

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, MAY 25, 1876.

## WHITSUNTIDE.

The fourth of June will be Whitsunday. We introduce the subject this week because of its great importance; and also because, from the moment of the Ascension, the whole attention of the Disciples was turned to the "promise of the Father"—*The gift of the Holy Ghost.*

From the earliest ages of Christianity, the festival of Whitsunday has always been held to be one of the chief celebrations of the Church. Nor have her children usually been backward in their commemoration of that great gift—the gift of the Divine Spirit to the Church—which the day brings before us.

We are not, however, without considerable danger that this gift of boundless value may be regarded with less attention than it ought; and the tendencies of the present age are of such a nature, and of so powerful an influence, that great watchfulness on the part of the Church is imperatively demanded, lest the work and agency of the Divine Spirit, on the Church collectively, and on the individual Christian, should come to be too little regarded. For the gift of the Spirit is made to the Church in her corporate capacity as well as to each of her members separately. And this is a truth which many who might otherwise be supposed to be earnest minded Christians, appear even anxious to forget. In the first and purest ages of the Church, and when her triumphs over the world and sin were the most remarkable, it was in the assemblies of the Church, it was when they met together in the breaking of bread and with prayers, that the Divine Spirit was most eminently vouchsafed. That primitive upper room, whose walls could testify to the devotion, the united accord, and the daily assemblies of the disciples, was the first to be filled with the tokens of the Holy Ghost, as it was poured forth from the Throne of Heaven, whither the Redeemer had just ascended. And we have no right to look for that celestial effusion except according to the primitive model. We may have made grand discoveries, and advanced to a far larger control over the forces of nature than was known a few hundred years ago, we may have learned to boast of the independence of human nature, and of every man's right to be a law unto himself; but no change can ever take place in the kind of means whereby the graces and virtues of the Divine Spirit can be attained, until Messiah shall come in His glory and establish His reign on earth according to the purposes of His will.

We have referred to the tendencies of the age, as calling for the watchfulness of the Church in guarding a cultivation of the influences of the Holy Spirit. For

the tendency of the age is essentially a materialistic one; and to prove this, it is not necessary to refer to the aims of the distinguished naturalists who have so successfully pursued one or other chosen path of physical science; and whose minds have become so thoroughly engaged in their own particular branch, that they are almost totally oblivious of every thing else above and around them. For, as is remarked by one of the most eloquent men now living: "The world of matter, with all its vastness, with all its undeniable mystery, with all its attractiveness and resource, presses around the human soul, around each human soul as never before; and it makes the realization of an immaterial world, at least for large classes among us, increasingly difficult." All that which enhances and sets forth the outward, visible, material side of human life has made within the last few years a progress altogether unprecedented in the history of the world. The sources of capital have been reached in a manner, with a rapidity, and to an extent never before known; and we are masters of the world of sense and motion, in a meaning that no former age could have imagined. We have assumed a new relation towards space and duration, can hold communication with the nearest and the most distant parts of the globe in almost the same instant of time; so that, in a sense, the world of matter is invested with sources of wonder which our ancestors regarded as closely connected with the world of spirit. So much indeed is this the case that the tendency of the age, refusing the former worship paid to the supernatural, actually finds itself ready to pay a secret homage almost Divine, to the newest discoveries in materialistic science. The material universe has consequently almost shut out of sight the spiritual, in the immense place it occupies in the thoughts and imaginations of the present generation.

Nor do the life, the kindlings, and exuberance of the intellect bring the soul up to the true sphere of the highest life of man. The spiritual gifts of the day of Pentecost infinitely surpassed the highest powers of the most expanded intellect, more than does the richest and best endowed mental inheritance excel the unconscious and inanimate world. When the day of Pentecost was fully come, and they were all with one accord in one place, the blessed gift was made to the Church, which brings the Christian into the closest communion with the most glorious and ever blessed Godhead, assimilating him to the Divine image, and preparing him for an eternal residence with pure spirits above. The gift comprehends every grace and virtue to which man can attain, and every spiritual faculty he can ever exercise. The gift belongs to the Church as imparted to her by her Divine Head, and is claimed by none but those within her fold. It is essential to

the existence of the Christian life, and no growth and maturity can ever be achieved without its constant presence. It is the substitute for the presence of the Lord, who went to the realms above, in order that He might send down from thence the richest influences of His love.

In the Apostolic age, the array of the endowments of the spirit were of the most varied and magnificent character. These endowments rendered the external ministry of the Church more attractive to the mass of mankind than these later ages have been familiarized with. What a number of rites must have connected themselves with the gifts of miracles and of healing, the gifts of tongues and of the interpretation of tongues! Whether these rites were pre-arranged, or whether they were extemporized for each particular occasion, would make no difference in the amount, the number or the show of the display made at the time. The exercise of the endowments themselves must have been most remarkable and attractive, and must have presented features of Christian worship, of overwhelming impressiveness, such as in these days of indifference, and of disregard for the real character of the early Church, we can form no conception. These splendid endowments have long ago been withdrawn from our midst; and so little have we been accustomed to appreciate their value, that it has come to be almost an article of our creed that they were of an extraordinary character, and only intended for that which is generally called the apostolic age. We are not aware that any reason has been assigned for this opinion beyond the fact of the withdrawal of the endowments; but we rather incline to think that the reason of that withdrawal is to be found in the church's unfaithfulness. So that when the Church shall return to her pristine purity and vigor, she may reasonably expect from her heavenly Comforter, those external testimonies of the presence and sanction of the Divine Spirit which graced and ennobled the worship of the Primitive Church.

The Lessons, Psalms, Epistles, and Gospels, appointed for the day, contain a vast fund of instruction bearing upon the descent of the Holy Ghost, and His offices in the Church. The whole week was formerly used as a festival, but as in later times the succeeding Sunday was chosen as one of the days for the ordination of Priests and Deacons, the usual Ember fasts came to be observed. The Church has provided us with a Homily on the subject of Whitsuntide, in which she shows how every good and perfect gift, whether of nature, Providence or grace, all come to us through the agency of the Holy Spirit, without whom no good thought can enter the mind of man, or good deed be done by him; no right knowledge can be attained without His influence, or good intention be formed in the soul.

## CHURCH DISCIPLINE.

It appears that the few words of ours at the close of a recent editorial, as well as the events to which we referred, have directed the attention of some of our friends to the subject of Church Discipline; and we publish to day, a short letter from a correspondent, a gentleman who, we believe, is considerably practised in journalism, but, who, for the first time, avails himself of the DOMINION CHURCHMAN to send his thoughts forth to the world. He is evidently in earnest, and we cannot help noticing his self-denial in writing so briefly, and closing as he appeared to be warming to the work. We will just say to our friend with his mysterious cabalistic signature, that we shall be happy to find room for a considerable number of his communications. It is evident we need not convey the usual admonition—to be brief.

The whole question is one of the very first importance. As a branch of the Church Catholic we have lost much, very much, in point of efficiency and spiritual growth, as well as very many persons who would have been bright ornaments among ourselves; and the loss has been occasioned by our unaccountable want of attention to this subject. We admit that a practical attention to it is fraught with great difficulty. But we have not found ourselves unwilling to attack other matters, merely on account of their difficulty; and, taking the New Testament and the early Church for our guide, we may, by a prayerful, careful, and loving consideration of the subject, free ourselves from the anomalous position, in which, we must admit, we are too often placed; and may secure, to a far greater extent, the great end for which the Church was formed, and to which we particularly desire to call the attention of our readers. We shall be glad to have the whole question of Church discipline fully discussed, and to receive an interchange of sentiments, in well-digested, brief articles, written in a tender, Christian spirit, aiming at speaking the truth, but also at "speaking the truth in love."

## TEMPERANCE.

Among the various schemes proposed for the promotion of temperance, is a recommendation recently made to the Church of England Temperance Society in the mother country; the effort being to endeavour to confine alcoholic drinks to dietetic uses. A pledge is suggested similar to this:—"I, A. B., do promise and vow that I will not take opium, chloral, or any such thing, except under direct medical advice; and I further promise that I will not myself use, nor will I encourage the use, by others, of any alcoholic drink, except with *bona fide* meals." It is urged that there is no reason why any "moderate man" should not sign this pledge; that it would involve no great self-denial; but that when people saw their comrades, without the fanaticism of some teetotallers, shunning

the bar-room when they should be at work, the practice of tippling would become more than ever to be regarded as infamous. To make the pledge as effective as possible, it is intimated that the addition might be made:—"And I will drink only plain water between meals." These variations from most of the programmes we have seen are certainly deserving of a fair trial. The thing to be aimed at is to suppress unnecessary drinking. Thirst, like many other propensities, may be brought under control by steady resistance; and if people would take nothing but water except at stated hours, it is believed they would soon find that a very moderate quantity of any thing stronger would satisfy them.

## THE SALONICA OUTRAGE.

The time has surely arrived when Turkish infatuation, European false expediency, and Christian supineness must have reached their utmost limit. We are, now at length, compelled to ask, is it possible that the public opinion of the world can refrain from breaking out with an irrepressible storm of indignation sufficient to ensure, at last, a really decided course of action on the Turkish question? Close to the palace doors of the thrones of Europe, savage atrocities are taking place, which form a more barbarous contravention of the sacred rights of humanity and of Christian brotherhood than all the slavery of Central Africa; and can this stolid indifference prevail any longer? Warnings have been recently given by the consuls of the different nations that mischief was impending; and that a massacre of the Christian population had been determined on. A general sense of insecurity among Christians throughout Turkey now exists, the fanaticism and brutality of the Mohammedans being features the oppressed sufferers from Turkish misrule have been pretty well familiarized with. The Salonica outrage is the first outburst of what is feared, may become an extensive and systematic attack upon the Christian population. It appears that a Christian girl at Salonica, believed to be a convert to Mohammedanism arrived at the depot at Salonica. Being awaited by a large crowd to conduct her to the Governor's castle, she screamed for help. The American consul interfered, and endeavoured to ascertain her nationality. The mob made an attempt at rescue; but he was able to put the girl into a carriage, and take her to the consulate. The Governor being warned of the state of affairs sent troops for the protection of the consulate, which had been attacked. Meantime the French and German consuls hearing that the American consul was in danger from protecting a Christian girl of one of their nationalities, hastened to his assistance. At the same time the American consul was removing the girl secretly to the German consulate. The French and German consuls were then falsely informed that the girl had been dragged to the Mosque. On entering the Mosque, they were surrounded by a crowd of

Mohammedans, and after the German consul had been forced to sign an order for the release of the girl, they were barbarously murdered. Immediate satisfaction it is said has been demanded, in the execution of the criminals and such compensation as money can give. Fresh disturbances, however, are feared at Salonica; and a general uprising of the Mohammedans against the Christians is talked of throughout Turkey. The British Minister at Constantinople has sent a warning to his Government. The British, Germans, Austrians, and Russians are expected immediately to increase their naval force at the mouth of the Hellespont. The affair at Salonica is believed to have been planned by the Turks for the sake of inaugurating a holy war. Surely the beginning of the end has come!

## THE UNITED STATES CENTENNIAL.

On the 10th inst., the gates of this great exhibition were open at 9 a.m., and fifty thousand were soon on the ground. At 10.15 the ceremonies began by the performance of the national airs by a large orchestra. President Grant arrived at 10.30, the time announced for the formal opening, and prayers were offered by the Right Rev. Jos. Simpson.

John Welsh, President of the Centennial Board of Finance then presented the buildings to the Centennial Committee. The cantata by Sidney Lanier, of Georgia, was sung very effectively, and then followed the formal presentation of the exhibition to President Grant by Joseph R. Hawley, President of the U. S. Centennial Committee: after which the President formally declared the Centennial duly opened.

It is supposed that, at noon, not less than a hundred thousand people were in sight of the grand stand. Whittier's hymn was sung with magnificent effect. The speakers were listened to with attention; General Grant's speech being brief, was much applauded, the Emperor of Brazil joining in the demonstration.

At 12, the United States' flag was unfurled from the main building, the Hallelujah chorus rendered, a salute of a hundred guns fired from St. George's Hill, and ringing of chimes from different parts of the ground. During the performance of the chorus, the foreign commissioners passed from the platform into the main building; President Grant, accompanied by Director-General Goshorn, followed by the guests of the day, also passed into the main building, then into the machinery hall, and thence into the Judges' quarters, where a procession, headed by the President, at 1.22 p.m., assisted by Dom Pedro, put in motion the great engine, which started all the machinery of the building. This closed the formal ceremonies of the day.

One of the most noteworthy features of the day occurred when the motive power was started. At a signal from Gen. Hawley, the President and the Emperor each seized the crank opening the valves, and turned them several times. A sound immediately issued forth, which

conveyed the intimation that the enormous engine was about to start. The monstrous 70 ton fly wheel began to revolve slowly, increasing with great rapidity, until it attained its utmost speed. The assembled multitude caught the inspiration of the moment, and deafening shouts and echoes reverberated through the building; all the multitudinous wheels in the hall began to move, thousands of bells were set ringing, and the world was given to understand that the Centennial Exhibition was now fairly inaugurated.

The military display was highly respectable. The cavalcade formed in line on Broad Street, and marched to the Centennial Grounds by 22nd and Wall Streets. It was joined by President Grant, who rode in a carriage, accompanied by Governor Hartrauft, of Pennsylvania. As the grounds were approached, the enthusiasm of the multitude reached a high pitch, and indeed scarcely knew any bounds.

Altogether the opening was regarded as a success, and the official estimate stated that 110,000 people entered the Centennial Grounds during the day.

#### EXTRADITION.

As most of our readers are aware, Winslow, the Boston forger, is in England, as well as one or two other United States' criminals. Their extradition has been demanded by the United States Government. Mr. Disraeli hesitates to surrender them without a distinct assurance that they will not, on their arrival in America, be tried for other offences than those for which they have been extradited. The case of Winslow is the one most strongly insisted on—President Grant's government refuses to give the assurance, and England, therefore, hesitates to give him up. It might be well to bear in mind that, if the assurance were given by the Federal government, with which alone, foreign nations can hold intercourse, it would be of very little use, because the different States would not be bound by any such Federal Act, and could try the criminal for anything they liked. We do not know the reason why England hesitates so decidedly in this particular case. In the absence of any particular cause assigned however, we may suppose that there must be ample reason, inasmuch as England has not been in the habit of repudiating treaties without sufficient cause. If it should turn out that no other reasons can be given than are generally known to the public, then we think Mr. Disraeli has made a very grave mistake, amounting indeed to a blunder. If the hesitation arises merely from the fear that the prisoner may be tried for a political offence, we think it a great pity that a criminal should escape the punishment due to his crimes, just because he has shown a peculiar aptitude for more than one class of offences. England and the United States have always prided themselves on allowing their shores to become a refuge to those who have shown a practical faith in the "sacred right of revolution;" and there-

fore political crimes have never been included in the category of extraditable offences; which has sometimes worked any way but advantageously for either of the respective countries. It will be very unfortunate if the number of offences for which extradition can be demanded is to be reduced. We would rather see it embrace every kind of offences, except that worst crime of all—debt. As for Winslow, if he choose to run the risk of committing a political offence as well as some others, we do not see how that can be any concern of ours, or how it should furnish any reason for harboring so undesirable a character. We imagine we have plenty of criminals of our own, without coveting any from our neighbors. In the days of negro slavery, it might have been all very well to be careful about giving up offenders, except for the very worst crimes in the calendar, as we might suspect charges would be trumped up merely for the purpose of getting a slave within their reach. But since the abolition of slavery, it would surely be for the advantage of both countries to shelter as few criminals as possible.

#### THE CASPIAN SEA AND THE SUEZ CANAL.

Not long ago a scheme was proposed, by a citizen of the United States, for making the Mississippi River the great water communication between the whole interior of North America and the Atlantic Ocean. The object was to be achieved by cutting a short canal from Lake Michigan, to the aforesaid river. And one effect of this was to be to drain the great lakes of the St. Lawrence, and so to cut off the supplies from the Niagara Falls, and make the St. Lawrence an empty valley. Something like the canal we believe was cut; although it could not have been large enough to meet the views of its projectors; inasmuch as, from the last accounts, the Falls still exist in their ancient vigor, and the St. Lawrence has, just now, a little more water than ever. Having then failed in this attempt to neutralize the Canadian means of navigation, the enterprise of our neighbours has gone further afield; and perhaps with the intention of reducing the new Indian Title to a mere empty mockery, one of them, a Mr. Spalding, has proposed to cut off the northern supply to the Suez Canal by lowering the level of the Mediterranean Sea. To effect this, a canal is to be cut between the Black Sea and the Caspian, the surface of the latter being fifteen metres lower than that of the former; and so the Caspian Sea will be filled up and a large extent of country in the neighborhood will be flooded. The distance between the Black and Caspian Seas is about 800 miles; the canal is to be 170, but a great saving of time might be effected by a cut connecting the Don and the Volga, so that the waters of both rivers might fall into the Caspian. Of course it would take time for the water to scoop out a channel large enough to make any

material change in the level and area of the Caspian Sea, and a far longer time to lower the level of the Mediterranean so as to render the Suez Canal useless. Indeed we have an idea that this could hardly be accomplished without putting a lock between the pillars of Hercules—a triumph of engineering skill, which would certainly exhaust all the ingenuity of the United States till the next centennial comes round. So that quite a number of Empresses of India might cross the stage of life, without the slightest danger of having their reign affected by the scheme of the American engineer. The other part of the project does appear within the range of practicability. And it is alleged that if the limits of the Caspian could be considerably enlarged, it is reasonable to suppose that the climate of all Central Asia would be mitigated, and the rainfall increased, so that the old fertility with which those regions are credited, might be revived. This appears to be brought forward, however, as an incidental result of the grand enterprise, the object of which evidently is to furnish a lure to Russian ambition, the absolute command of a great inland sea, everywhere navigable, and calculated like the Mediterranean in olden times, to convey the commerce and to influence the political destinies of half the world. Mr. Spalding appears to have given himself the trouble to describe the magnificent harbors to be made, the fortifications to be built, and the railways to communicate with the extremities of the continent; but it is considered remarkable that he is less definite about the means by which these grand results are to be achieved. The formation of the canal, and the consequent enlargement of the area of the Caspian might exercise an influence upon the destinies of Russia; but with regard to the new title which is very naturally irritating the English mind, we imagine that if it meet with no other obstruction, it will be safe.

#### ANNUAL COLLECTION FOR ALGOMA.

The Bishop of Algoma desires to call the attention of the bishops, clergy and laity of the ecclesiastical province of Canada to the circular he addressed to them at the beginning of the year; and especially to that part of it which requests a collection once a year (say on Whitsunday) in the churches for the Diocese of Algoma; and also to form a Missionary Association, to consist of members who will promise to subscribe not less than one dollar annually to the same object. He states that he has ever found the laity ready to give liberally whenever the subject has been thoroughly brought before them.

#### MISSION VACANT.

The incumbency of Mary Lake and Huntsville Mission, Muskoka District, Diocese of Algoma is now vacant, in consequence of the resignation of the Rev. Edwin Cooper, from ill health.

The Bishop of Algoma will be glad to

hear from any clergyman in Priest's Orders, who, being imbued with a true missionary spirit, and prepared to "endure hardness," may be willing to accept the mission salary \$600, assured, and a residence. We sincerely trust that some one will be found ready to take this important post, so that no time may be lost in getting it filled up. The *hardships* of the missionary in the diocese of Algoma will scarcely be greater than those of the men who first ministered the word and sacraments in the diocese of Toronto.

#### INTERCESSION FOR MISSIONS.

The following letter has been sent by the Archbishops of Canterbury and York, to the English Bishops:—My dear Lord,—A desire has been generally expressed that the observance of a day of Intercession for Missions, which has been maintained for the last four years, should not be discontinued. It is felt almost everywhere that a blessing from God has followed our prayers. The general opinion appears to be that for the present, as was suggested by the Convocation of the Province of Canterbury, St. Andrew's day is the most suitable day to set apart. We recommend, accordingly, that Thursday, Nov. 30th, 1876, St. Andrew's day, be kept for that purpose; or if for local reasons that day be inconvenient in some districts, then any of the following seven days. We venture to hope that the clergy and laity in both provinces, if invited by the bishops of their dioceses, will join together in setting apart a portion of time for special prayer as recommended. We remain, your faithful brethren in Christ, A. C. CANTUAR, W. EBOR."

#### PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE VI.—We shall now consider the Canticles, or as we are accustomed to name them chants. The word chant is simply the Latin for "a song." From the earliest times it has been usual to intermingle the reading of Holy Scripture in the public service with the singing of psalms or canticles. And first, the *Te Deum*—"Te Deum laudamus" or "We Praise Thee O God." This hymn of praise is very ancient, certainly more than 1300 years, probably 1500 years old. How modern, by the side of this glorious song, are the hymns commonly now in use among Christians! For my part I love old things, and especially old music. When we shall presently see how noble and how scriptural is this beautiful hymn of praise, and supplication and profession, I think our love for it will increase, as we each time hear its words rolled forth, set to solemn music, to the praise and glory of God.

As we have divided The Exhortation, Confession, Absolution, so let us also divide this chant into three distinct parts. I. An act of praise—as far as "The noble army of Martyrs praise

Thee." An act of praise offered to God the Father Everlasting by us and by all creatures, as well in heaven as on earth,—angels and archangels, cherubim and seraphim, the glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of martyrs. The expression Lord God of Sabaoth means The Lord of Hosts—Sabaoth, being a Greek form of an old Hebrew word signifying "hosts" or armies as in Isa. i. 9. and Rom. ix. 29.

II. A Confession of Faith:—1. In the three persons of the adorable Trinity. 2. More largely in the Son—in His divinity as the King of Glory—the Christ—the everlasting Son of the Father. 3. In His incarnation, death, resurrection and mediation at the right hand of God. 4. In the certainty of the second Advent.

III. A prayer, based upon the first act of praise and the second expression of belief.—"We therefore pray thee . . . ."  
1. For all people. 2. For ourselves—that we may be kept daily from sin, and pardoned for all that is past, because our trust is in God.

I wish to point out one striking characteristic of this glorious old hymn, which, notwithstanding that our hearts have been so often stirred by its majestic strains and faultless language, may not hitherto have occurred to you. It is this: That the *Te Deum* meets very perfectly the intentions of St. Paul when he declares "I will sing with the spirit, and I will sing with the understanding also." Let us compare this anthem, that the Church must ever cherish as one of the brightest gems in her rich and glorious service, with Holy Scripture;—and for each clause I shall take but one text of the Bible.—*We praise thee O God.* Compare all the Psalms and Rev. xix. 5: "And a voice came out of the Throne; saying, praise our God all ye His servants, and ye that fear Him, both great and small.—*All the earth doth worship Thee.* Rev. xv. 4. "Who shall not fear Thee O Lord, and glorify Thy name? for Thou only art holy, for all nations shall come and worship before Thee."—*To Thee all angels cry aloud, etc., etc.* Rev. v. 11. "And I beheld and I heard the voice of many angels, round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb, etc., etc."—*To Thee Cherubim and Seraphim continually do cry.* Isai. vi. 2. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple; above it stood the seraphims . . . and one cried unto another and said . . . .

*Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory.—The glorious company of the Apostles praise Thee.* Rev. iv. 10. "The four and twenty elders fall down before Him, that sat on the Throne and worship Him that liveth for ever and ever."—*The goodly fellowship of the Prophets praise Thee.* Rev. xviii. 20. "Rejoice over her thou heaven, and ye holy Apostles and Prophets."—*The noble*

*army of Martyrs praise Thee.* Rev. vii. 14. "And he said to me. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night."

*The Holy Church throughout all the world doth acknowledge Thee.* Ephesians, iii. 21. "Unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen."—*The Father of an infinite Majesty.* Jude 25 "To the only wise God our Saviour, be glory and majesty, dominion and power both now and ever."—*Thine honorable true and only Son.* St. John iii. 16. "For God so loved the world, that He gave His only begotten Son."—*Also the Holy Ghost the Comforter.* St. John xiv. 26. "But the Comforter which is the Holy Ghost."—*Thou art the King of Glory.* Rev. xiv. 16. "And he hath on his vesture and on his thigh a name written—King of Kings and Lord of Lords."—*Thou art the everlasting Son of the Father.* St. John i. 18. "No man hath seen God, at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him."—*When thou tookest upon Thee, to deliver man, Thou didst not abhor the virgin's womb.* St. Luke i. 31. "And behold," said the angel to the Virgin Mary, "thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus."—*When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.* St. John xii. 26. "If any man serve me, let him follow me, that where I am there shall also my servant be."—*Thou sittest at the right hand of God, in the glory of the Father.* Acts vii. 55. "But he (Stephen) being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God."—*We believe that Thou shalt come to be our judge.* St. Matt. xvi. 27. "For the Son of man shall come in the glory of His Father with his angels, and then he shall reward every man according to his works."

*We therefore pray Thee help Thy servants, whom thou hast redeemed with Thy most precious blood.* 1 St. Peter i. 18, 19. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold—but with the precious blood of Christ as of a Lamb; without blemish and without spot."—*Make them to be numbered with Thy saints in glory everlasting.* Eph. ii. 19, 20. "Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone," or the communion of the saints in the Church visible here on earth—and in Rev. vii. are described the number of the sealed 144 thousand of Israel, and the great multitude in the Church triumphant.—*O Lord save Thy people and bless thine heritage.* St. Matt. i. 21. "And thou shalt call His name Jesus, for He shall save his people from their sins.—*Govern them and lift them up for ever.* Psalm xxviii. 9. "Save Thy people and bless thine

heritage; feed, (or as in Hebrew rule or govern) them also, and lift them up for ever.—*Day by day we magnify Thee.* Acts ii. 46. "And they continued daily with one accord in the temple; and breaking bread from house to house, did eat their meat with gladness, and singleness of heart." David in very many places speaks of praising and supplicating God daily. Would we expect mercy and protection, let us then, day by day, magnify and call upon the Lord through Jesus Christ.—*And we worship Thy name ever, world without end.* Rev. vii. 12. In which the twelve thousand of every tribe of Israel, the great multitude of every nation, all the nations, all the elders worship God, saying "Amen, blessing and glory and wisdom, and thanksgiving and honor and power and might be unto our God, for ever and ever. Amen.—*Vouchsafe, O Lord, to keep us this day without sin.* The Lord's prayer: "Lead us not into temptation, but deliver us from evil." *O Lord have mercy upon us, have mercy upon us,* the exact words of Psalm cxxiii. 3.—*O Lord let Thy mercy lighten upon us as we do put our trust in Thee.* Psalm xxxii. 10. "Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about." *O Lord in Thee have I trusted, let me never be confounded.* St. Peter ii. 6. "Behold, I lay in Zion, a chief corner stone, elect, precious, and he that believeth on him shall not be confounded."

A beautiful ending to this very precious hymn. "There is now no condemnation to them that are in Christ Jesus." Let me ask your particular observation of the last verse. "In Thee have I trusted—let me never . . . ." The personal form of this last verse is well calculated to remind us of the individual interest, that each has in the work of prayer and praise, of which our Divine service is constituted. Let me finally ask:—Can any hymn, song or paraphrase be shown that gives as clear an echo of the spirit and depth of Holy Scripture as does this "Te Deum Laudamus"? The most magnificent hymn the world has ever known.

(To be Continued.)

BOOK REVIEW.

PAPAL INFALLIBILITY: Reasons why a Roman Catholic cannot accept the Doctrines of Papal Infallibility as defined by the Vatican Council. By a Roman Catholic Layman. Rivingtons: London, Oxford, and Cambridge, 1876. Also Dawson Brothers, Montreal.

We heartily recommend our readers to make themselves acquainted with this exceedingly valuable pamphlet. It has none of the usual clap-trap on the subject, no declamation or sensational writing, but plain, straight-forward, telling argument, supported by an array of carefully chosen extracts from catechisms and other authoritative documents which makes the book of great value. The evidence collected is overwhelming, and goes to show that the new dogma is nowhere to be found in any creeds, catechisms, statements of faith or authorised instructions of the Roman Church, of any kind; and is both explicitly and implicitly denied by a long line of representative theologians of various ages

and countries. In fact to charge the Roman Church with holding the doctrine of Papal Infallibility was all the world over, until the year 1870, denounced as a "Protestant calumny." And now, as a London journal remarks:—Henceforth we have no authority for Christianity but the Pope, and no authority for the Pope but himself. It is a new version of the Indian mythology—the world rests on the elephant, the elephant rests on the tortoise, and the tortoise on himself.

CALENDAR.

May 28th.—*Sunday after Ascension Day.* Deut. xxx; St. John xi. 1-17. " xxxiv; Heb. iii. 7-iv. 14 Joshua i; Heb. iii. 7-iv. 14.  
" 29th. 2 Kings vi. 24; St. John xi 17-47.  
" 30th. " vii; Heb. iv. 14 & v. viii. 1-16; St. John xi. 47-xii. 20.  
" 31st. " ix; Heb. vi. x. 1-18; St. John xii. 20.  
" x. 18; Heb. vii.  
June 1st. Nicomede. 2 Kings xiii; St. John xiii. 1-21.  
" 2nd. " xvii. 1-24; Heb. viii. xvii. 24; St. John xiii. 21.  
" 3rd. " 2 Chron. xii; Heb. ix. xiii; St. John xiv. xiv; Heb. x. 1-19.

CONFIRMATIONS.

THE BISHOP OF TORONTO will D.V., hold Confirmations during the month of June next, as follows:—

Toronto, All Saint's, Sunday, June 4th, 11 a.m.; Toronto, Ascension, Sunday, June 4th, 7 p.m.; Omemece, Tuesday, June 6th, 7.30 p.m.; Manvers, Wednesday, June 7th, 11 a.m.; Cavan, St. John's, Wednesday, June 7th, 4 p.m.; Baillieboro', Thursday, June 8th, 11 a.m.; Milbrook, Thursday, June 8th, 7.30 p.m.; Perrytown, Friday, June 9th, 11 a.m.; Toronto, St. Bartholomew's, Sunday, June 11th, 11 a.m.; Toronto, St. Matthew's, Sunday, June 11th, 7 p.m.; Toronto, St. Phillip's, Sunday, June 18th, 7 p.m.

ONTARIO.

ST. JOHN'S, PORTSMOUTH.—At an adjourned meeting the following gentlemen were elected as lay-delegates to the Synod of Ontario: Charles Grass, three years; Major Bowen Vatt Strausbenzie, (vice W. C. Evans—resigned)—two years; Major E. B. Wilson, one year.

SMITH'S FALLS.—The first quarterly meeting of the St. John's Church Sunday School Algoma Missionary Association, was held at the Rectory on Thursday, May 11th, at 7 p.m. The Rev. C. P. Emery took the chair. Miss D. Jarvis presided at the organ. After prayer and singing, the collections were paid into the hands of the Treasurer, amounting to \$6.44. Mr. Emery then read from "Rags and Tatters." After singing again, an account was given of the work in Algoma diocese. The Doxology was then sung, and the Rector dismissed the children with the benediction; and thus, the first meeting of this juvenile association closed. If all the different parishes in the Provinces of Canada were to copy this example, all the wants of Algoma would be more than met, and the Canadian Church could turn its attention to the many waste places in the

heathen countries of the world. It is reassuring to minds earnest in spreading the Gospel of Christ, to know that it is the intention of several members of the diocese of Ontario to urge on the Synod, which is to meet on the 20th of June, the importance of forming, at once, a Board of Foreign Missions, and it is to be hoped that not only will other dioceses do the same, but that the united dioceses will see that a "General Board for Foreign Missions" will be constituted at the next Provincial Synod.

LANSDOWNE FRONT.—A new church at Escott in this mission has been recently commenced, the people showing a great interest in the work. A meeting was called together a short time ago by the missionary in charge, the Rev. R. L. M. Houston, B. A., to take into consideration Church matters, and the result of the meeting was, that on the following morning some five or six of the members of the congregation were busily engaged in the woods, preparing timber for the new edifice. The building is now nearly enclosed, and the rapid rate at which the work has progressed speaks very well for the Church spirit of the people of Escott.

TORONTO.

PREVIOUS to Mr. Carry's leaving the parish of the Credit, the following address was presented:—

Cooksville, April 17th, 1876.

To the Rev. John Carry, B.D., Incumbent of the Credit Mission. Reverend Sir,—We, the undersigned church-wardens, on behalf of our several congregations, beg to express our regret at your departure, after three years' labour amongst us, during which time you have laboured zealously for the good of the parish, and have won the esteem of many for your great erudition, and social and kindly manner. During the period of your incumbency, the three congregations have progressed both spiritually and temporarily, and have paid off large proportion of debt with which they had been previously oppressed. We also recognise, in the progress of the Sunday Schools, the great interest you have taken in the children of the parish, the effect of which will be felt in years to come.

We have also marked the great number which have been confirmed during your incumbency, and the great exertions you have made in preparing and bringing them forward to that rite. We trust that wherever the scene of your future labours may be, you will be blessed with all health and happiness, and pray that God may long spare you to be a useful minister in His Holy Church.—Andrew R. Gordon, Thos. M. Hammond, church-wardens of St. Peter's, Credit. John Kennedy, Thomas Pallett, St. John the Baptist's, Dixie. James Richie, Robert Francis Duck, Trinity Church, Port Credit.

REPLY.

To the Churchwardens of the Credit Parish: Gentlemen,—I cannot but receive, with satisfaction and thankfulness, your kind address on behalf of the parish, though it was not at all needed to assure me of your favourable regards. I have experienced during my ministry among you a uniform kindness, which in these last few weeks has broken out into a tender sympathy and a universal expression of fervent feeling, of which I am perhaps unworthy, but which have cheered and comforted me much. May God reward you seven-fold into your bosom!

I cannot be sufficiently thankful to the gracious God, that, despite many obstructions in my course, I leave you as a parish

in a prosperous condition—with communicants literally multiplied—earnest and faithful, and a cheering advance in those "good works which God has fore-ordained that we should walk in," especially the mission work of our Church. That you may abound more and more, and amongst the parishes of this diocese become conspicuous for devotion to Christ and His Church, will be the earnest prayer of your very unworthy, but grateful and affectionate servant in Christ Jesus, JOHN CARRY.  
Brampton, 6th May, 1876.

**CIRCULAR.—REV. AND DEAR BROTHERS,**—After careful and anxious consideration of the means for meeting the obligations of this diocese to the diocese of Algoma, it has been decided that our speediest and simplest method would be to meet the amount of our quota for the current year, which will extend to 1st May, 1877, by a general collection throughout our parishes and missions on Whitsunday next, being the fourth day of June. The quota our diocese has to supply, since the separation from us of the diocese of Niagara, is \$1400 per annum; and to assure this sum, the amount required from the several parishes is apportioned as equitably as possible, and is stated below. Trusting that, on the great Festival and anniversary of the outpouring of the Holy Spirit, there may be an abundant measure of it vouchsafed to this diocese,—provoking amongst other duties, to a quickened zeal in advancing the spread of true religion, I remain, Reverend and dear Brethren, Very faithfully yours, A. N. TORONTO.  
Toronto, May, 16th, 1876.

It has been announced that the Synod of the diocese of Toronto will meet on Tuesday, the 20th of June.

#### NIAGARA.

**STONEY CREEK.**—We are pleased to note that a commencement has been made in the erection of a new Church at the village of Stoney Creek. The Rev. C. E. Whitcombe, Missionary in charge of Saltfleet and Binbrook, now holds services in the Common School House. The erection of the proposed Church, to be completed according to contract on or before the first of November, will provide a suitable House of God, in which Divine service will be celebrated.

It is proposed to add to the original contract a belfry, and to provide a bell. For this a special collection will have to be made, over and above the subscriptions already made towards the Church. The congregation is neither large nor wealthy, and any contributions in aid of bell and belfry will be thankfully received by the Rev. C. E. Whitcombe, Stoney Creek P. O., and will be duly acknowledged by him in our columns.

#### HURON.

The regular quarterly meeting of the diocese of Huron was held in Seaforth on the 10th inst. Divine service was held in the parish church at 11 a.m. As the morning was very wet the congregation was not large. The morning prayer and Lessons were read by the Rev. Dr. Wall, the Litany by the Rev. B. H. Channer, the ante-communion by the Rev. Dr. Tibbets, the Gospel and Epistle by the Rev. T. Watson. An able and faithful sermon was preached by rural Dean Davis from Exodus iii. 1-12. The Holy Communion was then administered by the rural Dean. The clergy dined with the Rector, the Rev. Wm. Craig.

The private meeting of the clergy was held in the rectory in the afternoon. Present—The Rural Dean, Revs. Dr. Wall, Dr. Tibbets, T. Watson, Wm. Craig, C. H. Channer. The portion of Scripture read and commented on was 2 Tim. iii. 1-12. Afterwards, several subjects of local and diocesan importance were brought forward. It was resolved that the next meeting be held in Dunganon on the 2nd Wednesday in August, and that the Rev. Wm. Craig prepare a paper on Church Membership. Having spent a very pleasant and profitable time together, the clergy separated for home.

**ST. JOHN'S, LONDON TOWNSHIP.**—This parish gives good promise of being what might be expected from the very favorable circumstances attending its early days. St. John's parish is one of the oldest in the Diocese. Before London had an existence, or the parish of St. Paul was known, there was the parish of St. John, and the late Bishop of Huron was its Rector before the formation of a parish, where London has now its six churches, city and suburban. The old frame Church of St. John's has but lately given place to a very handsome one, built of brick, in true ecclesiastical style. In the chancel are two handsome memorial windows, one in memory of the late Rector, Ven. Archdeacon Brough, the other in memory of his predecessor in the parish, afterwards rector of St. Paul's, London, and then first Bishop of the newly formed See of Huron. Another memorial window commemorates the death of Col. Burke, sometime member of that Church. The parish was too large and the number of church members were too great for the care of any one shepherd; and, even when divided, the southern one, St. John's, involved too much labour and care for Archdeacon Brough, then approaching the limits assigned to our days by the Psalmist. The new church, and better still the increasing interest manifested in the partaking of the services of the Church and in the Sunday School, give fair promise of brighter days in the future for the Church of St. John.

**CHRIST CHURCH, EXETER, ST. PATRICK'S, BIDDULF.**—We have had the pleasure of hearing of the welfare and well-doing of the Church in this parish. Exeter is one of the most important towns on the line of the lately constructed L. U. & B. Railway, and the great increase of the population makes it a very important position for the occupancy of the Church. The Incumbent is well accustomed to hard work in the ministry. When in Parkhill Mission before his appointment to Exeter, he had six places of worship to officiate in, and his delight has at all times been in active, earnest labour in the good cause to which he has been sent. In Christ Church where there are morning and evening service, the congregation is always good and increasing, and numbers are added every week to the Sunday School. It is expected that there will be before many weeks, not less than one hundred scholars—not bad when the members of the church and school come a distance, some of them from three to five miles. The Church of St. Patrick's is steadily holding its own. It is altogether a country congregation.

A Huron clergyman, the Rev. Mr. Reary, Assistant Minister of Woodstock, has been appointed Asst. Minister to Trinity Church, Toronto.

We are glad to announce that his Lordship, the Bishop of Huron, may now be pronounced convalescent.

#### ALGOMA.

We reprint the following letter from the Bishop of Moosonee, which appears in the annual report of the Shingwauk Home: "THE SHINGWAUK.—Two years ago I visited Mr. and Mrs. Wilson at Garden River: they were then building a Home and industrial school for Indian children. A few months afterwards the Home was completed and occupied; but a week had not elapsed before all was in ruins; fire, sparing the lives of the numerous inmates, destroying almost everything else; the children were dispersed, and the Missionary, his wife and family, were obliged to seek a home elsewhere.

News of the disaster, after many months, reached me at my distant and secluded home at Moose Factory, but what had been done subsequently I knew not; the circumstances in which I am placed prevent my hearing, except at long intervals, of what is taking place in the outer world. How great, then, was my astonishment when, on Friday last, I found myself under the roof of a new Industrial Home, and that not a slight or hastily constructed one, but one of a most substantial character, of imposing appearance, and of solid stone; and then, later in the evening, to find myself conducting service in a spacious school-room, having on my right hand the Missionary's devoted wife, and charming little family and servants; on my left the matron; and facing me, upwards of forty Indian children, boys and girls, looking well, contented, and happy; and then to hear them all—led by the schoolmaster on a good harmonium, just arrived from England, the gift of a good English sister—sing a song of praise to their Redeemer: all this was almost overpowering, and I could not but thank God that for a day or two I was to be the guest of the brother and sister so entirely devoted to their Master's work, who were caring for the red man's children with a father and mother's care, and training them up for Christ and for the enjoyment of His kingdom. After prayers, the children, bidding us good night, retired to their respective bed-rooms with the same order and regularity as if they had been inmates of one of our best regulated English institutions.

I should mention that Mr. Wilson was not with us at prayers; business connected with the Home called him away for the night, so that I found myself, as of necessity, occupying the position of chaplain; happily, Indians, whether adults or children, are not strangers to me, neither ought they to be, seeing that among them I have now spent twenty-four years. In the morning after prayers, I made myself master of the details of management, and inspected every part of the extensive establishment. I first went to the dormitories of the boys, which I found large, well kept, and scrupulously clean. I peeped into the closet where the Sunday clothes are kept; all were lying arranged on shelves ready for use. I looked into the sick ward in which were two neat iron bedsteads, happily unoccupied: I inspected the lavatory where all was sweet and nice. I next went through the girls' apartments, where everything was in as good order as on the other side of the house.

In the laundry I found some girls ironing, under the superintendence of an experienced laundress; in an adjoining room a number of girls were engaged in darning stockings, a monitor directing the proceedings; and then again I came upon two or three others engaged in scrubbing: all was life, activity and order.

In the carpenter's shop I found all the tools necessary for the trade, and a carpenter busily at work; there were no boys

there, as it was not the time of day devoted to that occupation, but I was glad to learn that some of the lads were making satisfactory progress; in the shoemaking shop I examined some very creditable work. The crew of the Missionary boat, all Indian lads, dressed in blue serge suits with sailor hats, manage their boat admirably, as I had full opportunity of observing, for it was in the *Missionary* I came from the Sault to the Shingwauk. Mr. and Mrs. Wilson's plan in conducting the Home is to combine firmness with kindness in the management of the children, and to train them in intellectual and industrial pursuits, such as their capacities will permit, to fit them to take their part in the busy world of life, as Christian men and women living in the fear of God, as beings possessing immortal souls destined for eternity.

And as far as I can judge they are succeeding. A first impression may be erroneous, feeling may overcome judgment, but I am writing this on the fourth day of my stay here, when I have had time to correct first impressions in whatever they may have been faulty; but I can honestly say that I have had none to correct, that day by day my respect and love for my entertainers have increased, and my opinion of the stability of their work deepened. What they have done they have done in faith: they have relied on God, looking for His assistance in carrying on His work, and they have not been disappointed. They have not, and they do not find that all runs quite smoothly with them at all times; if they did, I should doubt of ultimate success. The children of heathen parents, children who have probably witnessed actions most depraved, can only be weaned from their practices by constant and long continued oversight: line must be given on line, and precept upon precept, and in some cases success may not after all be fully secured; the planting and watering may be accomplished, but it is God's prerogative to grant the increase.

I trust that what I have written may induce many Christians in England to extend a helping hand towards a work which, I feel, merits their warmest confidence and support; to it a brother and sister are devoting the best years of their life: they are going forward in it hopefully, patiently, prayerfully, and we may surely do what we can to cheer them onward in the path of self-imposed duty, and to wish them good luck in the name of the Lord.—JOHN MOOSONEE.

[The Editor of the DOMINION CHURCHMAN is not responsible for the opinions expressed by Correspondents.]

To the EDITOR OF THE DOMINION CHURCHMAN.

SIR,—In your paper of the 4th inst., I observe that at the close of an article on a most painful and unpleasant occurrence, you refer to the subject of Church Discipline as most important, in connection with Church action; and I perceive that a correspondent at Mulmur, in last week's paper touches on the same subject, and intimates that the Church is not so careful as other religious bodies in distinguishing between those who really are her members, and those who are not. Truly, you have brought forward a most important matter; one which, above all others, it, at the present time, well becomes the Church seriously to ponder. Why! for more than 300 years we have been saying on Ash Wednesdays, that the restoration of the godly discipline of the primitive church was a thing much to be wished; but what has been done towards such a motion? At this present time the Church recognizes every one as a member of it who says that he is such; and if "an habitual worshipper" in any of its congregations, gives him the

privilege of helping to elect the delegates to the diocesan Synod. He may be an infidel in his creed and a debauchee in his life, he may "habitually turn his back upon the feast of the Holy Table, but his vote must pass unchallenged. It is recognised by the Church as of as much value as that of the most devout and Godly, regular communicant in the Diocese. Ought these things so to be? I might, on this subject, write much more—may at another time write some more, but short letters from correspondents if you please, Mr. Editor, and I therefore subscribe myself, respectfully yours,  
A. M. E. V.

ENGLAND.

EDWARD WILSON, VICAR OF NOCTON, and prebendary of Lincoln, who was found by his eldest daughter, on Friday, March 31st, to have just passed quietly to his rest, with "Simeon's Life" lying open on his bed beside him, was, fifty years ago, one of the most earnest and popular preachers of his day. Born at Congleton in the year 1802, the youngest son of the Rev. Jonathan Wilson, head master of Congleton Grammar school, he had been taught there and at Wakefield in his early days, and whilst still young, obtained a sizarship at St. John's, Cambridge; he gained the Bell Scholarship, was a Wrangler, and also in the First Class of the Classical Tripos, and naturally became a Fellow of his college. For the next twenty-two years it seemed that he might be one of the most prominent of the English clergy; for seven years in sole charge of St. Michael's Bath, his church was crowded by rich and poor alike, in a manner which has rarely been equalled. In May, 1833, he married Elizabeth Wynch Pears, daughter of the Head Master of Bath, and sister of the distinguished Head Master of Repton, of whom a short notice appeared in our columns a few weeks back. He had already been elected Principal (the first) of King William's College in the Isle of Man, a post which he held till 1837. In that year he took charge of the parish of Weston-super-Mare (then a very tiny place,) whence he removed in 1840 to Whitechurch, Canon-icorum. In 1846, on the death of the late Dean of Windsor, he was presented by the Lord Chancellor to the vicarage of Nocton, and in that pretty little Lincolnshire village the accomplished scholar, the popular preacher, the successful schoolmaster passed the last twenty years of his life. It was a happy time, and among the many who learned in those years to love and reverence him, are not only they who looked up to him as their pastor, but the whole body of neighbouring clergy all younger than himself, and many a separatist, Roman Catholic as well as Protestant, who could not fail to recognize in him the marks of true saintliness. It was this saintliness of character which struck all who knew him. It is difficult, without seeming exaggeration, to dwell at length on its honesty; but that which, next to the wonderful kindness and simplicity which, in its instinctive charity, thought no evil, was most remarkable, was the unwillingness with which one who had been most distinguished as an "Evangelical" (so called) fifty years ago, welcomed the very different mode of work and of teaching of the later school of thought. And this largeness of mind, (which we seldom hope to find in decided "Low" Churchmen), showed itself in circumstances of sore trial. The munificence and piety of his friend, the patron of the living, increased and enriched the parish church with adornment and accessories of the most elaborate kind; so that Nocton nowadays is not more famous for its lilies of the valley than for its church; and in all

this splendour, perfectly novel to him, his earnest delight in true piety and its works found abundant reason for most devout thankfulness. And even when by the withdrawal of that friend from the English Church he might not unnaturally have felt disquieted by the very beauty and richness of the Church, his honest and just mind, guided by true Christian charity, still rejoiced as of old, in its pious and munificent gifts. Of the deeper life, we will not say more than this—that it was continually enlightened by the presence of his Lord, who came to him early in the morning and found him watching. His body was laid to rest by the side of his wife on April 3rd. The churchyard was thronged with mourners, amongst whom were several of the neighbouring clergy. "IN PEACE."—*Guardian*.

IRELAND.

THE General Synod of the Disestablished Church of Ireland began its annual meeting in Dublin on the 20th of April. The Primate presided. The financial statement of the year's proceedings was not so satisfactory as could be desired. The total amount of contributions for Church purposes was £218,499 8s. 8d. against £257,021 2s. 1d. for the previous year, showing a decrease of £38,521 18s. 5d. In every department there is a falling off. The assessment for stipends had specially fallen off. There are 1850 clergymen officiating, and if the sum raised among the people for stipend were distributed among all, it would not yield an average income of more than £56 from voluntary sources, while a little more than that sum added from the interest on capital would give a total average income of not more than £132. A penny a week from all the members of the Church would yield, it is stated, fully £23,000 more than all that is contributed of voluntary offerings.

UNITED STATES.

THE reports show that the missionary jurisdiction of Northern California embraces a district of country composed of twenty-five counties, or all the territory north of the southern boundaries of Sonora, Napa, Selano, Sacramento, Amador, and El Dorado counties, extending over fifty-two thousand five hundred and sixty-four square miles, and containing a total population of two hundred and fourteen thousand and nineteen souls, including two thousand four hundred and sixty-four Indians, and twenty-four thousand nine hundred and eighty Chinese. In the three hundred and ninety Church families reported, there are one thousand nine hundred and twenty-three adults and children, of whom seven hundred and nine are communicants. For the year preceding May 6th, 1875, the salaries received by the nine clergymen at work amounted to five thousand nine hundred and five dollars and sixty-five cents, equal to six hundred and fifty-six dollars and eighteen cents average. The total Church property is said to be worth eighty-three thousand six hundred and seventy-five dollars, on which there are yet due thirty three thousand dollars. This does not include the land and buildings attached to St. Augustine's College.

The bishop states:—"I found at Benicia a Church school for boys, entitled 'The Missionary College of St. Augustine,' which was founded by the Rev. J. L. Breck, D.D., and his Associate Mission, and incorporated according to the laws of the State of California, May 14th, 1868. At present its character is limited to that of a collegiate and grammar school. The aim of the college is to give a thorough physical, mental

and religious training. The location is unsurpassed. The immediate site, comprising sixty acres, is on elevated land, a mile back from the open bay, and commands an extensive and delightful prospect. The buildings are commodious and inviting, and furnished with such appliances as can be afforded for a complete education. The value of this real estate property of the Church is estimated at *sixty thousand dollars*, but unfortunately there is a heavy debt of about *thirty-six thousand dollars* hanging over the Institution, the interest of which, at very high rates, has to be paid out of the annual income for the board and tuition of the cadets. This continual drawing upon the resources of the college has depressed us all the while, and deprived us of the many advantages which the institution ought to have. Since its foundation the college has never received a dollar of donation or endowment, and of course we feel it to be a difficult and disheartening task to struggle along under the heavy burden which we are compelled to carry. If St. Augustine's had the friends who have been so ready to build and endow in other missionary jurisdictions, we might safely guarantee in after years a grand success, which should give to this Pacific coast what it so sadly needs—a school where young men can be prepared for the Holy Ministry as well as the various professions of life. At the earnest solicitation of the Board of visitors I accepted the rectorship of this Church school about the middle of June, and immediately took charge of the institution, thus adding to the immense burden of my duties.

For the vast country which is rapidly filling up, I have one missionary. This faithful workman has been so untiring, devoted and successful that I trust that he will pardon me for mentioning his name. Rev. John Cornell was my pupil many years ago, and I had not seen him since 1855, until we met in this distant field. Without specified salary he has been very miserably sustained by the offerings at the services held by him, which have often been utterly inadequate to defray traveling expenses. I ask the Board of Missions to send me some help for this most valuable worker. I have recently sent him to Yreka, in Siskiyou county, where he will remain until he "gets everything in running order" in that new and untried place. If I had six more such men, and *ten thousand dollars* per annum for ten years, there would not be so meagre a report as the Church now has from this field which is so ripe for the harvest. But what can I do without men and means? Worse than nothing. While the Church holds back, "false doctrine, heresy, and schism" cast their seed, which, like all other seed brought from the east to this fair land, rapidly germinates, and brings forth fruit not unto eternal life.

Doubtless many who read this will be ready to exclaim, "What! California, the land of gold—asking for money from the Eastern States!" Yes, just as much in degree as China, the rich empire of the Orient. We do not expect Chinamen to support the Church in their own land, nor should we expect Californians to support the Church in their state. One-eighth of the population of my jurisdiction are open and avowed pagans, speaking a language different from ours, and holding themselves aloof from all Christianizing and civilizing influences, while the remaining seven-eighths are, with few exceptions, wholly given up to the love of money and pleasure. There are some who desire to see the Church established, but they are almost invariably poor and unable to support a clergyman. It is a great mistake to

think that because there are extensive gold mines in this part of the State, therefore there must be a great many rich men. Most of the mines are owned by Englishmen and New Yorkers—who are really drawing away from us all the time. There are, in fact, few rich men in California—the vast majority of the people having come hither poor, in hope of, some day, not far distant, being wealthy. The duty of the Church is, first, to convert the people, and bring them to CHRIST and teach them to realize that there are riches above earthly possessions, before we can hope to be independent of support from the great body of the Protestant Episcopal Church.

There is one other feature of California which renders it a very arduous field to work in. The people are very restless and unsettled. Everything a Californian owns is at the disposal of the highest bidder, and he is ready at the shortest notice to move his habitation, and engage in new speculations or enterprises. Sometimes whole communities are panic-stricken, and desert the scene of their livelihood. There is a town in my jurisdiction known as "The Silent City," which is to-day as its former citizens left it, some years ago. The stranger who visits this once busy place will find houses filled with handsome furniture and carpets and all the comforts which money and labour could purchase and carry hither, just as their former occupants left them. In another of these deserted towns stands one of the church edifices built by our kind friends from the East, and to which the first missionary Bishop of this country contributed liberally—a silent monument of the Church's zeal on behalf of the spiritual interests of a once crowded and active community. The rector in Sacramento told me that in the last five years he has ministered to three or four different congregations in the same church, so many and rapid have been the changes in population during that period.

#### LIBERIA.

THE United States steamer *Alaska*, Captain A. A. Semmes, was ordered by the Navy Department to proceed from the Mediterranean to Liberia, west coast of Africa, for the purpose of aiding in the suppression of the revolt of the native tribes against the Liberian government. The *Alaska*, arrived at Monrovia on the 5th of February last, and after taking on board the American minister and the President of Liberia with his suite, proceeded to Cape Palmas, the seat of war. Under date of March 2nd, we have the gratifying news from Captain Semmes that, through his intervention and without resort to force, a treaty of peace has been signed by the chiefs of the various tribes at war with Liberia on the one part, and the president of the republic and Captain Semmes on the other. Liberia has thus been saved from a devastating conflict through the instrumentality of the navy. It is hoped that in future, men-of-war will continue to visit that republic, and afford the protection so essential to its progress and prosperity.

DURING the winter, a mail from England to Australia via the Cape beat one to the same place via the Suez Canal one whole day. The passage from port to port was made in less than forty-three days.

ANOTHER great Exhibition is to take place in Paris in May 1878. It will be held on the Champ de Mars; the terraced slopes on the opposite bank of the Seine being also added. It is intended to show the unshaken vigor of France, and that a Republic may do more than an Empire.

#### THE ENGLISH REFORMATION.

REPRINTED WITH A REFERENCE TO EXISTING CONTROVERSIES.

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

On the 30th Dec. our Venerable Bishop held a visitation in St. George's Church and delivered a charge. In that charge he said:—"The Church in our mother country was from the beginning, a Scriptural and Apostolic Church, although through man's inventions and depravity, it became corrupted and defiled, but errors and superstitions could not destroy its form and model, nor touch the rock of its foundation. Our Reformers, then, did what duty and wisdom impelled them to do. They cleansed away that rubbish of superstition; they removed those incrustations of error and defilement. They restored the pure doctrine of the Apostles, while they maintained their order and fellowship; and they restored to a gladdened people the purity and completeness of the Church of the living God."

On the 10th of January the Archbishop commenced his lecture, sermon or fulmination in these words: "We have read with no ordinary astonishment the strictures against the Catholic Church of Christ. It is the old stereotyped calumny, refuted a thousand times, and a thousand times refuted by every writer and speaker on the old themes of the Reformation, and of the vices that it cleared away. Coming from so respectable a source as the Protestant Bishop of Toronto, whose private virtues every one esteems, I consider it worth while to refute." He then goes on to show that "This extract contains three assertions:—1st, that the Reformation cleared away the rubbish of superstition and incrustations of error and defilement; 2nd, restored the pure doctrine of the Apostles; and 3rd, that this was done by wise and good and pure men with divine help. We have, therefore, three subjects on which to touch. 1st. What were those errors and superstitions that deformed the Church? 2nd. What were the pure doctrines that were restored? and 3rd. Who were those wise and good and pure men whom God is said to have assisted in this work." But before I proceed to dwell on the three subjects thus proposed to himself by Dr. Lynch, I beg leave to point out that he, with some ingenuity, muddles together the continental reformers with those of the English Church, though Bishop Bethune made no allusion whatever to the former. The English Reformation was the protest of clergy and people against the superstition and corruption which had gradually crept in and overlaid the whole fabric of the Church. The English Reformers did not devise a new system of theology to build up on the ruins of the old Catholic Church. From the commencement to the conclusion of their glorious work they indignantly repudiated all intention of overturning one church and establishing another. In his speech at the opening of convocation we find Cranmer exhorting the clergy to proceed further in the work of reformation, but how? 'by throwing off some unprimitive remains.' And by the statute of 1547, which sanctioned the giving of the Eucharist in two kinds, the act is justified 'by the common use and practices of the Apostles and of the primitive Christians, by the space of 500 years.' In his declarations concerning the mass, Cranmer again says: 'When they, the Papists, boast of the faith which has been in the church these 1,000 years, we will join them on that point, for the doctrine and usage is rather to be followed which was in the church 1,500 years

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since. And, my friends, in that very interesting portion of our inestimable prayer book, which I suppose not one in a hundred of our church-members have ever read—I mean the preface—the identity of the Church before the Reformation with the Church after the Reformation is plainly declared. And moreover, whereas St. Paul would have such language spoken in the Church as they might understand, and have profit by hearing the same, the service in this Church of England these many years, hath been read in Latin. And again the canon of 1571 declares the guiding principle on which the Reformers worked was the testing all things, 'by the teachings of the Old and New Testaments, and that which the Catholic fathers and ancient bishops have gathered from the same doctrines.' In the words of the eminent and venerable Dr. Hook, 'the present Church of England is the old Catholic Church of England reformed in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors: it is the same church which came down from our British and Saxon ancestors, and as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one Church and given to another. The Church remained the same after it was reformed as it was before, just as a man remains the same after he has washed his face as he was before; just as Naaman, the Syrian leper, remained the same man after he was cured of his leprosy as he was before. And so regularly, so canonically was the Reformation conducted, that even those who thought no reformation necessary, continued for a time in the Church, and it was not till the 12th year of Queen Elizabeth's reign that, listening to the exhortations of the Pope, they quitted the Church and formed a new sect, from which the present Roman dissenters in England have descended, and in which were retained all those errors in opinion and practice—all that rubbish which the true Catholic Church in England had at the Reformation corrected and swept away.

(To be Continued.)

SEE to it that each hour's feelings, thoughts and actions are pure and true, then will your life be such.

THE QUEEN'S proclamation of her assumption of the *parvenu* title of Empress was read publicly at the Royal Exchange and Charing Cross, on the first of May. The announcement was received with mingled cheers and hisses.

A LADY asked Keble to state why he believed in the Catholicity of the English Church. In his answer he says:—The English Church has the right rule of faith, the true Creed grounded on that rule, the true sacraments ensured by Apostolic Succession. If she is not in outward communion with other Churches, no more are they in communion with each other nor with us, and it is just begging the question to say, Greece or England must be wrong, because outwardly cut off from Rome. Greece or England has just as much right to say, Rome is wrong, because cut off from us. . . . When one comes and tells me that my mother, who has been God's instrument for feeding me all my life long unto this day, is really not my mother, and that I must seek my true mother elsewhere, how can I, how dare I be content with less than overwhelming proof? And how can I be reasonably blamed if I decline entering into the argument at all, and say, "Please God I will abide by my old, my tried parent, the mother of my childhood and youth, and try by His grace to do my best under her guidance!"

#### CHRISTIAN AND SOCIAL TOLERANCE.

"It may seem as if, in this view of the work of God in nature, and of Christ in the Christian Church, we were far enough from any practical connection with our own daily life. And yet it is not so. The world is all made on the same plan, and the laws that regulate its moral and social state are as universal as the laws of light and gravitation, which govern sun and stars, and yet preside over the colour and fall of a leaf. The grandeur of the Bible consists in making us feel this. It lets us see light in God's light. It asks us to be children of our Father in heaven, followers of His Son, and to study the manner in which supreme wisdom and love act, that we may govern our conduct to others by the same laws. If only we do so, the great forces of the moral world are all in our favour. As God gains His ends, we shall gain ours; or rather, we shall aid in gaining His, and find that we have a share in them. His forbearance toward the nature, He has given us the law of freedom, He has placed us under the many-sided development, He permits, both in nature and grace, above all, the example of Christ, so free from capricious dictation, so full of reason addressed to our reason, and love touching our hearts, and liberty withal, these become our guiding lights to teach us how to deal with all around us, and give us the hope that we shall have His help in gaining the happiest issue.

If, in Christian or social intercourse, we wish to deliver any man from what we think error, we must do so by putting him in the way of convincing himself. To beat him down by unreasoning opposition, or even by an irresistible argument, may please us, but it is not likely to gain him. There is a great chasm between achieving a victory and making a conquest, and the completeness of the first often prevents the last. To respect a man's freedom, never to press him so hard as to humiliate him, to give him the clue that may help him to guide himself to the right, is according to the divine model, and would aid us in serving at the same time both our fellow-men and the truth. How much this is needed in the Christian Church every one can perceive who looks around.

It should be considered, further, that if we wish those we are influencing to become valuable for anything, it must be by permitting them to be themselves. They will do very little if they turn out dead transcripts of us. If any man is to have power, either in the world or the church, he must have independent life; and for independent life, liberty is indispensable. We can never sanction liberty in the way of sin, but there are a thousand little daily acts where it will demand to be left to itself, and where we should take pleasure in recognizing it. These are the very signs and safeguards of the personality God has bestowed upon his creatures, and it is only by seeking to enter into it as He does, freely and kindly, respecting it and conforming to it, that we can guide it to a right end, and make it a real power for good.

In all this work, there are needed two great qualities, *love* and *wisdom*. Neither will suffice alone. Love in its earnestness is often too narrow; and wisdom in its breadth may be too cold. They are the light and heat of the moral world which must go together. We shall find them also in the example of Christ—that nature so ardent and so large, seeking one thing, the likeness of God in man—but knowing that this likeness can be reflected in many ways, that each child of the family may have the Father's image with its own in-

dividuality, as every stone of the new Jerusalem will have its own color, while the light of God is reflected in them all.

#### THE PREACHER.

Much has been said lately, and much well said, too, upon the general subject of sermons and preaching; but one point has not, so far as we have seen, been so freely set forth as it deserves to be. We refer to what may be termed the need of close and accurate thinking on the part of the preacher. For above all other public speakers the preacher must think profoundly and almost without intermission. The themes of which he treats are sublime; and their proper treatment demands great altitude of mind. His subjects are often extremely intricate, and call for great care in their analysis; while reading, and laborious comparison of many authors he must not neglect. His work is largely that of creation of thought—the most exhaustive of all mental processes. Other things being equal, the man who studies most preaches best. Granite, and chiselled granite at that, is what men bring together when they would build a palace. Now, every sermon should be a palace, constructed with sentences like polished stones, massive and fair to look upon, having in it somewhere a throne of amethystine thought on which Christ is seated like a king. Such sermons are not constructed in a day. The man who writes such a sermon must put his best life into it. Every faculty of his mind must be summoned and taxed. Memory, judgment, perception, imagination, the emotions—all are laid under tribute. In this business work tells. Genius alone never writes such discourses. Beaten oil is alone fit for the sanctuary. What is more wretched than to see a preacher make a verbal catapult of himself, and pelt his audience with words? When you hear a man yelling very loudly in his pulpit, you may know that he has thought very little in his studies. A violent, red-in-the-face, perspiring kind of oratory has not the first element of appropriateness to it in the sanctuary. Such "gifted" preachers are gifted for the most part only as to their lungs. Genuflection and bellowing, and swinging the arms around loosely is not preaching. "Preach the word; be instant in season, out of season."

A CHRISTIAN, when he make a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves, who carry a lantern for others. The whole complexion of a negro is less noticed than a single stain on the features of a white countenance.

The priceless treasure which Christ has to give to all the needy and suffering is peace—peace that shall flow like a river; peace that shall multiply like the waves of the sea; peace that shall increase without end. Whoever possesses this treasure in the heart possesses what no earthly power can command, no earthly riches can buy, no earthly calamity can depreciate or destroy. He can be content in great want, he can be calm in the midst of agitation, he can be fearless in danger, he can rejoice in affliction, he can triumph over death. Take to your heart the gift of peace with God, and you will be rich in possessions which the world can neither give nor take away. Fire may burn your house, commercial disaster may destroy your property, competition may shut you out of all profitable occupation, the world may have nothing for you but hard work and poor pay, still, with God's peace in the heart, you are rich in all that best satisfies the soul. You have a friend that will never fail you in the time of need.

## STILL AND DEEP.

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

## CHAPTER LV.

Mary De L'Isle carried out her plan of summoning nurse Parry to her aid, on behalf of Mrs. Brant, and two or three days later she and her husband drove to the railway station to meet their old friend who had telegraphed her consent to the request.

Many of the Italians who were sauntering about in expectation of the passing excitement to be found in the arrival of the train, watched with admiring eyes the pleasant picture presented by the young couple, as they stood side by side on the platform waiting for its appearance. Bertrand had quite recovered his good looks, as well as his strength and activity; and although his bronzed complexion still bore traces of the open air life he had led during the campaign, yet his handsome face had regained all its brightness of expression, and the somewhat massive proportions of his stalwart frame contrasted well with the grace and delicacy of the pretty figure by his side. Mary did indeed look fair and lovely as the white rose, to which his father always likened her, and his blue eyes shone with joy and pride as he turned them on her each time she spoke to him with her low soft voice.

"Oh, there she is! Look, Bertrand, does it not make you think of the old days at home to see her dear kind face again!" said Mary, as she caught sight of Mrs. Parry.

"Yes indeed; I can recognize the little twinkling eyes behind her spectacles even at this distance," exclaimed Bertrand, and they hurried forward to meet her as the train drew up at the station, while she, with beaming countenance and incoherent ejaculations of delight, almost precipitated herself from the carriage in her eagerness to join them. No sooner, however, was she fairly landed on the platform, by the aid of Bertrand's strong arm, than the good woman fell into the wild state of perturbation and flurry which was her normal condition at a railway station, and it was not until the De L'Isles had placed her comfortably at rest in their own rooms at the hotel, that she was able to hold any rational conversation with them.

"Well, my dears!" she exclaimed, when she had made a good dinner, and was ensconced in an easy chair in front of the sofa where they were seated, "it is an untold happiness to me to be with you again; and you look so bright and bonny, my Mary, that it does my heart good to see you; at the same time I must tell you that I never came to any work with a worse will in my life, and that for more reasons than one."

"Oh, nurse, I am very sorry to hear that!" said Mary, "and surprised too, for generally you are so kind and ready to help any one who is ill."

"Yes, my darling, when it is a Christian person, and not a piece of painted falsehood and selfishness; I can tell you Mrs. Laura Brant is just the very last in the world I want to nurse or be good to. I have been hearing about her. I know that she is your worst enemy, my Mary, as well as poor Mr. Pemberton's."

"Not now, dear nurse," said gentle Mary; "she is much changed, and will be very different for the future from what she has ever been before, I am sure, and besides she is in sorrow and suffering, so we must forget everything but that she requires our help."

"Ah, that is just like you!" said nurse Parry, nodding her head, "I don't pretend to have an angelic temper, and to be al-

ways forgiving and forgetting; but somehow you never fail to make me feel almost as sweet as yourself when there is need of kindness to be shown to any one, and I daresay it will be the same this time; but Mrs. Brant will be very much mistaken if she thinks I have come to her willingly."

"What other reason had you for not wishing to undertake this task, nurse?" asked Bertrand; "you said you had more than one."

"Well, my dear boy, I did not like leaving the Brunots, the children are still very sadly."

"I did not know that any of them were ill," said Mary anxiously; "I would not have asked you to come if I had thought they required nursing."

"Nor do they; it is not that they need, but country air and change; they are very low and weak, one and all of them, but especially Valerie; she has never got over the shock to her nerves which she received that sad day when she witnessed Mr. Pemberton's death. She fell into such a melancholy unnatural state for a child, after you went away, that I really would not have been able to leave her now at all if it had not been for Mr. Davenant."

"Charlie Davenant! has he been with you?" exclaimed Bertrand.

"Yes; I have not had time to tell you about him yet," said nurse Parry, "though I am sure I have been talking as fast as I could," (which she certainly had). "He has been with us for a week, and I left him with the Brunots; but there is quite a pretty story about his first visit to the house, which you will like to hear."

"Let us have it by all means then," said Bertrand; "we shall feel as if we were the good children we used to be when you told us tales long ago."

"Ah, Mr. Bertrand," said the old woman shaking her head, "Mary was always good, but you were as full of mischief as ever you could be."

"And so I am still, nurse; but never mind that, let us hear your story."

"Well, my dears, it was about a week ago that he came. I heard some one shown by the servant into the outer room. I went in to see who it was, and there was a pleasant looking young Englishman, who told me his name was Charles Davenant. Then he said he was sure I must be nurse Parry, from the description he had often had of me from you. I remembered having heard you speak of him, Mary, so I asked him to sit down, and he did, but he was in a great hurry to ask some question, and he said, 'Mrs. Parry, I have come all the way from England to obtain some news of Miss Trevelyan; I have never been able to hear how she passed through the terrible time of the siege.' 'Ah,' says I, 'there is no such person as Miss Trevelyan any longer,' but I was sorry the moment I had said it, for he went as white as a sheet, and caught me by the arm, crying out 'O surely, surely, it cannot be! is it possible she has really gone quite away from this weary, wicked world!' 'No, no,' says I, 'she is safe enough with her husband; but she is married now; and she has become Madame de L'Isle.' 'Married!' says he, 'and to her own true love; for I suppose you mean it is Bertrand L'Isle that has got her.' Then he drew a long breath, and said, heartily, 'Well, I am right glad of it, for now I hope she'll be happy, though she can be my bright particular star no more.' 'No, indeed,' says I, 'she is nobody's star but Bertrand's, and I can tell you she is a countess now.' 'A countess, cries he, 'she is fit to be queen, and better than a queen. There never was anybody like her, and there never will be!' and with that he asked a great many questions about where you were going to live, and Bertrand's property

and title, and I answered them all, and then when he was quite satisfied about Mary, he said to me, 'And now Mrs. Parry, will you tell me where I can find John Pemberton? I want to see him very much.' You may fancy it gave me quite a turn to hear him say that, without a notion of the truth, so I answered, hastily like, 'You'll have to wait till you get to heaven before you can see John Pemberton, Mr. Davenant,' and the poor young fellow gave a great cry. 'You don't mean to tell me he is dead, Mrs. Parry! after all his trial and sorrow it would be too sad!' But I was obliged to tell him it was unhappily true, you know; and when he heard the story of his death he fairly broke down, and sobbed like a child, till it made my heart ache to hear him. He was sitting at the table with his head laid down upon his folded arms, and he was just opposite the door of the inner room, and presently he raised himself to ask me some other question, and lifted his eyes, and there in the doorway stood little Valerie Brunot, in a blaze of light from the sunshine streaming down on her out of the window behind, with her dress shining white and glistening, and her hair all golden like a glory round her head, and she was looking straight at him with her great clear eyes and her beautiful young face so solemn and tender; he stared at her for a minute like a man in a dream, and then whispered to me, 'What is it Mrs. Parry? is it an angel? but before I could answer Valerie began walking slowly towards him, and she came and stood in front of him as he drew his chair back from the table, and said, in her sweet clear voice, 'Did you love Mr. Pemberton, sir?' 'Oh, I did indeed,' he said, 'he was my dearest friend.' 'Then I will love you,' she said, and she put her two little hands in his, and he stooped down and kissed them.

"Then she sat down by his side, and said, 'Now I will comfort you—though I am glad you cried for my dear Mr. Pemberton; but none of us must cry for him any more now, for he is happy, happier than any of us, safe at the feet of the dear Lord Jesus,' and she bowed her pretty head as she said the sacred Name. Well, my dears, Mr. Davenant kept looking at her as if he really did think she was an angel out of heaven, and from that moment those two became such friends as never was. He asked me if he could lodge in the house, and I got him a room, and there he has been ever since. He has done Valerie all the good in the world, taking up her time and attention, and making her forget her sad thoughts. They walk out together, and she helps him with his French, which is worse than mine, and that is saying a good deal, and he is ever so fond of her; he seemed delighted when I told him I left her quite in his care, for her father is out all day selling his Bibles, and her mother is but a poor creature at the best of times."

"I have no doubt he will be kind to her," said Bertrand, "since you have often told me, Mary, what a good fellow he is; but it is seldom a young man will take so much trouble about a child under any circumstances."

"I am not surprised at it when the child is Valerie Brunot; there is a peculiar charm in her character which has its effect on every one who knows her," said Mary; "but I am so glad dear nurse that Mr. Davenant came to take care of her just in time to set you free. You must rest here quietly to-night, and then to-morrow I hope you will come with me to Mrs. Brant."

## CHAPTER LVI

Lurline had been moved by the De L'Isles to more comfortable rooms before the ar-

rival of Mrs Parry, and it was therefore to a large airy apartment, where the open windows let the light fall freely upon the invalid, that Mary conducted her old nurse the morning after her arrival. True to her loyal devotion towards the De L'Isles, whom she believed Laura to have cruelly injured, the good woman grumbled at the task before her all the way from the hotel, and continued to grumble as she went upstairs to the very door of the sick room; but the moment her eyes fell on the wan mournful face of the sufferer all her unwonted sternness gave way, and her kind heart went back with a great revulsion of feeling to its natural compassionateness and ready sympathy; and when Mary with her usual quiet tact, placed the fragile neglected infant in her arms, the victory over her motherly instinct was complete; in an instant she was lavishing endearments on it, and tending it with an artistic skill which brought a smile even to Laura's pale lips, while she became so completely engrossed by its various requirements that she heard nothing of the conversation which was soon commenced between Mary and her friend. Two or three days had passed since that eventful evening when Lurline first heard of the death of the man whose ill-fated love for her had been indeed strong as death, and might be said to shed its light upon her even yet, from the very darkness of the grave, and she had said no word to Mary of what might be passing in her mind as regarded that conversion of her own soul to love and truth for which she had promised so earnestly to strive; yet there were many indications that her mind was dwelling on it anxiously, and her manner was much more subdued and humble than it had ever been in all her life before. She was slowly improving in health, and it was quite plain now that she was likely to recover completely under the tender care which surrounded her; but on this morning when Mary asked her how she had slept, Laura answered that she had passed a very restless night.

"Thinking, always thinking, Mary, till my brain reels, and my heart is so weary. I seem possessed by my past life; it is continually passing in review before me, with the light from the Sun of Righteousness bringing out in hideous aspect all its wickedness, treachery, and selfishness. I long, I pine, for pardon and peace, but I seem as one dead. I have no power to enter into that faith and love which John Pemberton so earnestly desired for me. I do as you told me, Mary, I appeal to the merciful Christ direct. I scarce cease to call on him night and day; but it is with me as with the disciples of Baal, there is no voice nor any that answers; sometimes I think that even the prayers which rose from that pure heart of which I was so unworthy, cannot be heard for such as I have been."

"They have been heard," said Mary, softly, "of that I am very sure, and when it shall seem good to the Most Merciful he will answer them; do you remember how He said even to those whom He knew were about to forsake and deny Him, 'I will not leave you comfortless, I will come to you' and to you, too, Laura, in an hour when you think not, the Master will come."

"I trust it may be so," said Lurline with a heavy sigh; "but Mary, one idea has come to me on which I should like to act if you will help me with your advice; it seems to me that perhaps I have no right to expect that I can be permitted to win even faith or hope until I have given some proof that I mean in future to try and do the will of that God whose mercy I am seeking, I seem likely to live now, and I must come to some decision as to my manner of existence in the years to come. I want you to

tell me what you think it would be my duty to do."

"I can have very little doubt on that point; it seems to me perfectly clear."

"But wait, Mary," exclaimed Laura, with a good deal of feverish anxiety in her tone, "you do not know yet what possibilities there are for me; it is certain that I cannot return to England, for my poor father is dead, and Mrs. Wyndham was left without any provision, and has gone to live with her brother and his family; but there is an opening for me here. I had a note this morning from an Italian Marchesa, who was one of my principle acquaintances, but who was absent when my misfortunes came upon me, and who has only just returned. She writes to offer me a home with her if I will give her my services as lady companion; the duties would be quite nominal. I know very well why she wants me in her house; it would be a very gay pleasant life, Mary;" and Laura looked up somewhat wistfully, at her friend.

"But would it be right?" said Mary, gently; "you have others to consider besides yourself, Laura; even in any temporary arrangement are you sure you could attend to your child in the Marchesa's house?"

"He would not be there," said Lurline, hesitatingly; "she says he should be put into the care of a nurse in some village."

"Oh Laura! you could never consent to so wrong and unnatural a scheme. She cannot be a good friend for you I am sure, if she could make such a suggestion."

Even in her worst days Laura had been frank and outspoken when there was nothing to be gained by being otherwise, and now she had strong motives to incite her to truthfulness, she answered, therefore, at once, while a tinge of colour rose in her white cheeks: "I will own to you, Mary, that she is not very good in any way. She is scarcely received in society now, and it is for that very reason she wishes to have me with her. She thinks that having the companionship of a lady, and especially an Englishwoman, might help her to regain her position."

"Then surely that settles the question, feeling as you now do, you cannot have entertained the idea of going to her at all seriously."

"Perhaps I hardly did, only I could not help thinking what a bright luxurious life it would have been," said Lurline with a sigh.

"A life utterly unblest; and besides, Laura, I do not think that you ought to accept the most unexceptionable offer of a situation that could be made to you; there can be no doubt whatever that it is your duty to join your husband."

"Oh, Mary, I felt sure you would say so, and I quite dreaded to hear the words!" said Laura turning round to bury her face in the pillow, with almost a wail of pain. "You do not know all that is involved in such a proposal; bitter humiliation certainly, and perhaps misery and want."

"Still, dear Laura, you would have God's blessing on your life, and that blessing can turn all that seems most dark to purest light."

"I have not written to Mr. Brant yet at all," said Laura, half impatiently.

"Then I think you ought to write without delay, and offer to go to him."

"It is not a question of offering," said Laura. "I must beg him to take me back; we parted on very bad terms; he was so indignant with me for refusing to go with him then, and share his misfortunes, that he declared I should never enter his doors again, unless I prayed and implored of him to receive me, and I scoffed at the very idea, and said I never would."

"But you were not then trying to do right, Laura," said Mary, very gently; "you had no wish, as you have now, to find the Blessed Christ who pleased not Himself."

"No, that is true; but I seem far enough from finding Him, and I do not suppose that humbling myself to Mr. Brant would help me in my search for Him."

"But it would, dear, most essentially; for you would be going after him by the way of holiness, and that is the very surest path by which He may be found."

"Well, if you think so, Mary, I will do what you consider right, and ask my husband to let me go to him, bitter though it will be to do it; but from the moment that you told me of John Pemberton's life and death the whole world has seemed changed to me, and I feel as if nothing was of any consequence, except to win eternal life in the love of God, if only it be possible to me."

"You have taken the first and surest step towards that now, dearest Laura, for you have proved your absolute sincerity; and I have the strongest hope that not only will you win the higher blessing which you seek, but that even in the very return to your husband which you so dread, you will find more of earthly happiness than you could anywhere else."

It is not a very bright prospect at present," said poor Lurline with a sad smile; "but, Mary, if I take this painful step according to your advice, I may, I think, ask you if you would help me to gratify one strong desire which I have in connection with it."

"I am sure I shall be only too glad if I can help you in any way; what is it that you wish?"

"It is that I might stand just once by the grave of John Pemberton before I leave Europe never to return to it, which will be the case if I rejoin my husband."

"I think that might be managed with very little difficulty," said Mary. "As it happens, I had thought of proposing that, as soon as you were able for the journey you should go to Paris with nurse Parry, for she is anxious to go back and attend to Madame Brunot's children, who are not very well, and you would be more comfortable in many ways there than you could be by remaining here."

"Oh, I am so glad it can be," said Laura, "but is there any hope that you could be there yourself, Mary? I would rather go with you than with any one else to visit that sacred grave."

"I think that too could be arranged," answered Mary, "for Bertrand has promised to take me to Paris in a few weeks to see a monument which we are having erected over John's resting place, and we could time our journey so as to meet your wish."

"Thank you so much, dearest Mary; how good you are to me! Well, at least, I will obey you now without delay, and write that painful letter. Mr. Brant will be surprised indeed when he receives a petition from me to be taken back by him."

"Surprised and pleased," said Mary, smiling, as she kissed her, and felt she had gained a great step in Laura's reformation.

(To be continued.)

THE Society for Promoting Christian Knowledge has in preparation a series of monographs on the Fathers and their writings. The series is to be called, "The Fathers, for English Readers." Six of the volumes are in hand, having been entrusted, we learn, to eminent patristic scholars of Oxford and Cambridge.

## GOD'S LILIES.

God's lilies droop about the world,  
In sweetness everywhere;  
They are the maiden-souls who learn  
To comfort and to bear,  
And to smile upon the heavy cross  
That every one must wear.

O lilies, beautiful and meek!  
They know God's will is right,  
And so they raise their patient heads  
In dark and stormy night,  
And far above the Eastern hills  
They see the dawn of light.

They know that when their day is done,  
And deep the shadow lies,  
The cross will weary them no more;  
So lightly they arise  
To meet the angels when they call  
"Lilies of Paradise!"

## HOW A CRICKET SAVED A SHIP.

In Southey's "History of Brazil" he tells how Cabeza de Vaca was in a great ship going to South America with four hundred men and thirty horses; and after they had crossed the equator, the commander discovered that there were only three casks of water left. He gave orders to make the nearest land, and for three days they sailed for the coast. A poor, sick soldier, who had left Cadiz with them brought a grillo, or ground cricket, with him, thinking its cheerful voice would amuse him on the long, dreary voyage. But, to his great disappointment, the little insect was perfectly silent the whole way.

The fourth morning after the ship had changed her course, the cricket, who knew what she was about, set up her shrillest note. The soldier at once gave warning to the officers in charge of the vessel, and they soon saw high, jagged rocks just ahead of them. The watch had been careless, and the great ship, in a few moments would have been dashed to pieces on the ledges, if this puny creature had not scented the land and told them the danger. Then they cruised along for some days, and the cricket sang for them every night, just as cheerily as if she had been in far-off Spain, till they got to their destined port, the island of Catalina.—Selected.

## THE LOST SPECTACLES.

"Where are my spectacles?" said grandmother Hilligrew. She looked for them in the Bible, on the mantel, in all her drawers and boxes, but they were not to be found. Then little Emily came peeping in at the door disguised in her grandpa's hat and coat and boots. Besides, she had a beard on her chin, made out of a piece of an old muff, and a big tow-bag stuffed with newspapers on her back.

"Ole tlo' to sell?" she said in a disguised voice.

"No, no," answered grandmother Hilligrew, mistaking her for a dwarf who lived down in the hollow, and whom she had met on the road with a bag on his back, "No, no; we don't sell our old clother. We give them away."

"Will 'oo dive some to me?" asked Emily, still trying to talk like a man. But this time her grandmother knew her voice. "Why!" she exclaimed. "it is Emily! I couldn't see you without my glasses."

"But they are on 'oo nose!" laughed Emily. Then grandmother Hilligrew put up her hands astonished, and found that all the while she had been looking for her spectacles through her spectacles.

"And I had them without knowing it!" she said, and she added, softly, "and that is often the way in this world with happiness; we keep searching for it all the while it is ours! How happy I was when I was

a little girl like Emily, but I didn't know it then."

"And ain't 'oo happy now?" asked Emily, who was listening.

"Yes, yes," said grandmother Hilligrew, "as happy as an old woman can be."

"Oh! I'd be happy, if I were an old woman," said Emily. "I tood wear taps, and make take. I wis I was an old woman!" Then she made a courtesy, saying, "No old tlo'? Yen dood day."

And her grandmother, looking after her, said:—"Ah! little Emily, you are right; the old woman is happy, or happiness is near to her hand, like the lost spectacles."—*Hearth and Home.*

## PREPARATION FOR TEACHING.

The secret of good teaching is found in a right preparation. A few practical suggestions drawn from the experience of those who have been eminently successful in the great work of teaching the Bible in the Sunday School, may be of help to those who are seeking to make the best use of the limited time and opportunities they have for the study from week to week of the International lessons. Begin your preparation early. It is a good plan to lock over the lesson for the coming week during the leisure hours of Sunday. In this way you will have the subject in your mind so that you can think upon it at odd moments through the entire week. The first reading of the lesson may not open the subject very clearly; but if the mind returns again and again to it, new light and thought will be suggested until it becomes necessary to sift out and choose that which it is best to bring before the class. Teachers who carry the lesson with them from the beginning to the end of the week, are not troubled about having something to say; but rather with the difficulty of compressing into the hour all that they wish to say.

Every teacher needs a good reference Bible, concordance and topical text book, and in connection with these, at a trifling expense, the benefit may be secured of some of the various comments and notes which are now published in nearly all the religious papers. These are all good in their place; but let your chief attention be given to the careful study of the text of the lesson. Think for yourselves until the subject before you becomes luminous with light, and the truth opens upon the heart as well as the intellect. This will follow when the truth of the Divine words is clearly apprehended. After the subject has taken possession of mind and heart, then the time has come to seek out illustrations and analogies, which will be helpful in clinching it; and the greatest good will be derived at this stage of preparation in reading the comments and suggestions of others. We believe most heartily in Conventions and appliances of all sorts, because they kindle enthusiasm, and suggest methods of work; but all of these will avail nothing if they do not lead to the systematic and every day preparation of thoughtful study.

If it is said, we cannot find time for such a preparation, we can only answer by saying, that men and women who are exceptionally crowded with business cares do find the time. A few moments each day will add into hours by the close of the week, and the result of this every day bringing of the lesson to mind, is far better than taking several hours at any single time. The mind becomes saturated with the truth; and instead of dreading the work of teaching, the hour spent with the class is anticipated with joy. It is the possession of the mind with the theme of the lesson, that makes Bible teaching interesting and effective.

But we would not forget that which above all else gives the best preparation. In all your thinking and study let the prayer go up from the soul. "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

A CLERGYMAN, talking with some children, asked why, in the Lord's Prayer, we say, "Which sitteth in heaven," since God is everywhere. "Because," said a little drummer-boy, "that's headquarters."

The number of emigrants—natives of Ireland—who left that country during the first three months of the present year was 6,762, of whom 4,067 were males and 2,695 females. The total for the corresponding period of last year was 8,540. The total number of emigrants from Ireland from May 1st, 1851, to the 31st March, 1876, was 2,384,153.

No little stir has been caused in Ultramontane circles because the Pope has granted a dispensation for the marriage of a daughter of the sculptor Story, a Protestant, with Commendator Penuzzi, a Catholic, and brother of the Syndic of Florence. The grant is mentioned as a remarkable exemption to a rule never before broken during the pontificate of Pius the Ninth.

M. RENAN has in preparation a series of "Philosophical Dialogues," in which he will present (1) the certain in philosophy, the logic, methods and results of science; (2) the probable, induction, analogies, hypotheses, etc.; (3) the uncertainties of speculation, the dreams rather than the demonstrations of intellect, man's aims, aspirations, hopes, and faiths.

It is computed that there are nearly eight millions of Jews in the world. During the reign of King David they numbered about six and a quarter millions. They are to this day a peculiar people; they are in every land, and yet they preserve their national characteristics. They represent immense wealth, and control to a large extent the money markets of the world. When they are converted and restored to their own land, what a great influence they would have on the future triumphs of Christianity.

A SPECIMEN of the casuistry by which lying is justified and even inculcated by some Romish priests has recently been exposed by a "Distressed Father," in a communication to an English newspaper, the *Islington Gazette*. This gentleman states that his daughter, who is now 16 years of age, visited at a house in which two Romanists were lodging. One of these introduced her to a Romish priest, who passed her on to some nuns for instruction. The visits were continued without the knowledge of the parents until one day the young lady left her home, with the pretext, "I am going to meet brother who is coming home from business." Instead of doing so, however, she went straightway to the Romish priest, who was waiting to baptize her. The father says: "When I mentioned this lying to Father Smith, and also to the young man who has been seeking to lead my child to Rome, they both justified it." "Father Smith said that there were limits to truth, and that if he had told the truth, she might have been prevented from coming to be baptized." One of our English contemporaries, in commenting on this disgraceful admission of the Romish priest, truly says: "It is the old casuistry that the 'end justifies the means,' but those who have heard the vehement denunciation with which Romanists have sometimes repudiated this as a slander, will now be able rightly to estimate the value which is to be attached to such utterances."