great power, but not the Deity. It is God "over all." But perhaps this word God refers to the first parson of the Trinity—God the Father. No; it is "Christ came, who is over all, God blessed forever. Amen." Whichever way I take it, and when I turn it upside down, and when I try to read it in every possible shape, I am compelled to leave it, as all have been compelled to leave it who have gone before me, an incontrovertible proof of the eternal and magnificent Godhead of the Lord Jesus Christ. "Christ came, who is over all, God blessed forever. Amen."

HOW TO HELP OTHERS.

We can express our interest in other Christians by a simple nod of the head when we meet them on the street. You say, "There are Christians connected with our church I cannot speak to, because I have never been introduced." You dare not accost them because of the conventionalities of society. We must come upon a higher platform than that. We must remember that we are sons and daughters of the Lord Almighty. We must feel that as it would be a very strange thing for two brothers, born of the same parents and nurtured at the same fireside, to pass each other from time to time on the street without any personal recognition; so, and far more than so, it is outrageous when two men, children of the same Heavenly Father, having been seated at the same communion table, and baptized by the same Holy Spirit, and on their way to the same home, do not recognize each other, whether according to the ordinary laws of society they have a right to express such recognition or not. If you are sure that you are a child of God, and you are sure of the fact that the man you meet in the street is a friend of God, you have a right to give him your brotherly sympathy by a nod of the head. God made the muscles of the neck so pliable, and the bones of the neck so easily adjusted to a bow, that He intended we should recognize those who are our brothers in Christ Jesus. And when you go along the street, let there be a lighting up of the face and a gleam in the eye and a congeniality in your manner for all those who love Christ. Let it not be an outward and hypocritical demonstration; but from a heart warmed up with love for God and love for His kingdom, bow to every Christian man you meet.

Another way in which we can culture Christian sympathy, and demonstrate it, and make it practical, is by a shake of the hand. We do not refer to an unmeaning touch of the hand, to an indefinite sprawling out of the fingers; but we mean one warm, decided, positive grip which seems to say, "Here is my regard—my help, if you want it—my sympathy, my brotherhood." If secret societies have their signals—and it is stated that when one of their number gets into any trouble in any distant city, he gives some mysterious

signal, and help comes; and one brother in the same order recognizes another by some peculiar way of placing the fingers—shall not we have some grip by which a child of God who has with him the secret of the Lord, shall recognize those who are of the same brotherhood, of the same secret society? for the secret of the Lord belongs only to those who fear Him; and wherever you find a man in that brotherhood, give him the grip.

CHRISTIAN COURTESY.

A correspondent of the *Christian at Work* gives the following:—"While riding in the cars one day with one hitherto chiefly known to me by his reputation as a benevolent Christian gentleman, and of whom I had been conversing with a friend an hour before concerning his unselfish nature, and quiet, watchful care for others' comfort, I was not surprised, though forcibly impressed, with what seemed to me a very beautiful exhibition of one of these very characteristics.

"Near him he observed a man sitting apparently in a very heavy sleep. In the band of his hat was a railroad ticket marked Smithtown, a station a few miles beyond his own destination. On rising to leave the train, he tapped a man on the shoulder who sat near his sleeping fellow, and asked him if he was going as far as Smithtown. He replied that he was. "Then," said he, "will you wake this man when you get there? He seems to be in a very sound sleep, and is likely to be carried by his station." "All right," was the response, and the good man passed out, unconscious perhaps how beautifully he had illustrated the spirit of true benevolence, as well as leaving behind him the sweet smelling fragrance of a kind act which cannot soon be forgotten by his fellow traveller, though all unknown to the sleeping recipient.

"All honor to the man who gives gifts of money and influence. He has his reward. But a thousand fold more to the man who, neglecting not these, despises not small things; verily, he shall have his reward. In many a character there are records of noble deeds begotten of generous impulses, but such frequently lacked the fine touch which are to it as light and shade are to a picture."

TO THE POINT.

That old phrase, "Strike the nail on the head," though extremely commonplace, is full of strong, practical sense. This is a world of unmistakable actualities. The nail exists; the hand to do the striking exists; the necessity for it to be driven in exists. What sense, then, can there be in random, dreary strokes? "Strike the nail on the head" if you have an arm to execute, and a brain to direct. Do not make yourself ridiculous, and your work of no avail, by pounding at every place but the right one! Hold your point with your eye, then strike!

This hitting wide of the mark, shooting random arrows, is noticed most plainly in much of the writing and preaching of the day. A great many true things are said, and said in a fine way, too; but, unfortunately, much like some men's wit—"too fine to be discovered with the naked eye." A shower of arrows may now and then bring down a bird or two, but what a small return for the power invested! Every single shaft, well directed, is equal to one at least, and often to many times the number by repeated use. Every single word, sent from honest, impassioned lips, denouncing wrong, should bring down its bird of evil! Every line of fearless vindic-

ation of right, should drive the nail down solidly in the structure, rearing for truth and God.

And why this aimlessness, this hazy uncertainty, in professions which have such facilities for impressing the world with lofty ideas? Is it that there are no strong points to be made? Is society fallen to such a dead level that there is nothing positive and startling in its present condition—no elevations, no depressions? Or, this being an insufficient ground for the fault here mentioned, can it be a certain pandering to the popular prejudice of pleasing, which causes the defect we notice? We believe it is the latter. Pity we had not a few more brusque truth-tellers like poor old Thomas Carlyle, who would deal an honest rebuke to a king himself, if he chanced to rise his righteous wrath! Laugh as the world may at the old man's cynicisms, it has no one who tells it such wholesome, unvarnished truths. He deals in facts, not speculations, or dreams.

If there is a strong conviction for impressing an author to write, his word cannot have much effect upon the world. If the preacher does not come before his people with some burning thoughts which are ready to leap like fire down among his people, he preaches to preoccupied or listless souls. If he feels any inclination to stop and trim his sentences into fanciful shapes, rather than seeking the quickest, surest way of getting them into those other hearts, he needs to go down on his knees before God himself. All unnecessary verbiage but conceals the true point, which ought to stand out clear before the eyes. The truth should be made to stare the people in the face to produce proper effect, and so should every sermon or article, for the instruction of hearers or readers, be thus clear and to the point. People may be thrown into delightful reveries by elegantly dressed-up discourses, chiefly because it is pleasant to sit and examine fine costumes; but, for any real, practical good to be accomplished, you want the fact which shines through any dress, making you unconscious if it have a dress at all. Give the world such a thought, you who write or speak, else you are not using your privileges to their best advantage.—*Selected.*

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a fair likeness of his face.—*Whately.*

The opinion of Dr. Pecholier, an eminent French physician, is now cited in favor of milk diet in the treatment of disease of the heart. He states that in active hypertrophy—namely, in those cases where the consequences of the development of the muscular fibres prevail over the embarrassment of the circulation caused by the dilation of the cavities, the contraction of the orifices, or the insufficiency of the valves—and where, in consequence the tension of the blood is great in the arteries, and the radial pulse is full and hard; in such cases, at their commencement, the milk diet, together with the use of digitalis, and some times without it, will, if continued long enough, induce at once an amendment of the symptoms, and even, at last, all absorption of the superabundant muscular tissues, and thus effect a cure. It is found that, under the influence of this diet, the impulses of the heart diminish, together with the palpitations, also the congested condition of the face, the brain and the lungs. The patient experiences an unexpected improvement, and, by the adoption of this plan, life may be prolonged and rendered more supportable—a great palliation of the symptoms resulting, even though there be no cure.



## STILL AND DEEP.

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

## CHAPTER LVII.

Bertrand and his wife returned to Chateau de L'Isle at the time they had previously fixed, leaving nurse Parry in charge of the invalid, but it was with the understanding that the arrangement Mary had suggested to Laura should be carried out, and that they should all meet again in Paris in the course of a few weeks.

The plan proved quite successful. Mrs. Brant soon recovered sufficiently to undertake the journey, and Mrs. Parry had the satisfaction of establishing her in Madame Brunot's house, so that she could attend to her and watch over the children at the same time. Charlie Davenant vacated his apartments, in order to make room for the new-comer; but he did not leave Paris, and took up his abode in a neighbouring street, where he could still continue his daily intercourse with Valerie.

Laura's infant passed through a dangerous illness almost immediately after their arrival in Paris, in which he was saved, humanly speaking, only by Mrs. Parry's care and skill; but both mother and child had quite recovered their health before the completion of John Pemberton's monument brought the de L'Isles to Paris. They took rooms at an hotel in a different part of the town from that in which the Brunots' dwelling was situated, not only as being a locality more suited to their new position, but also because Bertrand adhered to his determination not to see Lurline again, and he was anxious to avoid any risk of a chance meeting.

Mary went to see her on the very morning after their arrival, however, and it was arranged that Bertrand was to send a carriage to bring his wife back when she had been there an hour or two, in order that they might take a drive together in the pretty Bois de Boulogne.

"You must come here to take me up, however," he had said to Mary, with a smile, as he went down to the door of the hotel to see her drive away. "I shall not risk going near that house at all," and he was ready waiting, apparently with some impatience, for his wife's return, when she came back for him, as he desired, after her visit was paid.

"Why, how bright you look, my Mary," said Bertrand, as he took his place beside her in the carriage, and they started on their way; "surely you must have some very good news to tell me."

"Oh yes, dearest, I have indeed," she replied, "and I am so happy I do not know how to be thankful enough, since all that I most desired for Laura has come to pass, and the most wonderful change has taken place in her."

"What sort of a change do you mean?"  
"No words can describe it so well as those which speak of one who becomes in Christ, 'a new creature'—she does not really seem to be the same person at all; she has not only become a child of God in the truest sense of the word, but she is so humble, so earnest, so sincerely anxious to ascertain what is her duty on every point, and to do it to the best of her power, that it is hardly possible to believe she was really once the Lorelei of Chiverley."

"Why, Mary, you seem actually to have worked a miracle, after all, incredulous as I was of your power to do so on such a character as Laura's."

"It has been done by John Pemberton rather than by myself, if any human being has had a share in it; and no doubt his ceaseless prayers have largely helped in winning this great grace for her; but I

think a mightier power than even his pure devotion could exercise must have been brought to bear upon her soul in order to make her what she is this day."

"How did it all come to pass, then? has she told you the details of her conversion; for it seem to be nothing else."

"Oh yes; she has given me a full account of her mental history since I saw her last; as you know, we had talked so much together on the subject of religion before I left Italy."

"Yes, I know how greatly you laboured to bring her to God: but you did not seem very hopeful when you parted from her, if I remember rightly."

"No, it is true I was not, because, although poor Lurline did really try conscientiously to repent and believe, she had at that time the greatest difficulty in realising the truth of the Christian faith at all."

"And how did you overcome her scepticism? by giving her books on the subject, I suppose."

"No, I did not make any attempt of that kind, because I do not think a true and living faith can be gained from external evidences, even if they can convince the intellect. I gave her but one piece of advice, Bertrand," continued Mary, in a low tone, "I begged of her to appeal to Christ Himself, to ask Him day by day, and hour by hour, unceasingly, to make Himself known to her as the Saviour whose love would be to her external joy, and as the sinless King who claimed her pure obedience upon earth—and she did so. She tells me that after I left her she never let an hour or scarce a moment pass without pouring out her whole soul in this one supplication, for the realisation of what she felt was her only hope in the midst of her earthly misery, and she says that for a long time it seemed all in vain, and though she persevered, felt quite in despair; then, soon after her arrival in Paris, there came the illness of her child, and although, up to that time she had thought herself quite indifferent to it, she found out how much she loved it when she believed it was going to be taken from her, so it seemed to her as if her wretchedness in this world were becoming almost more than she could bear, and she longed, with indescribable desire for that hope and rest in the love of Christ, of which she could imagine the ineffable sweetness, even while she seemed to have no part in it; but at last there came a strange and wonderful night to her, which she described to me in language that seemed quite inspired by her rapturous gratitude. She was kneeling by the side of her child, convinced that it was surely dying, and she was repeating again and again her one ceaseless prayer, that the crucified Lord would reveal Himself to her, the same prayer that she had made through so many weary weeks, and then, suddenly, even in that hour, the long-delayed answer came, full, complete in very perfection of blissful certainty, for at that very moment as she knelt there, crushed and despairing, there passed into her soul a distinct perception that she was no more alone, that even while her lips were still repeating the same ceaseless prayer which so long had been unavailing that the crucified Lord would reveal Himself to her, there had come unto her, in real and living presence, One whose unutterable tenderness and sympathy flooded her very being with ineffable comfort—One whom she felt and knew, with a conviction as clear and undoubted as it was incomprehensible, to be her very Lord and Life, the world's Redeemer and her own. The effects on Laura of this marvellous revelation of the very Being of Christ actually present with her there, was as if a new nature had been infused into her by con-

tact with that Divine Personality, and at once there rose within her the longing desire to give herself up wholly, at once and for ever, into His blessed hands, and she did thus resign herself to Him then and there, praying Him henceforth to show her all His will, that she might obey it, and beseeching Him from that time forth for ever more, so to deal with her as should bring her in each instant of her life nearer and nearer to Himself. She told me Bertrand, that when she uttered this petition she made it a deep and almost awful reality to herself, by giving consent in her heart that its fulfilment should involve, if such were God's good pleasure, even the loss of the child, for whom her natural love had awakened in so great strength when she feared it was about to be removed from her. She imagined, in that strange moment, that her new-found Lord might well call on her to give it up, in token that she would trust Him even though he slew her dearest; but it proved that her very first experience of His acknowledged sovereignty over her soul was to be in love and mercy, for the child, so far from being taken from her, began to recover from that very hour; whilst the faith she gained in the climax of her sorrow has never failed her since, and if the friend who prayed for her so long and well can see her from his place of rest, he sees in her a true and devoted servant won for the Lord he served."

"It is a striking history," said Bertrand, thoughtfully, as Mary ceased to speak; "and I think we may well believe that this poor erring soul was really granted to John Pemberton's strong pleading in the first instance, at least, while many who are struggling and perplexed might take courage, could they know how her own direct appeals to our Lord Christ accomplished so much more than any amount of intellectual study could have done."

And Mary answered, softly, "Ye remember the words, 'If with all your hearts ye truly seek Me, ye shall ever surely find Me,' they have indeed proved true in this case as in all others."

## CHAPTER LVIII.

The wish which Laura Brant had expressed to Mary de L'Isle, while they were still in Italy, that she should, in her company, visit the grave of John Pemberton before leaving Europe altogether, had been dictated in the first instance only by remorse for her false and selfish conduct towards him, but since she had learned, in the blessed experience of her renovated nature, to believe that she owed to his devotion, under God, the very gift of that eternal life which is in Christ, the desire to make a pilgrimage to his place of rest had assumed the significance and importance of a sacred duty in her mind. She spoke of it anxiously to her friend on the occasion of their very first meeting in Paris, and it was arranged that they were to carry out their purpose on the following evening.

Mary went previously to the spot with her husband and Charlie Davenant in the early morning, in order to see the monument which had just been erected there by Bertrand's orders, but she had a particular wish that Lurline's visit to the grave should be at the sunset hour, which was especially associated in her mind with the setting of the sun of that young life, which she so truly believed would rise again in the dawn of the everlasting day.

It was beautiful weather, and in the calm cool evening, when the two friends at last set out for Pere la Chaise, the streets were crowded with the pleasure-loving Parisians, seated outside the cafes or strolling about under the trees which lined the boulevards. The whole scene was gay and pleasant, full of animation and life, so that



the contrast struck Mary and Laura very forcibly, when, having alighted from their carriage, they passed through the great iron gates that admitted them into the realm of the dead.

At that late hour the vast cemetery was quite deserted, and they passed in silence up the long avenue of tombs till they reached a rising ground on the left, where they paused involuntarily for a moment, to look at the magnificent view of Paris which was there opened out before their eyes.

It seemed like the golden city of some fairy vision, as it lay beneath their feet bathed in the glory of the sunset glow; and it was hard to believe, as it shone there smiling and peaceful, with its fair gardens and its sparkling river, that so lately, in the reign of the terrible Commune, the smoke of its torment had been ascending to the heavens while its maddened children had been revelling in blood and flames.

Now all was serene and bright beneath a sky of pure pellucid blue, and Mary felt that the scene was an apt type of the life of him whose ashes they were about to visit, for his existence having closed in anguish and violence by murderous hands, had straightway passed into the peace and loveliness which for ever make glad the City of God on high.

She drew Lurline on to a solitary spot a little further up, which lay free and open to the sky at a distance from the trees and the other graves, and when they had reached it, while no word passed between them, it needed not the gentle detaining touch of Mary's hand to tell Laura Brant that she stood at last beside the sepulchre of her truest friend. It was easy to see that reverence and tender care had been bestowed on the whole arrangement of this resting-place, which made it strikingly unlike any other among the forest of tombs that surrounded it, where every variety of decoration and elaborate symbolism had been put in requisition by the somewhat meretricious taste which the French are apt to display in all that touches on religion. The narrow green mound that lay at Laura's feet had not a single wreath of everlasting flowers or other device to mar its quiet simplicity, only round it had been planted a number of violet roots, which now were blossoming again for the second time, and sending up their sweet incense through the soft still air, like the evening sacrifice; and at the head was placed the memorial, which had been executed according to Mary's direction. It consisted simply of a tall exquisitely proportioned obelisk of spotless alabaster, which shot up with its pure white shaft towards the calm and liquid sky, as if it were the very embodiment of an intense longing to reach that heavenly region. The flood of rose colour on the western horizon immediately behind it brought out in strong relief its stainless whiteness, and caused the words inscribed on it to glow as if carved in shining letters; Laura stooped to read them: first the name—which none could doubt was already written in the archives of heaven—next the date on which it was stated as a simple fact that he "gave away his life," and then below on the step that supported the obelisk was this one sentence—

"My soul is athirst for the living God."

No more; but it was enough, for it expressed all that had been the energizing motive power, the very essence of John Pemberton's existence for the last and noblest year of his earthly probation. Laura stood and gazed on the fair white stone, and the green mound, and the glorious sunset beyond, from whence the pearl and opal-tinted clouds were rolling back like the gates of Paradise unfolding; and for a long time she did not break the

silence, though her heaving breast and trembling lips told how deeply she was moved.

"Ah, Mary!" she said, at length, "you understood him well, and with pure and beautiful feeling you have done him honour in his grave; but think what it must be for me to know that beneath that sod lies cold and still the true heart I once trampled under foot, the heart that beat for me till it could beat no more!" and then sinking on her knees, she laid her head on the grave, and murmured, in a broken voice, "Forgive me, John, dear John, forgive, forgive me."

"Be very sure he has forgiven you long ago, dearest Laura," said Mary, softly; "and you must no more so bitterly regret the past, for all has turned out well and happily for him."

"Mary, I broke his heart; you know I did."

"Yes, dear Laura, but like a flower that gives forth its sweetest scent when crushed and bruised, that broken heart sent forth the fragrance of an undivided pure devotion to his Lord, such as he could never have offered without reserve had any mortal love retained him in its power. You see the steps by which he ascended to his Master, in the words that are inscribed on the base of the obelisk; dare we, dare even you, presume to mourn for him, when we know that his thirst is slaked now in the immediate presence of Him who is the well of Life?"

"No," said Laura, rising from her knees, "I do not indeed dare to mourn for him, but only for myself, that I so ruined the fair promise of his youth and poisoned all his earthly life. Mary, I think there is one great lesson to be drawn from his grave, which I would thankfully teach to others as it has been taught to me, for it seems to demonstrate most clearly that the greatest crimes are not those which are recognized as such in the world and punished by the law, the murders, and thefts, and open deeds of violence; but that it is the hidden treacheries, and cruelties, and hard indifferences, with which under all fair seeming, one human being has power to torture another, that must cry most loudly to our God for vengeance. Surely, far more deadly than the assassin's knife is the cold betrayal that stabs with a fatal wound the love of a faithful heart, and worse than any midnight thief is the false friend that robs a life of all power of joy by unkindness or desertion. Ah, Mary, I believe that when the lightning of God's judgment flashes on the souls of men, it will not be the open notorious sinners that will feel most keenly the scathing fires of His wrath, but those that in secret dealt irreparable blows at the hopes and joys of their fellow creatures, or poisoned the springs of happiness within them at their very source."

"No doubt you are right, Laura; and the unfeeling recklessness with which human beings inflict pain one upon another is among the darkest problems of our existence; but I think there is a brighter lesson to be learnt from this peaceful grave, which may well banish from your mind all gloomy thoughts connected with it. Do you not see, dear Laura, how like those rays which the vanished sun has left to illuminate all the earth from whence he has departed, so the bright true life which has disappeared within this tomb has left a shining light behind it that falls on darkened souls, and draws them after it into the full glory of the love of God."

"Yes, it has been so with me, at least; dear John did more for me in his death than ever in all his devoted life."

"Many besides yourself will have cause to say so. Charlie Davenant was telling me, only this morning, of the wonderful

effect John's example has had upon himself. The influence came to him, too, in a singular manner. The Pemberton family in England had sent him the Bible John always used, to keep as a remembrance of his early friend, and when he was looking it over, he saw some words written with great care on the fly-leaf, and signed at the end with John's name, as if they were placed there to record a vow—they were these:—'As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in life or in death, even there will Thy servants be.'"

"How beautiful!" exclaimed Laura; "he applied it, no doubt, to himself and his Saviour, Christ."

"Yes, exactly; and Charlie saw this clearly, at once, and he said this revelation of the intense love felt by John Pemberton for his Divine Master filled him with such a sense of the blessedness of union there must have been between the Saviour and the saved, that he determined to take no rest till he, too, found that blest Redeemer and claimed Him for his own."

"Another jewel added to John's bright crown," said Laura, softly; "thank you for having told me this, Mary; it will be a happy thought to take away with me."

Stooping down once more, she pressed her lips on the green sod in token of a mute farewell, and then the friends, turning homeward, left the grave to its stillness and peace beneath the blue vault of Heaven.

(To be Continued.)

#### THE ENGAGEMENT RING.

It has been the custom since time immemorial for gentlemen who are engaged to be married, to offer their intended brides a ring, this ring is worn until the wedding ring replaces it. There is a fashion for this as for everything else. The ring varies in value according to the position of the giver. There are certain stones more suitable than others for this purpose. Diamonds are not considered in good taste for a young girl, neither are pearls. The latter because they are perishable, and because it is said, too, that pearls are unlucky stones; in evidence of this, it is stated that pearls composed the favorite parures of Marie Stuart, Anna Boleyn, Marie Antoinette, and the unfortunate Duchess de Praslin, who all met with such terrible deaths. Consequently the stones most generally favored are emeralds and sapphires, the first being the emblem of hope, the second that of endless love, according to the original belief. The emerald was for a long time the favorite stone of the Roman ladies. When emeralds are deep in color they are mounted in open work. When they are pale they are mounted on foil. Unfortunately one thing is against this stone—the facility with which it is imitated in glass colored by oxide of chrome.

THE leanness of the earthen vessel which conveys to others the Gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value.

If any emendations of Scripture were allowable under any circumstances, perhaps the most valuable that could be made, would be to append to St Peter's enumeration of the virtues to be added to faith, that of punctuality. The man who habitually fails to meet an appointment at the precise moment, is the thief of another's time. Such a man will never be respected or successful in life. One of the greatest blessings that the extensive railway system has conferred on our people, is the daily lesson of punctuality which it is teaching to all classes.



## THE EYE.

The eye shows character. The eyes of great warriors have almost always been gray, their brows lowering like thunder-clouds. Inventors have large eyes, very full. Philosophers the most illustrious have had large and deep-set eyes. The poets all have large, full eyes and musicians' eyes are large and lustrous.

Buffon considers that the most beautiful eyes are the black and the blue. I think I have seen black and blue eyes that were far from beautiful. Byron says the gazelle will weep at the sound of music. The gazelle's eyes have been called the most beautiful in the world, and the greatest compliment an Arab can pay his mistress is to compare her eyes to a gazelle's. The power of the eye was well illustrated in Robert Burns. He was taken to Edinburgh very much as Samson was taken to the temple—to amuse the Philistines. He was brought to the palace where the great men of Scotland were to be entertained, and was put in a back room until the time should come when they were ready for him. When they were he was brought in, and having measured the company with his wonderful eyes, he recited his immortal poem, "Is there, for Honest Poverty?" Carlyle says that when he finished, the nobles and gentlemen cowered and shrunk before his eyes. I think his words had as much to do with it as his eyes. Henry Clay's eyes were big gray ones, that looked black when he was excited. Webster's eyes were a lustrous black, and were like caged lions. Carlyle compares them to a great cathedral all lighted up. Cleopatra had black eyes. Mary Queen of Scots had liquid gray eyes. Dark eyes show power, light eyes gentleness, and gray eyes sweetness. There is great magnetic power in the eyes of several of the lower animals. The lion's, the tiger's and the serpent's eyes are all magnetic. It is well known that the serpent will charm birds that are flying above it, until in great circles they will sweep down to the destruction which awaits them. A friend of mine, a doctor, was one day walking in the field, when he saw an adder lying on a rock. He drew near to examine it, and presently looked at its eyes. He was attracted by their great beauty, and involuntarily stepped forward two or three steps. Beautiful light flowed from them, and seemed to bathe the very coils of the serpent. Gradually he drew closer, until, just as he was almost within the reptile's reach, he fell, feeling, as he said afterwards, as though he had been struck by a stone. When he became conscious his head was in a friend's lap. His first words were, "Who struck me?" "No one struck you, doctor. I saw you was charmed by the snake, and I struck it with a stone." He had struck the snake, and the doctor had felt the blow.—*Home Journal.*

## FRIENDSHIP.

The point that we wish to make is, that we should not expect to have the sentiments and actions of our friends and companions always equally satisfactory to us; and after we have once made up our minds that, on the whole, we like a certain person; that we like certain or all of his ways, opinions, tastes, qualities—whatever it is that draws us to him, it is rather foolish to be rejudging him too severely every five days on a new issue. After a man is once a member of the National Academy he should not be subject to the annual weighing in the balance of the Academy's Hanging Committee.

You may say that, after we have known a man well for thirty years—and that is a long lease for a friendship in this mutable

world—it is idle to talk about its being possible for him to surprise or disappoint us. But did you ever hear of "the old man's disease"—avarice? Do you suppose that an affliction like that comes to the surface late in life, if the seeds have not been deep in the soil all the time? But that is a hard and cruel question. Let us rather speak of a more pleasing and no less surprising development. There was an old woman about whom we once wrote, to prove by an example that it is the disagreeable young folk who make the disagreeable old men and women, and that sweet girls and boys need not be troubled by the nightmare of a sour and crabbed old age. The woman we wrote about had lived out and down three husbands, and was about as unpleasant an old gossip as you might meet in a day's journey; yet the traits of her age were only the traits of her youth, stripped of whatever charm youth must have lent her. But presently, after we had held up this aged person as a warning and a consolation, what does she do but fall into her second childhood, and develop one of the sweetest and gentlest dispositions with which mortal ever blessed his or her neighbor. All she asked was her doll and her prayer-book, and all went merry as a marriage bell. No; we never know our friends. And, curiously enough, while we are going on with our discoveries concerning them, they are making the same observations upon us, and are having the same surprises and disappointments.—*The Old Cabinet; Scribner.*

## ROMANISM IN ROME.

A correspondent of the *Christian Union* says of Rome:

"A profound indifference prevails. The churches are open every day from morning until noon, but O, how cold and solitary! A few priests reading prayers, a dozen people kneeling here and there, almost as many lazy beggars at the door, a monk or two with cowl and beads—what were these great ignorant fellows made for?—one or two ladies at the confessional, and a dozen tourists with their guide books—this is the unvaried scene, the summary for Sunday and the rest of the week. There are, in general, no seats; there is but little sermonizing. The prayers are in Latin, which the people do not understand.

"The young men of education are, for the most part, rationalistic; not philosophical, indeed, but holding that since modern miracles are but jugglery, the ancient, also, must be thus considered; yet, in one sense, Rome is most thoroughly Romish. The ministry is completely vaticanized; the festal days are noted, the *madre benedetta* is venerated; and everybody expects to have the mass performed at his funeral. Protestantism has but a slight foothold among the Italian people. Even many of those supposed to be converted to it, carry, it is said, the beads and image of the Virgin secretly to church with them. The attendants on our churches are mostly foreigners, or persons in some pecuniary way allied to them. Still, with an open Bible we have hope.

"The number of priests is legion. They all wear long black cloaks, silver shoe buckles, and three-cornered beaver hats. Their fresh faces indicate good living more than intellectuality or fasting, and they appear to take life quietly and easily. I lately heard of one who preached but two sermons annually, and spent the year in committing them to memory. Some of them are very bold in their expressions and have quaint ways of doing things.

"While preaching, the other day, one of them turned in his discourse to make a very tender appeal on behalf of a poor man

with a large family that needed the immediate assistance of his hearers. He portrayed the necessities of this family in such pathetic strains as to move his audience to tears, and then said:—"Such is the exigency of this case that I will stop here in my sermon and take up a collection." He descended from the tribune and passed the bag around among the people, who, being really moved by his appeal, dropped in the lire very bountifully; but on returning to his place he smilingly said:—"This poor man is the Pope."

## THE PECULIAR PEOPLE IN LONDON.

The *London Times* says: "The Peculiar People, several of whose members are now awaiting trial for manslaughter in not calling in medical aid when members of their body were sick, have resolved boldly to put to practical test the question as to whether medical aid is really a necessity, or whether prayer alone is not sufficiently efficacious in all cases of sickness. For some time past a large 20 roomed house, situated in Tower street, on the north-east side of London Fields, has been empty. A few days since much excitement was caused in the neighborhood by the appearance outside the house of a board bearing the following inscription: "House of Faith, for the reception of such sick as are considered hopeless [ly] incurable, to be healed by the prayer of faith." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew xxi, 22nd verse. "Is any sick among you; let him call for the elders of the Church and let them pray over him and anoint him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—St. James, chapter v., 14-16 verses. "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they bring any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—St. Mark, chapter xvi., 17-18 verses. There will be a strenuous opposition on the part of the inhabitants to the opening of the hospital."

## THE PULSE.

Every intellectual person should know how to ascertain the state of the pulse in health; then by comparing it with what it is when he is ailing, he may have some idea of the urgency of the case. Parents should know the healthy pulse of each child—as now and then a person is born with a peculiarly slow or fast pulse, and the very case in hand may be of that peculiarity. An infant's pulse is 140; a child of seven, about 80; and from twenty to sixty it is 70 beats a minute, declining to 60 at fourscore. A healthy grown person's pulse beats 70 a minute; there may be good health down to 60; but if the pulse always exceed 70, there is disease; the machine is wearing itself out; there is a fever of inflammation somewhere, and the body is feeding on itself; as in consumption, when the pulse is quick, that is, over 70, gradually increasing with decreased chances of cure, until it reaches 110 or 120, when death comes before many days. When the pulse is over 70 for months, and there is a slight cough, the lungs are affected.