

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, MARCH 23, 1876.

THE USE OF LENT.

One of the important uses to which this season may be and indeed ought to be applied is the acquirement of religious knowledge. As we have already remarked, it has for a long time been specially selected as a suitable opportunity for bringing before the Church the main features of Christianity as embodied in the teaching of the Church. Not such a Christianity as we have sometimes seen and heard of, which has been evolved out of the inner consciousness of men who acknowledge no higher teaching; or if they profess a kind of subjection to Holy Writ yet submit everything to the aforesaid inner consciousness:—but the Christianity the church has always received as that which Christ Himself in his teachings or institutions either expressly declares or certainly sanctions—the Christianity we find in the Divine Scriptures which embodies identically the same principles as those we find exemplified and arranged for daily application in our Book of Common Prayer. Much of the instability of Christians arises from their lamentable ignorance of the Bible, the name of which they cast up at every turn; as much of the instability of Churchmen is caused by their total ignorance of some of the most valuable portions of their own Prayer Book. They may talk about the Bible being their Rule of Faith; but in constructing their system, if they have any, they are content to quote isolated texts, and to “wrest” the epistles of St. Paul, “as they do also the other Scriptures,” from their true meaning; while they forget that the dogmatic teaching of the whole Bible and of the Church in her undivided state was one and the same. They indulge in empty talk about the Reformation, and confine their attention to the purely negative aspect of our Reformers’ aims—opposition to Papal encroachment and to Roman error—while they forget that the object of that great religious movement in England in the sixteenth century was far less negative than it was positive; and that its promoters were quite as anxious to secure its Catholicity, its identity in character and claims with the primitive Church, as they were to make it anti-papal. Now the present time is well adapted for a close study of the Sacred Scriptures and the Book of Common Prayer, so as to endeavor to seize on the principles on which their several parts are constructed, and the harmony running through the whole. Other books should also be studied as opportunity offers; such as *Kip’s Double Witness*, *Wordsworth’s Theophilus Anglicanus*—which would give to our people some idea of the claim their Church has upon their affectionate regard.

A strong effort should be made especially during Lent, and with the aid

of Divine grace, in the use of the appointed means, to overcome our particular infirmities. And we ought at this season, to practise some self denial that will enable us to make large offers in the work of the Church, which is the cause of Christ. With some, this cannot be done; but there are multitudes with whom the practice would be very easy. The *Standard of the Cross* says:—“There is a certain fashionable observance of Lent which may have its sanitary advantages; but it is difficult to see that fish on Friday is a means of grace. But the practice of domestic economy during Lent, that we may have larger means for doing good, is an observance that is by all means to be commended.” We would not, nevertheless, depreciate abstinence from the more exciting and stimulating articles of food, when the object is understood to be that facilities may be afforded for “keeping the body under,” after the example of St. Paul.

FOREIGN MISSIONARY SOCIETY.

One reproach at least, has been rolled away from the Church in the Diocese of Toronto. In primitive times one of the first aspects Christianity assumed was a zealous effort to extend the blessings of the gospel to the regions beyond the local habitation of its possessors; and no modern phase of our religion has had the slightest claim to the attention of mankind, or the least prospect of enduring success without incorporating foreign missions into its system, and that in an early stage of its progress.

The Church in Canada has begun an organization in the Diocese of Toronto, which is intended, when the Provincial Synod meets, to be a branch of the work undertaken by the whole Church in Canada, and directed by that Synod. At present the subscriptions paid into the general fund will be devoted to the Church’s work in the diocese of Algoma, unless the said subscriptions are expressly intended for some other branch of missionary work. We cannot imagine any objection that can be raised to the movement itself, or to the regulations that have been made. Indeed we may say that we have scarcely ever met with anything of the kind that has been managed so adroitly as to obviate any objection that could be raised, and to meet every requirement that might present itself in the prosecution of so noble an enterprise of the Church in this country. In our issue of the 9th inst. will be found the constitution and declaration of the Diocesan Society that has been formed, which we take from the *Toronto Diocesan Gazette*, having accidentally met with a copy of it. We should have been most happy to have published the whole proceedings sooner than we did, if a copy had been furnished to us.

ERASTIANISM.

Erastianism is no more palatable to Methodists, Presbyterians or Baptists, than it is to Ritualists, High Churchmen, or to consistent and honest Evangelicals; although some of the former are remarkably fond of invoking the power of the State against the Church, and make no secret of the triumph they think has been gained by several decisions of what are really Civil Courts, in Church matters. In one breath, they accuse us, and not without some cause, that we have no discipline for our private members. In another, they gloat over the adverse result, in a civil court, of the trial of a clergyman who has been conscientious enough to endeavour to the best of his ability to exercise the very small modicum of discipline the Church has left to her. They stigmatize such attempts as “intolerant assumptions,” “petty tyranny,” “petty persecutions of narrow minded men, who deem themselves lords over God’s heritage;” with a great deal more of the slang phraseology which has formed their principal stock in trade for the last half century. They want to run at large through our churches, and over our church yards, each sect accommodating our time-honoured institutions to its own purposes. They call in the aid of the law to make the Church subservient to their own separate and sectarian uses; and then where is the wonder if we are somewhat open to the objection that our discipline is defective, and that several variations in creed are admissible within our pale? And yet the universe is thrown into a ferment if the state should dare attempt to interfere with their own internal arrangements, even when such interference would result in their improvement. Several such instances have occurred within the limits of our observation, and the extreme sensitiveness of these bodies, in reference to state control, is truly amusing. One of our contemporaries, in an article on Erastianism, says that “as long as the Church looks to the state for its support, it must surrender to the state the privilege of supreme control.” We cannot imagine to what branch of the Church these words are appropriate. They cannot belong to the Church of England; for, as we have stated in another article, her endowments and an immense amount of property besides, which the state has laid its sacrilegious hands upon, all came from the people; and therefore the dictum of our contemporary is no more applicable to the Church of England than it is to the Congregationalists, or the Latter Day Saints. The whole secret is very compactly given in the statement made by Mr. Disraeli some years ago, when he said that the Church in England was too powerful a corporation for the state to allow it to have the sole control of its own affairs.

CURE OF INEBRIATES.

Among the means adopted for reforming those who have become so thoroughly under the influence of intoxicating drinks that the power of exercising the will is almost or entirely gone, a plan has been adopted, in some parts, of bringing inebriates under the influences of a treatment which may by God's grace have a tendency to work a salutary change. In carrying out a scheme for this purpose, an institution has just been brought under our notice which is of general interest and therefore of great importance. It is called the *St. George's Church Temperance Home*, and has originated in connexion with the *St. George's Church Temperance Society*, Montreal. The Home is pleasantly situated on the banks of the *St. Lawrence*, not far from the *Lachine Rapids*; and from the information that has reached us, we should imagine the entire arrangements are admirably adapted to promote the objects aimed at.

The objects are stated to be to strengthen the constitution, and develop the moral powers, in cases where the desire for stimulants has gained such power over a man as to render him incapable of withstanding the ordinary temptations of society, and where consequently it has been found (humanly speaking) impossible to effect a cure unless the tempted one can be placed under suitable care and influences. Every weakening influence is removed, needful remedies are provided for the body, proper diet, exercise, favorable occupation, and cheerful arrangements. Good advice is given, suitable reading is furnished, and the earnest expression of all the energies of the mind and heart in prayer is urged.

The Home was established May 1st 1875, and it is said that it has been very successful. Its affairs are under the supervision of a Board of Directors composed of gentlemen of practical experience in such matters; while all details in the treatment of patients and domestic economy are left entirely with the manager and his wife. An almost absolute privacy is secured, so that the directors do not know the names of the patients; and in making official visits do not seek to see, or make the acquaintance of any inmate.

The municipality in which *St. Pierre* is situated grants no licenses for the sale of liquor. The *Rev. Jas. Carmichael* visits the Home ministerially. Full particulars may be obtained by addressing;—*George Stanton, M.D., Manager, Point St. Charles, near Montreal.*

We are glad this Institution has been brought under our notice, and desire to impress our readers with the necessity of making themselves thoroughly acquainted with the formation and progress of so important a movement. Works of mercy and charity, with organizations like this we now notice, are essential to the completeness of the church, while our branch thereof has been by no means, too active in operations of a similar character. Dr.

Bovell, when Secretary to the Diocesan Synod of Toronto, on two or three different occasions, advocated the establishment of an Asylum for inebriates, but we are not aware that any action was taken in the matter. We believe the *St. George's Church Temperance Home* near Montreal, to be worthy the patronage and support of those who wish well to the cause of humanity. We are quite sure that its progress will be attentively watched by the friends and the foes of the Temperance movement, as well as by the friends and foes of the Church.

CHURCH PROGRESS IN ENGLAND.

From a return, the substance of which is printed in the *London Times*, of the churches, including Cathedrals in every Diocese in England except *Peterborough* and *Gloucester*, which has been built or restored at a cost exceeding £500, since the year 1840. The return omits the two dioceses referred to, and it also omits all sums under £500. But incomplete as it is, it exhibits a total sum expended on churches within the last twenty-five years of over twenty-four millions. It is believed that the two omitted dioceses would raise the amount to at least *twenty-six million pounds sterling!* The *Times* remarks in reference to this return, that "it is not the balance-sheet of a sect, it is the budget of a great national institution." In the face of facts like this, it is asked, what becomes of the argument that the Church is unpopular with the bulk of the people? that it is a dead and effete institution only to be revived by being set free from the state and deprived of its endowments? The *Pall Mall Gazette* wishes to know, since when have people taken to subscribe, in every nook and corner of the country, to the support of unpopular institutions, or thought that £26,000,000 in the course of a generation was not too much to pay for the decoration of a corpse? The truth is—and not only this return but a host of other evidences proves it for those who are not blinded by sectarian animosities—that all the talk about the dislike of the people for the Church of England and their resentment of its privileges as an establishment, is merely the fictitious stock in trade of agitation. And we may ask, do any of the sects think it would be an honest thing to confiscate their meeting houses, and deprive them of the endowments which may have been voluntarily given them? In a general estimate of the subject, the historical fact must not be forgotten that the endowments of the Church in England (including tithes and everything else) were not conferred by the state, but were given by the people. All the state has had to do with the matter has been to confirm to the Church, from time to time, some of her rights and property, and to confiscate the rest for the purpose of distributing it among its creatures. In return for these kindly offices, the state claims the right to interfere in all ecclesiastical matters.

THE NEW TERRITORY.

The north-western portions of British Territory on this continent are of so much general interest to us in a religious point of view that no change in their political character should pass by unobserved or unnoticed. Another division of what has been termed "the great Lone Land," is about to be made in the formation of a new territory there. On the west it is to be bounded by *Manitoba* and the chain of lakes lying at the north of that Province; on the east by the western boundary of *Ontario*, when that shall have been sufficiently defined; on the south by the International boundary line, and on the north, to the limits of Canada. The new district is to be called "Kewatin" or the North Land. It appears from various accounts that settlers are rapidly finding their way into this region, inhospitable and unattractive as we have no doubt many of our readers will believe it to be. The main body of the population however, at present, are Indians—another fact, which should impress upon us the necessity of extending our missionary operations in this direction.

It is believed that the new territory will probably, in course of time, become incorporated with *Manitoba*, which is considered to be unnecessarily and absurdly small. That, however, is a point which is of small importance in reference to our present object, which is to call attention to the fact that if the church is making rapid progress in the British Dominions of North America, the settlement of the country is making a progress still greater. Fresh fields are opening out much faster than we can occupy them at our present rate of movement. And then another principle of colonization forcibly impresses itself upon our minds. As the white population increases among the native races, the Indians pale away before the advance of a higher civilization; or it may be before the progress of vices which white men introduce. From whatever cause it may arise, however, the fact is incontestable that the native races in the course of time, become extinct in the presence of European life. Nor can we attribute this, in so high a degree, to the principle of amalgamation, as some would have us believe. Doubtless to a considerable extent, in some places, assimilation of races takes place very largely, while in other instances, the race itself and all its connections become utterly and entirely effaced. And do not these facts loudly urge us to be up and doing, to work with all our might for the evangelization of the Indian population whose lands we are seizing, whom we are depriving of their usual modes of subsistence, while our own people are most surely introducing among them all the vices which attach themselves to civilized life? Surely we can do no less than to bring the saving Truth of the Gospel of the Son of God in so large a measure among these heathens that it will suffice to counter-

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It is remarkable that the new district, which has been parcelled out, almost entirely consists of rocky and thickly wooded country; while Manitoba and vast tracts of country to the westward still contain millions of acres of first class land consisting of unbroken prairie, which can be had for nothing. The Icelanders appear to have established themselves on the western portion of Keewatin. The Headquarters of the Indian Department are at Fort Francis, and the principal settlements have taken place in that locality, so that the appearance of a town has already shown itself there. It is the central point between Lake Superior and Manitoba. When the railroad shall be constructed, other points will of course be selected as centres of the incoming population. In the meantime it is the Church's business in Canada to see that its operations, as far as possible keep pace with the openings which are starting up in every direction around us.

THE OWNERS of land in England amount to 972,836 persons. But of these it is said that 703,289 hold less than an acre, leaving 269,547 who hold an acre or upwards. But again, out of thirty-four millions of acres, 12,000 persons own 29,846,000. And this leaves 4,164,000 acres for all the rest. This latter fact and others of a similar character cause a considerable outcry for an alteration of the laws of primogeniture, entail, and the transfer of land. But for all that appears to the contrary, the assumption is a very unwarrantable one that an alteration of these laws would cause any extensive change, except in the case of the very large landowners of the country, including peers of the realm, whose estates can scarcely be considered altogether private property, being attached to the titles and positions they hold. We need more definite statistical information as to the number and value of entailed estates, and the real working of the present law of primogeniture before we can join in the hue-and-cry against these time-honoured, and for some purposes, valuable institutions.

We gladly accede to the request made to us by a dignitary of the Church in Canada, to reprint from the *Hartford Churchman* the address to Dr. Dollinger, which is being prepared to send from the Church of the United States. As will appear from the same article, a similar address is to be sent from the Church of England. We hope the Bishops, Clergy, and Laity, will unite at once in sending something of the kind from Canada. The address we quote is so drawn up that all parties can sign it; nor can we imagine any ground of refusal from any one who desires the unity of Christendom. This every sound member of the church must do, and he will be glad to avail himself of every opportunity that may

be presented of expressing this feeling. Dr. Dollinger deserves the sympathy and the warm approval of the whole Church for the noble stand he has made against the new encroachments of the Roman Church, for the moderation he has shown in not rushing to extremes as most men do, and also for the efforts he has made to promote the unity of Christendom on the basis of Evangelical truth and Apostolical order.

In another column will be found an article from the *Huron Recorder* on Archdeacon Cowley and the North-West. In our issue of the 9th inst., we gave from our Huron correspondent, an account of the mission addresses delivered by the Ven. Archdeacon in London, Ontario, and the quotation we now give will enable our readers to form a more complete idea of the nature and importance of the subject. Some of the facts we mentioned some time ago; but a little repetition on such a theme will do no harm, and in fact, no good was ever effected without giving line upon line—here a little, there a little. These mission fields in the Great North-West will, to Canadian Churchmen at least, be thought of with fresh interest, now that means are facilitated of meeting their requirements, through the instrumentality of the Canadian and Foreign Missionary Society. Those whose largeness of soul, warmth of heart, and lively appreciation of what is the duty and the privilege of the Christian, who desires to grow in grace, will, if they wish to do more than aid Algoma, find in the Dioceses of the North-West, fields enough, and heathen enough to employ all the resources they can bring forward. Of course we are pledged to Algoma. That cannot be neglected; although there are doubtless some among us whose sense of duty extends wider and further than the population included within limits so narrow. It will interest those to be reminded of some particulars respecting the mission fields in other parts of the British Territory on this Continent.

LORD PENZANCE in delivering his judgment on Mr. Ridsdale's case is reported to have used the following words:—"The various acts of the sovereign and the legislature which go to make up that momentous change in the state religion and the ecclesiastical laws of the realm, which is known as the Reformation," &c. The secular and the sectarian press have of late been accustomed to indulge in an ungodly sneer when we protest against an irreligious Erastianism, a setting up of Cæsar against God; but here, as the words would be generally understood, is a description of the Church of England which belongs to no body of professed Christians on the face of the earth, least of all to the Church of which we have the privilege and the honor to be members. We are no advocates of an extreme, an unauthorized, or a fancy ritual; we do not believe in any sympathy with the distinctive features of

Romanism; but we fear the promoters of sound Churchmanship, the Churchmanship for which our Reformers suffered death, will have but scant justice at the hands of a court which begins with so wretched a principle as this for the basis of its decisions. The Church of England has been often taunted by Methodists, Presbyterians and Romanists with being an Act of Parliament Church; and if Lord Penzance's dictum were true, in the way in which his words would be usually understood, then the taunt would have some authority in fact. But we rejoice in the truth that we have a higher as well as a deeper foundation for our Church and our Reformation. Both of them have the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

"WHEN France is satisfied, Europe is tranquil," cannot be said with the same truth that it could at one time—although the political situation of that country still has its influence on the rest of the world; and the waves of European unquiet are sometimes borne across to the American Continent with remarkable swiftness. And although France is smarting under the extraordinary repulses she met with from Germany; yet there are several great questions, having an intimate connexion with more continents than one, which seem to wait the entire resuscitation of France for their final solution. For these reasons every great public movement in that country is of general interest, and must be noted among the passing events that may result in some unexpected and important development. The French have just had a general election for the second time during the last month or six weeks. On the 30th of January, the senatorial elections were held, resulting in the choice of—Republicans, 155; Constitutional Orleanists, 70; Legitimists, 40; Bonapartists, 85. On the 20th of Feb. the election for the Chamber of deputies were held; but as there were 105 districts in which the legal conditions were not fulfilled, a second balloting became necessary for them. This took place on the 5th inst.—all three elections having been on Sunday. In the chamber of 534 members, the Republicans, it is calculated, will number 350 votes, the Bonapartists about 85; the other two parties 199. The Bonapartists are understood to be compact and well under command. The Legitimists will retire into the back-ground for a time, while the Orleanists are expected to give their support to a conservative republicanism. Constitutional monarchists, generally intend to act with the republicans, whose government is now something more than provisional. The peace of the world has consequently received some assurance from the French elections.

THE INDIANS of the Dominion cannot be too often brought before the notice of the white population, who occupy

the lands once belonging to their ancestors. From the report of the minister of the interior, we gather that the calculation of the Indian population of the Dominion is as follows:—Ontario, 15,805; Quebec, 10,809; Nova Scotia, 1,849; New Brunswick, 1,521; Prince Edward Island, 302; making a total in the older Provinces of 29,816. The estimate for British Columbia is 31,520; Manitoba, 13,944; Sioux in Manitoba and the North-West, 1,450; from Peace River to United States boundary untreated, 10,000; Rupert's Land, 5,170; making a total of 91,910. It will probably interest our readers, now that the question of our duty to the aboriginal population has arisen more forcibly than ever, to know that the total personal property of the Indians in the five older Provinces is supposed to be \$489,234, and the real estate \$7,633,708. Of invested capital they own \$2,844,972. Of the population in the older Provinces, 7,199 are children, of which 2,105 attend school. They also own good stocks of grain and other farm produce 2,734 horses; 2,389 cows; 1,568 sheep; 4,540 pigs; 592 oxen; and 1,936 young stock. It is thought that these facts are amply sufficient to show the effects which contact with civilization has had upon them. While we do not neglect their temporal interests, let us impart to them the Gospel of Christ; let us gather them into the Church of the Lord.

BREADTH AND DEPTH.

The members of the Church in Scotland are already exposed to the allurements of a system adopted by the state and favored by a large majority of the people; and it is neither wise nor just to indulge them in the belief that they may safely balance between Church and Kirk; that the claims of Episcopacy and Presbyterianism are nearly equal, except that the former supplies a liturgy, a surplice, and a choral service. We want deeper and not broader teaching. We want to convince our people of the high demands the Church is authorized in making on their allegiance. Not, indeed, that we seek to bind Churchman together in the bonds of bigotry, or to incite an unrighteous enmity against our neighbors; but that it is the duty of our rulers and teachers to insist on the truth that they cannot serve two masters, that they cannot divide their loyalty or their love. What is gained by the effusive teaching which makes a man a bad Churchman and a worse Dissenter? And, observe, it is in itself fallacious. No one carries it out to its full extent. Dean Stanley would shut the doors of Westminster Abbey against Spurgeon; Dr. Mackness would not lend gown and cassock to Monsignor Capel. We all of us draw the line somewhere. Is it not well then, to draw it where the Church draws it?

Infinitely grander than this sentiment of religious pseudoliberalism, this all embracing pharisaic pharisaism, is, to our thinking, the conception of the march of

a mighty multitude of minds and hearts, all attuned to the Church's harmonies, all strong in the Church's faith, all loyal to the Church's laws, all believing in the Church's mission. Men of the latitudinarian type will insinuate that our idea of the Church is erroneous and narrow. If erroneous, we share the error with saints, fathers, confessors, and divines, an innumerable and a goodly company. To the narrowness we demur on the ground that the Church is broader than any sect, than all the sects. She will gather them up into her ample bosom if they will but come. She longs for unity; it is her daily prayer; but they persist in standing aloof—not more widely separated from her, however, than they are from one another.

Then it is said that such questions as these do not trouble men on the bed of death—and why should they? When the burden of life is slipping from us, we may lay aside our arms, confident that we have done our duty in the battle, and knowing that the issue rests with God. It matters little to a man, in his last moments, whether he be French or English peer or peasant, bond or free; but we are not therefore exempted from working according to our vocation in the days that are granted us for that very purpose. We are here to fight the world, the flesh, and the devil. We must rally round a banner, and choose a watchword, and having done so, must continue faithful to the end. Well, we Episcopalians have enrolled ourselves under the banner of the primitive Church, and our watchword is the glorious battle-cry of "Apostolic Order and Evangelical Truth." Not the one without the other, or the watchword will be of our own invention, and not the true watchword of the Church. We must beware, then, that no delusive dreams of philanthropy or mutual recognition seduce us into disloyalty to our banner, or shut our ears to the Church's call. We must encourage one another to be firm and faithful, remembering that, though "breadth" may be an excellent thing in Churchmanship, "depth" is far better.—*Scottish Guardian*.

THE CHURCH OF ENGLAND.

On Monday evening, Feb. 28th, the Rev. P. Tocque delivered one of his celebrated lectures in the Devitt settlement. The subject chosen was "The Progress of the Church of England." After glancing over the early history of the Church in Great Britain he said that it was to be deplored that country people are often ignorant of what the Church of England is doing in England, Ireland and Scotland, and in her Colonies, in preaching the word of God, and saving the souls of men. Political news was in everybody's mouth, but how few know anything of the institutions yearly being formed and supported, of the hundreds of Churches consecrated, of the spirit of liberality which sends forth the good seed of the Gospel, planting the Church in every part of

the habitable Globe. The sun never sets on the Church of England. The Church of England probably raises annually about £700,000 for sending the Gospel to the destitute, and this raised not by state endowment, but by the voluntary contributions of her people. Dissenters, whose fathers left the Church fifty and sixty years ago, are now returning to her fold by thousands. Ministers of different denominations are seeking admission to her ministry. We hear a great deal about the Church of England going to Rome; but the English Church never had more life and energy—she was never more anti-Romish than she is now. It is true that within the last thirty years, out of about 24,000 clergymen, some two or three hundred of her clergy and wealthy laymen, have apostatized to the Church of Rome. But look on the other hand, at the numbers who have left the Church of Rome and joined the Church of England. In England we are constantly reading of two, three, six, eight, ten, twenty, and as many as forty being received at a time from the errors of Romanism, into the various churches in London, Manchester, Liverpool, Birmingham, and other towns. Then look again at what is going on in Ireland; within the last thirty years, it is said that no less than 30,000 Roman Catholics have renounced Popery and entered the Church of England; and one of the Irish Bishops states in his charge, that within the last four years, in West Galway, twenty church congregations were gathered wholly from Roman Catholics; and so many priests have left the Church of Rome that it has been deemed necessary to establish a "Priest's Protection Society" in the City of Dublin until they were provided for. A few convincing proofs may be given of the marvellous advances made. In one of the principal districts of Galway, consisting of four parishes, there was, twelve years ago, but one single Church not Roman Catholic, whose attendance averaged from 20 to 40; now, two of these four parishes contain altogether five churches and six school-houses licensed for worship, and numerous attended. In the West of Ireland, the Church of England through the voluntary efforts of its ministers and members is doing a good work; a movement is in progress, which is worthy of the name of reformation. Ministers are preaching out of doors, and in doors, in cabins, in cottages, and in churches to crowds of converted Romanists. 5,000 persons have left the errors of Rome. One minister, in an excursion from Dublin, visited 56 congregations of seceding Romanists, numbering from 50 to 600 each. In the Diocese of Tuam there are 10,000 converts from Romanism. Bishop Daly stated that in Connaught alone there had been 10,000 converts. The time would fail us to tell of all the parts of Ireland where this work has taken root. The "Irish Church Mission" papers which I have received up to Feb. 1876, show that the conversion from Romanism to the English Church, is going on in every part of Ireland.

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It appears that the Church of England has employed at the present moment, in heathen countries, and in her Colonies, 53 Bishops, 2,328 clergymen, 15,700 Catechists and Lay assistants, mostly natives in heathen lands. In addition to all this the Church has Continental chaplaincies, and beautiful churches in France, Germany, Turkey, Belgium, etc., and on the East and West Coasts of South America. In Pernambuco, Rio de Janeiro, Monte Video, Buenos Ayres, Valparaiso, Callao, Lima, and Panama, 895 persons were confirmed by a Bishop of the English Church.

In 1820 there were only 16 clergymen in the whole of Upper Canada. In the whole of the Dominion of Canada we have now 15 Bishops, 667 clergymen, and 530,000 members of the Church of England.

The speaker touched on the progress of the Church in every part of the world, and gave a glowing account of the Church in the United States. The lecture occupied over two hours in the delivery, and was listened to with surprise and intense interest.—*Bobcaygeon Independent.*

BOOK REVIEW.

LITTELL'S LIVING AGE.—The number of *The Living Age* for the week ending March 11th, has the following noteworthy contents:—On the Border Territory between the Animal and Vegetable Kingdoms, by Prof. T. H. Huxley; On National Education as a National Duty, by Prof. Max. Muller; Dutch Guiana, Part II, by W. Gifford Palgrave; Professor Tyndall on the Air and Organic Life; Self Esteem and Self Estimation; Hosts and Hostesses; the conclusion of "Her Dearest Foe," by Mrs. Alexander, author of "The Wooing Ot"; and an instalment of the powerful story of "The Dilemma." Choice poetry and miscellany complete the number. For fifty-two such numbers of sixty-four large pages each, (or more that 3000 pages a year) the subscription-price (\$8) is low, or still better, for \$10.50 any one of the American \$4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

It would cost more to give up missions than sustain them. The Earl of Shaftesbury says that, if London did not have its 400 missionaries, it would require 40,000 more police. The Governor of Natal says one missionary is worth more than a battalion of soldiers.

A TERRIFIC tornado of wind, rain, and thunder visited Illinois, Iowa, and the Mississippi, March 10th, the town of Harelgreen, Wisconsin, was nearly destroyed, and a number of lives were lost.

In Canada alone, 2000 failed in business last year, and the total amount of their debts was twenty-eight million dollars.

MR. RICHARD H. DANA has been appointed United States Minister to the Court of St. James.

FIFTY-FIVE Hungarian villages are submerged with water nineteen feet deep.

A WRITER from Cairo, Egypt, says:—Nothing in the world can surpass a sunset seen from the citadel, when the sun is sinking through a sea of golden waves, behind the Libyan Desert, the Sphinx, and the Pyramids of Ghizeh.

CALENDAR.

March 26th.—4th Sunday in Lent.
Gen. xliii; St. Luke ii. 1-21.
" xliii; 1 Cor. xv. 35.
" xlv; 1 Cor. xv. 35.
" 27th.—Deut. xxviii. 47; St. Luke ii. 21.
" " xxix. 9; 1 Cor. xvi.
" 28th.— " xxx; St. Luke iii. 1-23.
" " xxxi. 1-14; 2. Cor. i. 1-23.
" 29th.— " xxxi. 14-30; St. Luke iv. 1-16.
" " xxxi. 30-xxxii. 44; 2 Cor. i. 23-ii. 14.
" 30th.— " xxxii. 41; St. Luke iv. 16.
" " xxxiii; 2 Cor. ii. 14 and iii.
" 31st.— " xxxiv; St. Luke v. 1-17.
Joshua i; 2 Cor. iv.
April 1st. " i; St. Luke v. 17.
" iii; 2 Cor. v.

NEWFOUNDLAND.

ST. PETER'S, TWILLINGATE.—The anniversary winter feast of the Sunday School was held on the 13th of January. The children assembled at 3 o'clock, and were soon very busy endeavouring to drive out the cold by consuming tea and cake. After the tables had been cleared, and the room prepared, a magic lantern was very kindly exhibited by Mr. Churchwarden Blandford. The bright and merry faces, the joyous laughter and the loud stamping of the feet, as each scene was exhibited, were indications of the delight and appreciation of the children.

Whilst the Christmas tree was being lighted, the Rural Dean distributed to the successful scholars the prizes gained by them during the past year. Over fifty prizes in books were awarded to the 1st and 2nd in each class, with the highest number of mark for good behaviour, attendance and lessons. The Christmas tree was now unveiled, amidst a blaze of light, to the delight and admiration of old and young. For the benefit of those who could not be present at the feast, the tree was illuminated on the previous evening, when hundreds availed themselves of the opportunity of viewing it. Through the kindness of friends in England, St. John's, and our own Mission, over 400 presents were provided for the children attending the school and choir. The distribution of the presents occupied nearly three hours, which will show how the tree groaned under the good fruit. Many thanks are due to the teachers, friends, and merchants for their great kindness in providing such a pleasant day for the little ones.

To the EDITOR OF THE DOMINION CHURCHMAN.

A GREAT gloom has lately come upon us by the intelligence of the serious illness at Bermuda of our beloved Bishop, His Lordship, Dr. Field. The sad feeling caused by this sudden shock has seized upon each individual member of the diocese. It is, however, sincerely and earnestly to be hoped he may speedily recover, as his loss would be seriously deplored and felt by his flock. His Lordship, the Coadjutor, Bishop Kelly leaves this evening in the SS. *Newfoundland en route* for Bermuda, having been called there by the sad information just received.

THE Rev. Benjamin Fleet, one the oldest if not the oldest Episcopal clergyman in Newfoundland, died on Saturday last at Fox-trap near Topsail. The deceased Rev. gentleman was 80 years old, and had done missionary duty in this country for over sixty years.

Our Cathedral, it is contemplated, will shortly be finished. Large contributions have already been made for the purpose, especially by His Lordship the Coadjutor Bishop, the Rev. Mr. Curling of Bay of Islands, and W. H. Mare, and E. Duder, Esquires, together with several others who have donated very handsomely.

OUR Legislature opened on the 3rd February, but, with the exception of passing the reply to the Governor's speech, nothing has yet been done. The House of Assembly was idle for a short time, owing to the illness of the Speaker, and is now again adjourned for a fortnight in order to give our port members an opportunity of attending to their sealing business.

THE outfit for the seal fishery will be fully equal to that of last year. Only two sailing vessels are to leave this port, the rest being steamers, twelve in all. A good deal of anxiety is felt here respecting two steamers which are expected from Scotland to prosecute the sealing voyage, inasmuch as the Law (passed last session of the Legislature) prevents steamers leaving this Island for the ice before the 10th, and sailing vessels before the 5th of March. The law of course does not apply to any but our own vessels.

OUR new Governor, Sir John Glover, is shortly expected to arrive. He is now in Paris endeavouring to settle the differences existing between England and France respecting our fisheries. It is thought he is authorized to purchase the relinquishment of the privilege enjoyed and claimed by the French.—J. P. W., *St. Johns, Newfoundland, 29th February, 1876.*

FREDERICTON.

CHURCH OF ENGLAND INSTITUTE, ST. JOHNS, N.B.—The first lecture of the course of the Church of England Institute was delivered on the 7th inst. in Trinity Church School Room, by the Rev. Mr. Partridge. Subject: "The Book of Common Prayer." The lecturer went back to 1557, following the Church through the various changes of England's history to the present day, when the Common Prayer Book stands only second to the Bible, which should be our guide. The Rev. lecturer was listened to throughout with marked attention by a large and intelligent audience, and was frequently applauded. The Rector, Mr. Brigstocke filled the chair.—*St. John's Daily News.*

THE Standing Committee of the Society for Promoting Christian Knowledge, at their late meeting agreed to reserve for the Bishop of Fredericton a sum of £75, being at the rate of £25 a year for three years, in aid of the training of a native of Prince Edward Island, at Fredericton. The total cost is between £50 and £60 a year.

NIAGARA.

OWING to the increase in the congregation of St. Paul's Church, Caledonia, under the faithful and zealous ministrations of the Rev. H. F. Mellish, the churchwardens thought it advisable to hold a consultation with the principal members of the Church, prior to the Easter vestry, as to what course would be best to propose in order to provide sittings for the numerous applicants. At present all the pews are let, and there is still an increasing demand for them. A meeting was held on the evening of the 9th inst., at which a number of the leading members were present. A resolution was unanimously carried recommending the Easter vestry to make the

pews free. The prospects of our beloved church in Caledonia and vicinity are entirely very encouraging.—COM.

(From Our Hamilton Correspondent.)

MR. LUMSDEN.—MR. SPURGEON AGAIN. — HISTORY. — RURAL DEANERY MEETING. — CONFIRMATION. — ORDINATION. — From a communication which I have received, I find that the Rev. Wm. Lumsden is gathering a goodly number of church people together in a very convenient schoolroom in the north-western part of the city, where there are a large number of the poorer members of our communion. The school room belongs to the Presbyterians, but it is granted very kindly to Mr. Lumsden and his congregation on easy terms. The present building will answer their purpose until they are able to purchase ground and erect a plain and commodious church for themselves. Services are held by Mr. Lumsden twice a day, while in the afternoon the Presbyterians are in possession. The little congregation is being weekly strengthened by additions to their numbers. The Bishop, when in the city, generally officiates at the evening service, and by doing so affords encouragement to those who assemble in this humble place of prayer. The congregation, though composed almost exclusively of the working class, has shown very commendable zeal. A musical instrument has been procured, vessels for Holy Communion are about to be purchased, and prayer books and hymn books (A. and M.) are plentifully supplied, and are used with heartiness. His Lordship the Bishop trusts that the wealthier churches of Hamilton will extend their sympathy and support to this struggling district, and aid them in purchasing a lot and erecting a place of worship which they can call their own.

There are men so hopeful of their species, so full of trust in the responsibilities of good latent in the worst of men, the most degraded of nations, or the most debased of religions, that they can discern the germs of a true faith even in the "quaint observances of the cannibal." Mr. Spurgeon, however, (I would call him Reverend, but that he, like some Ritualists declines the title), cannot rise to such a pitch of liberality and large heartedness. Some little time ago I presented you with an extract from his published sayings. I now beg to offer you another fervid utterance of that extraordinary laborer: "I am sorry the Church of England is as good as she is. I wish to God she was worse. I hope she will get worse from day to day, until she stinks in the nostrils of men. Then we should stand some chance of her overthrow." I venture to predict that the Reverend gentleman's declining years will not be smoothed by the spectacle of a tottering church—that his palsied foot will never be set upon her neck, and that he will go down to his well-earned grave a disappointed man.

For the Gracchi sternly to reprove sedition was in the Roman satirist's opinion—to put it mildly—an inconsistency. And yet, in spite of all that has come and gone, (R.C.) Vicar General Heenan lectured here the other day upon "The Utility of the Study of History!"

On Wednesday, the 8th, a rural deanery service with Holy Communion took place in St. Thomas Church. There were eight of the clergy present. In the absence of the Dean of Niagara, who had been summoned to Toronto on public business, the Bishop preached from the text, "He that winneth souls is wise." After service the clergy were entertained by Mrs. Richardson. Several important questions were considered at the meeting. Such as, the

Church's best course with regard to intemperance, the training of the young in country districts, and the introduction of special Missions in Advent and Lent.

A large Confirmation class, numbering upwards of 100, is in preparation in the united parishes of All Saints and Christ Church. Many adults are of the number, some of whom have recently been baptized. The Confirmation will be held in the cathedral on the evening of the third Sunday in Lent.

On the first Sunday in Lent the Bishop of the Diocese held an ordination in St. George's Church, Guelph. Mr. John Osborne, a graduate of St. Augustine's, Canterbury, was made deacon, and the Rev. J. H. Fletcher, missionary at Port Colborne, was ordained priest. These gentlemen both passed excellent examinations before the Rev. Canon Dixon, B.A., Rector of Guelph, Examining Chaplain. Mr. Fletcher returns to his mission, and Mr. Osborne has entered upon his duties as missionary in the township of Beverley, which has been for some time vacant.—Q.R.T.

TORONTO.

ST. MARK'S, PORT HOPE.—Special mission services have just been held for a week in this Church, commencing on Quinquagesima Sunday, and ending on the first Sunday in Lent. The Reverend A. H. Baldwin of "All Saints," Toronto, preached a most impressive sermon on the former Sunday, when the church was filled to its utmost capacity by an attentive congregation. The Incumbent, the Rev. C. W. Paterson, was further assisted by the Rev. Rural Dean Allen, the Rev. W. E. Cooper, and the Rev. T. W. Paterson of Bradford. Throughout the week, great interest was manifested, the average attendance at the week evening services being about 250, and the majority of these attended regularly every night; and there is great hope that, by the blessing of God much good has been done. Time alone will show whether the results be of a permanent character.

ENTERTAINMENT.—A literary and musical entertainment took place in St. George's Church School House on the 16th inst., in aid of the Organ Fund of the Church of St. Thomas, Seaton village. Doubtless owing to the stormy weather the attendance was small, and in a pecuniary point of view the affair was anything but a success. Songs and recitations were delivered by Mrs. Canavan, Miss Thompson, Mr. Fryer, Mrs. McCollum, the Misses Dalton, Miss Riley, Mrs. Winans and Mr. Roberts. A piano duet by Miss Bernard and Miss Matthews was very well done. Mr. Roome Kay delighted those present with two readings from Tom Hood, the last, Ben Brace, exciting much merriment.—Leader.

HURON.

The standing committee of the Christian Knowledge Society reported at their last meeting that the Rev. F. J. O. Moran, Secretary of the Colonial and Continental Church Society, had introduced the Rev. Henry Tahtahquahong Chase, a Red Indian clergyman and missionary of the society with which he was connected. Mr. Chase had called upon the Secretary, and submitted the following statement in print, and had expressed a hope that some grant would be made in aid of building the contemplated church for the Ojibbeways. Mr. Chase's statement, together with the Bishop's recommendation, were as follows:—"My mission stations are two Indian land reserves containing about

ten] square miles, and on these reserves, there are three different Indian tongues spoken, viz., the Ojibbeway, Munsee, and Oneida Indians. The population is about 1300 souls, and they are all Christianized, excepting a few of the oldest, who still remain pagans. There is a church for the use of the Munsee Indians, built by my worthy predecessor, the Rev. R. Flood, with funds collected in England. The Oneida Indians have also a church for their use, built by the contributions from the United States. Both of the above-named tribes formerly resided in the United States, but they were forced by circumstances into British territory. The Ojibbeway Indians are the original owners of the soil, and they received the other tribes into their reserves to share with them their homes in Canada, under the protection of Britain. The Ojibbeway Indians at 'Munceytown,' eight years ago, came voluntarily to join the Church of England, where the pure Gospel of Jesus is taught. Seventy adults were confirmed by the late Bishop Cronyn, and forty-two by the present Bishop last October. I further beg to direct your attention to the object of my visit to England, and to earnestly ask for your kind sympathy and assistance. First.—To collect funds to erect a church for the Ojibbeway Indians at 'Munceytown,' which, it is estimated, will cost 5000l. The communicants number at present 122. Secondly.—To collect funds toward the education of two young men, one Ojibbeway and one Oneida for holy orders. Thirdly.—To collect funds for the support of two catechists, to carry on the work under my charge."

A letter was also read from the Bishop of Huron addressed to Mr. Chase, testifying to his faithfulness as a Christian minister, and to the success of his ministrations, not only among the native Christians committed to his charge, but also among the Pagan Indians. Mr. Chase informed the Secretary that the proposed church would accommodate 250 persons, that the Indians had given the site, and that he had collected about £200 in money. The standing committee viewed this as a specially interesting case, and recommended a grant of £100 for the completion of the church, subject to the usual conditions. The grant was therefore made.—London Ecclesiastical Gazette.

ENGLAND.

THE CHURCH CONGRESS.—A very influentially attended meeting was held at Plymouth, for the purpose of making preparations for the Church Congress to be held there this year. The Bishop of Exeter presided, and, as the invitation had been given and accepted, made an earnest appeal for such aid as would enable the local committee to receive the congress in a hearty manner. A numerous and comprehensive committee was appointed, every shade of opinion being represented, and there appears to be every probability of hearty co-operation in the work.

On Wednesday the Archbishop of York consecrated the new parish church at Bury, and preached before a large congregation. Speaking subsequently at a luncheon, the most reverend prelate referred to the fact that many Nonconformists of Bury had contributed towards the rebuilding of the church; and said he declined to fight the battle of Christianity on the ground of Establishment or Disestablishment. It was a good thing for the country that the church was established, but, said the Archbishop, if the day ever come when the Most High said she

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should not be established any longer, she would still endeavour to do her work among the masses with such means as might lie to her hand, faithful to her great trust, that having received the truth she was anxious to impart it to the nation." The new church has cost £27,000, and it will accommodate 1,000 worshippers.

THE following Pastoral in support of the Church of England Temperance Society has been issued by the Bishop of Lincoln: Just as the great Missionary Societies of the Church of England fully recognise that the Church herself is the true and divinely appointed Missionary Society, and that they themselves are only her auxiliaries in her endeavours to execute the commission which she has received from her Divine Lord, so the "Church of England Temperance Society" acknowledges that the Church herself is the true and divinely instituted Temperance Society; and that it is only by acting in dutiful obedience to the Laws delivered by Him to His Church and contained in His Holy Word, and also by labouring in humble dependence on that divine and spiritual grace which flows from Him, and is given to the faithful in answer to prayer, private and public, and is dispensed by her in the sacred ministries of religion, that the Society can hope for His Blessing on its work, in endeavouring to stay the plague of Intemperance, and to restore the community to a healthier and holier condition, physical, social, moral, and religious. While, therefore, this Society acknowledges that every one who has been baptized is under a solemn vow to "be temperate in all things" (1 Cor. ix. 25); and whilst it also freely admits that under certain circumstances and with proper precautions, it may not only be expedient but also requisite for some persons to be total abstainers, both for their own sakes and for the sake of others; and, while it highly esteems those who are actuated by such principles; it also greatly honours those who "add to their faith virtue, and to virtue knowledge, and to knowledge, temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity" (2 St. Peter i. 4-7); without which none of those other graces are of any avail (1 Cor. xiii. 1-3); and therefore it is guided in all its acts by a spirit of Christian charity, and mutual forbearance: and does not enforce total abstinence on any (Rom. xiv. 3-6), as a term of Communion with itself; and while also it does not venture to condemn as evil any of God's creatures, which He "hath created to be received with thanksgiving" as well as "to be sanctified by prayer," (Tim. iv. 3-5) it feels itself bound to deliver a solemn warning against all excess in the use of those creatures, as a sin against the Creator who has consecrated human nature by the Incarnation of His Dear Son, and has made the human body of the Christian to be "a member of Christ" (1 Cor. vi. 15,) and to be a "Temple of the Holy Ghost" (1 Cor. vi. 17-19), and therefore not to be desecrated by intemperance, but to be "possessed in sanctification and honour" (1 Thess. vi. 4) in obedience to the will and word of Him who says, "Be ye holy, for I am holy" (1 Peter i. 16); and "without holiness no man shall see the Lord" Heb. xii. 14); and "whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31.) For such reasons as these I earnestly commend the Society to your cordial support. I am, my dear friends, your faithful servant and brother in Christ, C. LINCOLN.

IRELAND.

AFTER a long period of inaction the Restoration Committee of Limerick Cathedral has held a meeting. The Bishop (the Right Rev. Dr. Graves) took the chair, and pointed out that before any decorative works were undertaken the old fabric must be put into safe condition; and he suggested that it would be advisable to invite Mr. G. E. Street to inspect the cathedral, and report upon it. After some further conversation it was proposed and resolved:—"That the restoration of this cathedral having been suspended since the death of the late Hon. Mr. O'Brien, it is desirable to make an effort now to raise funds for continuing the work, but before commencing any works the advice of Mr. Street be obtained.

AT the usual meeting of the Irish Church Society on Tuesday, Canon Travers Smith read a paper on the recent legislation of the General Synod on the Athanasian Creed, in which he spoke of the proposed omission of some of the clauses as indefensible and inopportune. He would not he said, impute to the advocates of this measure any desire to propitiate the unbelieving spirit of the time; but the effect would be that the Church would not be considered to adhere to statements which she was willing to hide away and abstain from publicly making. The Rev. T. Cooper suggested that the society should petition the synod against the proposed change, and should take care to impress it upon the bishops that they were specially looked to at this juncture. Dr. Stoldt said that the laws of the Synod were drawn up in an unusual and peculiar manner, in prescribing that at a future time, and under conditions to be hereafter fixed, such and such things should be done. With regard to the date when these changes should come into operation, two eminent counsel had now advised that in fixing this date the clergy would have the benefit of the "vote by orders," and of the two-thirds majority required by law. The usual votes of thanks having been passed, the society adjourned.

ADDRESS TO DR. VON DOLLINGER.

AN address to Dr. Dollinger for his exertions on behalf of Church Unity, is now being circulated in the Church in England. Among those who have signed it, are the Bishops of Winchester, Lichfield, Lincoln and Salisbury, the Prolocutors of both convocations, the Secretaries of the Society for the Propagation of the Gospel (Prebendary Bullock) and of the Anglo Continental Society (Prebendary Meyrick), Earl Nelson, Mr. Gladstone, Beresford Hope, &c. The following address of a similar character, is to be forwarded from the Church of the United States:—

"THE VERY REV. JOHN JOSEPH IGNATIUS VON DOLLINGER, D.D., D.C.L., OXON., Professor of Ecclesiastical History in the University of Munich, Provost of the Chapel Royal &c. VERY REVEREND SIR,—We the undersigned clergymen and lay communicants of the American Church, having in view the happy results of the conference held at Bonn, in August last, under your Presidency, between members of the Old Catholic, the Orthodox, Oriental, and the Anglican and American Churches, would first of all, express our deep gratitude to Almighty God for putting it into the hearts of his servants, of different portions of His divided flock, thus to labor as well as pray "for the peace of Jerusalem," and and for crowning their endeavours with so large a measure of success.

"We pray Almighty God to so prosper the good work, now auspiciously begun, that soon His Holy Catholic and Apostolic Church may be again, under Christ its Head, visibly One, to the praise of His glory and the welfare of mankind.

"And we desire, further, to express our gratitude to you, Venerable Sir, the originator of and President over, this important gathering, and through you, to your co-laborers of the Catholic and Oriental Churches, for your work of faith and labor of love."

Blanks for signing the above address are provided by members of the Committee having charge of it, the Rev. William Stevens Perry, D.D., Geneva, N.Y; and the Rev. Charles R. Hale, A.M., 87 North Charles St., Baltimore, Md.—Hartford Churchman.

ARCHDEACON COWLEY AND THE NORTH-WEST.

The Churchmen of London and vicinity have recently enjoyed a great treat in hearing from the lips of a devoted and veteran missionary, the story of one of our most interesting fields of labor. Archdeacon Cowley is now engaged in a tour through the leading cities and towns of our Dominion, seeking to present the claims of the North-West upon the liberality of the Canadian Church. His cause is a righteous one, and whatever request he may make comes from one who has given all his energies for many years, in the midst of much self-denial, to the planting of the Church of Christ along our distant western frontier. In 1841, he and Mrs. Cowley left England for Rupert's Land, and, with the exception of a visit of twelve months to the Old Country in 1855, the whole of these past thirty-five years has been spent among the Indians; first at Fairford, where they were found in a state of perfect heathenism, but more recently at the Indian settlement twenty-five miles north of Winnipeg, where there is a large stone church and a settled congregation of Christian Indians. The Archdeacon's duties as local secretary of the Church Missionary Society frequently require him to visit many of the stations, and thus enable him to give a very interesting and authentic account of their conditions. We cannot attempt to do more than present a short summary of what may be gathered from his several addresses as to the present state of the missions. On Sunday, the 20th, the Archdeacon preached at the Chapter House, and in the evening at St. John's, London Tp., and during the week addressed meetings at Christ Church, St. Paul's, the Memorial Church, and St. James', Westminster. The Annual Missionary Meeting at St. James', Biddulph, was held on Monday, 21st, and the parish was fortunate in being able to hear, for once, an address from a veritable missionary. Had the night not been so extremely stormy the Church would doubtless have been crowded.

Our great North-West is now divided into four vast Dioceses. So little is known of these distant and new fields, that we take the opportunity of briefly describing their position. The Diocese of Rupert's Land still includes almost all of the English speaking population. It contains the settlements along the Red River, the Assiniboine, Lakes Winnipeg and Winnipegosis, and the stretch of country extending eastwards, until at Lake Superior it meets the Diocese of Algoma. It is this peculiar district which the Church in Canada is now asked to assist. The population that is going in comes chiefly from Ontario. The settlements are numerous and scattered, and at first unable to do

much towards maintaining a ministry even when prosperous; but the Archdeacon draws a terrible picture of the state of some of the newest sections, where for several seasons the grasshoppers have destroyed the greater part of the crop. What would it be for each one of our Dioceses to support a missionary in this new Province, and thus enable the wise and energetic Bishop of Rupert's Land to take possession of the splendid prairies of the west for the Church of England? The duty becomes more imperative when we are told that all the work among our Indian fellow-citizens is supported by the Church Missionary Society in England, who last year spent over \$50,000 in North-West America; but their field is distinctly the heathen, or those who not long since were heathen, and they decline altogether to work among the settlements of Manitoba.

To the West of Rupert's Land, and just below the conflux of the two branches of the Saskatchewan, begins the Diocese which takes its name from this great river and extends westward 1000 miles, to the base of the Rocky Mountains. It is impossible for the churchmen of Huron not to take an interest in a district presided over by one so well and favourably known among us. Bishop McLean is spending this winter at Prince Albert, a settlement of 500 half-breeds, three-fourths of whom, he says, belong to the Church of England. A church has just been erected and a settled clergyman expected in the spring. Near this is the Indian station of Nepowewin, which has just met with a severe loss in the death of its native pastor, Rev. Luke Caldwell. Further north among the Plain Indians, Mr. Hines, of the C. M. S. College, has lately been sent. The northern station in this Diocese is occupied by the Rev. J. Mackay on the English River, while the Rev. Dr. Newton, formerly of Morpeth in this Diocese, is in the Edmonton District at the extreme west of the Saskatchewan Valley. It is estimated that there are 80,000 Pagan Indians scattered through this one Diocese, and in addition to these it is probable that the next few years will find a large white population along this fertile belt. At St. Ann's, fifty miles beyond Fort Edmonton, a Roman Catholic Bishop, with a staff of Clergy, is settled, showing that they also think there is work to be done in the "Great Lone Land."

In about the same longitude as Fort Edmonton, but some 400 miles further north, we come to Fort Chippeway, the first station in the Diocese of Athabasca. Here, on the banks of the Peace River, the Rev. Mr. Shaw has been recently placed. About a similar distance further north, we come to the home of the Rev. W. D. Reeve, at Fort Rae, on Great Slave Lake, and then somewhat westwards, to Fort Simpson, the head-quarters of that indefatigable pioneer, the Rt. Rev. W. J. Bompas, Bishop of Athabasca. The story of his missionary career has all the thrill of romance. He was a curate in Lincolnshire, in 1865, when Bishop Anderson visited England. The Bishop, preaching for the C. M. S., described the post of Mr. McDonald in the distant north, who was then in very delicate health. He asked, "Is there no one in all England who will take up the standard that the last man in the world is dropping?" Mr. Bompas' services were at once placed at the disposal of the Society, and in less than three weeks he was on his way across the Atlantic. On Christmas Day, 1865, he arrived on snow-shoes at Fort Simpson, and that very day, by an interpreter, preached from the words, "Behold I bring you glad tidings," the very text

with which Samuel Marsden, exactly fifty-one years before—to the day—began the great work which resulted to the conversion of New Zealand to the faith. He has since passed northwards down the McKenzie River to the shores of the Arctic Sea, and there preached the Gospel to the Esquimaux, who for a few weeks in summer came there to trade their furs. In 1878 he was recalled to England and consecrated Bishop of Athabasca. He returned in 1874 with his wife and a staff of assistants to the work. Besides the Bishop there are now three clergymen and six teachers engaged in what seems the most wonderful work in the world. Perhaps the most vigorous of them all is the Rev. R. McDonald, whose ill health was the cause of Mr. Bompas' original surrender of himself to the needs of the district. Figures can only give a faint idea of the perils and labors to which these men are exposed, when we read that the Bishop is 2500 miles from Red River, and that Mr. McDonald, after travelling down the McKenzie till within the Arctic circle, and crossing the Rocky Mountains, has gone for 1000 miles down the Yucon Rivers, preaching to the Indians, and travelled along the coast to Norton Sound, until he was again 2500 miles distant from the head-quarters of his Bishop.

The Diocese of Moosenee fills the eastern portion of this most interesting field. It is presided over by Bishop Herden, who has been for twenty years working along the shores of Hudson Bay. He is now assisted at Yuk Fort by the Rev. W. W. Kirkby, who was formerly in the "Far North," and was the first minister of any denomination to carry the Gospel over the mountains and into Alaska. These, with the Rev. T. Vincent, at Albany, and Rev. J. H. Keen, ordained last year and sent to Moose Factory, constitute the representatives of our Church in this new and most easterly diocese of the northern province.

We thank Archdeacon Cowley for coming among us and calling our attention to these scenes of devotion. We hope he may be successful in arousing the interest of Canadians, both in behalf of the red man and settler. The subject is so deeply interesting that on some future occasion we may point out the details of the work of some of the most prominent of the missionaries, and show the wonderful success which, in some quarters, God has vouchsafed to their labors.—*Huron Recorder*.

DOMINION ORGAN COMPANY.—The manufactory of this Company is now fairly in working order. All the new machinery has been placed in position, and will be running this week; this, in connection with what was in the building makes it the most complete and efficient Organ Manufactory in the Dominion, and equal to any in the United States. In every department the most skilful workmen are employed. The tuning department is under the immediate supervision of Mr. W. S. Russell, one of the new management. He is acknowledged to be one of the best tuners in the organ business on the continent. The largest instrument will be of elaborate design, with high top and pipe front. It is to have 12 sets of reeds, with 21 stops, blow lever, and grand organ stop. This stop brings the full power of the instrument under the full control of the performer. For special reasons, the names of these are withheld at present, as they are new and original, and used only in this instrument. The next will be their Style 19. The case is of ele-

gant design and finish, highly ornamented and veneered. It will contain 7 sets of reeds, 16 stops: Diapason, Melodia, Viola, Principal, Celeste, Flute, Flügge Horn, Dulcet, Cello, Cremona, Eoline, Forte, Oct, Coupler, Sub bass, Vox Humana and Grand Organ Stop. The next will be their Style 17, also a new and beautiful design. It has 4 sets of reeds, and 16 stops. This week the factory was visited by Mr. Smith of the Bradbury Piano Co., of New York. He was not slow in saying that the organs were among the best he had ever seen or heard, and gave an order for two of the finest, one to be sent to his show-room in New York, the other to Brooklyn. Our town will soon be noted as the place where the Dominion Organs are manufactured.—*Bowmanville Merchant*.

THE Mohawk Valley was flooded a few days ago, bridges were carried away, and villages inundated.

PLAGUE has appeared on the banks of the Euphrates.

PRINCE EDWARD Island built last year eighty three vessels, including two steamers, the aggregate tonnage being 19,888.

THE General Synod of the Church of Ireland, has been appointed by the Lord Primate to meet April 20th.

THE marriages in England according to the returns just made are celebrated by the Church of England in the proportion of 75 per cent, by the denominations 10; by Roman Catholics, 4; by the Friends and Jews 2; by the Superintendent Registrars, 8 per cent.

THE Church Missionary Society has just resolved, besides establishing a new station on the Upper Niger, or on the Gambia, to endow a chair of Arabic in its College at Sierra Leone, which is affiliated to the University of Durham.

THE *Christian Union* says "the Saints' Days in the Calendar are altogether too few to counterbalance those which are left for the devil to use for his purposes."

IN China, there are one million Roman Catholics, and five hundred and eighty Roman priests.

THE well-known Egyptologist of Geneva, Monsieur Edward Naville has been commissioned to collect and classify the texts of the celebrated "Book of the Dead," which forms by far the largest portion of the literature of Ancient Egypt.

MR. GEORGE SMITH has started for the East to renew his explorations. He proceeds first to Constantinople, next to Alexandria, and thence to Nineveh.

QUEEN VICTORIA has informed Lord Dufferin that she will assist in the proposed improvements in Quebec by presenting the city with \$50,000 for constructing one of the city gates, which is to be called the Kent gate.

A FIRE at Little Pope, on the Gold Coast on Feb. 1st., destroyed half the town, blew up two thousand kegs of gunpowder, and killed fifty natives while attempting to plunder.

A SURPLUS of five million pounds is announced from the winding up of the Irish Church Funds.

FIVE hundred people are said to be in the Westmanna Islands, Iceland. The fisheries were unsuccessful last year.

A RAILWAY accident occurred on the Baltimore and Ohio Railway, sixty-three miles from Harper's Ferry, March 6th. Thirteen were killed and many wounded.

TURKISH cruelty is reported to be as bad as ever. 1,200 Turks attacked the Christian inhabitants of the town of Crups, on the first Sunday in this month, murdering many and plundering the shops.

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A WORD TO BOYS.

Parents should, by repeated admonitions and friendly advice, strive to instil into the midst of their boys the idea, that no matter what their antecedents have been, no matter what their present condition is, their future is to a great extent within their own control. That in a young and flourishing country like Canada, where there is freedom for all, with ample scope for everybody's talents and ambitions, and where true merit is the talisman of success, there is a bright prospect before every youth, who starts out in life guided and governed by sound principles and honest intentions. The facilities for securing the untold advantages of education are nowhere else so good or abundant; there is, therefore, no excuse for that Ontario boy who grows to man's estate in this country and yet must plead ignorance. Better Common Schools are not to be found in the world, and they are open to every one without distinction of class, creed or color. The especial importance of possessing at least a ground-work on which to rear the structure of life and success, is not to be over-estimated, and no better foundation exists than that furnished by the solid rock which can be hewn out of the rich quarry of an English education. The base may be rugged and less shining than the builder would like, but it is there, come what will, and, as time passes, may be polished to correspond with the more showy edifice as it rises symmetrical with the advantages the occupant may possess in after life to adorn and beautify it. We dwell upon the necessity which every youth is under to store his mind with all the sound and honest knowledge that he can grasp. No better indication, perhaps, exists of the future a boy intends to carve out for himself than is afforded by his efforts to secure every particle of education he can. That lad who thirsts after information, and has parental or friendly advice to guide him into the true paths, may be esteemed as being already on the high road to success, if not to fame, for in no respect is that prognosticating proverb, that "the boy is father to the man," more true, than in this. Every boy has or should have an innate ambition to become something better than he is, but he may rest content that his efforts will be hampered, if they do not result in actual defeat and disappointment, if he had not at least the rudiments of education. Many noble men whose younger days were contemporary with those when there was no schools, and who, consequently, never had adequate instruction, have struggled against a patiently overwhelming odds, and by indomitable perseverance have risen above their fellows, who had had better opportunities than they; do not they afford splendid examples for the growing generation? Self-made and self-taught as they are, they grieve over nothing so much as the lack of advantages in their youth. We have them by scores in Canada, and illustrious they are when regarded in the light of their intrinsic qualities. The youth of to-day can make no excuse when they reach manhood; it may be that circumstances were adverse to their attending school, but they must know that not only are they protected by law, but are by law required to go to school so many days in the year. There is no lad but can go to school, if he from his heart wishes it; if others strive to prevent him he has a friend in the law if not in flesh and blood. Canada needs thousands of intelligent farmers, tradesmen, mechanics, sailors, soldiers and even laborers, as much as learned lawyers, doctors, clergymen and statesmen, and to every Canadian boy she holds the door of entrance wide

open. Where there is no mental training, mere manual skill goes for little, but where both are combined, then prospects for promotion are good, and once started what is to stop a man from ascending to the top of the ladder? These sentences are written with a desire to stimulate the lads who may read them to lose no time in selecting some honorable business, trade or profession, and then set themselves resolutely to work to achieve success in it. The youth who has no idea of what his future is to be is indeed a pitiable object, though his parents' or some one else's wealth at present seem to ensure him from future need or want. Let every boy lay aside such or any other hopes, which are often of the most delusive character, and resolve to rely on his own merits for his success in life, recollecting that it will be all the more creditable, and not forgetting that he must lay his foundation now.

TALKING V. TEACHING.

The first duty of the young person who would become a teacher, of course, is to know what she is called to teach. The second, is to acquire a self-control and control of other minds that will concentrate on the effort to stimulate the faculties of a child to the acquirement of power and knowledge by its own efforts. As this process goes on the good teacher will sometimes speak, but oftener hold her tongue, or speak with well-considered words that suggest the light and awaken power. The best teachers realise the deep truth of the Scripture, "For every idle word shall men give account in the judgment." Every moment of idle talk inflicted in a school-room, every useless repetition of an idea, over-explanations, brilliant distraction—in short, everything that hinders or confuses the mental and spiritual growth of the pupil, defeats the primary object of the school.

We sympathised with the boy who came to the superintendent of schools with an application for a transfer, saying: "My teacher talks so much that I can't study my lesson." Of course we do not expect a perfect method at once; but if we would save our new methods from disastrous failure, we must train our young teachers more and more, to that temperate and well-considered use of the tongue that keeps the child in the best condition to use his own powers, and learn the great mystery of life—to "grow in wisdom and stature, and in favour with God and man."—*New England Journal of Education.*

THE TRUE PLACE OF LANGUAGE.

Language is the implement of thought, and it would seem that no study of this implement can give the best training for studying the thought itself, or the reality that lies back of the thought. It is probable that the highest effort of the mind, those efforts in which new truths have flashed out, then vanished, then returned again, until the investigator has finally made them his own, have been made without the aid of language. Language is a medium between man and man, not necessarily between man and nature. Thoughts which come to us through language must come to us at second-hand. Language, being the medium of thought, cannot precede thought.

Not that the study of language, when pursued in relation to the thought, is of little value; but the folly is in the prolonged study of a language which, with rare exceptions, can never be a highway of knowledge nor medium of thought. What is the value of words? Words mean the

same to those persons only who have had the same experiences. Words do not convey ideas; they suggest them. When a word is spoken, the hearer is at first conscious of sound. If he has been accustomed to associate the spoken word with some idea, the mind instantly represents the idea. If the experience of both speaker and hearer has been the same, the word has the same meaning to each. In the mind of the speaker the idea suggests the word, in the mind of the hearer, the word suggests the idea. No word ever explains any sensation, pleasant or painful, to one who has never felt the sensation. By aid of the imagination we may, to an extent, give meaning to language that does not directly appeal to experience; but the imagination can do nothing more than recombine materials that have been furnished by experience, so that directly or indirectly words derive their meaning from experience; and words have a common meaning because they suggest ideas of a common experience.—*From "Mental Discipline in Education," in Popular Science Monthly for October.*

CULTIVATE HABITS OF OBSERVATION IN CHILDREN.

The boy who leaves school with a fixed habit of observation, is really just beginning his education. He is passing from the tuition of imperfect teachers to that of instructors whose stores of knowledge are boundless, and whose methods are always best. There is really no more curious study than that of men's habits in this particular. To ordinary observant people it seems simply a marvel that some men and women can see so much and learn so little. We ourselves have known, for instance, a person of fine ability, occupying editorial positions, who could never learn how to indicate a desired alteration on a proof-sheet, and that, too, when they were called upon to indicate their wishes every day on proof-slips, and which similar alterations were marked already. The tendency of this habit of observation together with its consequent habits of comparison and reflection, nature implants in every human mind, and it is this that gives birth to the perplexing questionings of all children. When it is allowed to develop itself, it becomes the best and surest of all educators; but for the most part it is rudely suppressed in early childhood by reason of the indolence of parents, and so we find it, existing very feebly, if at all, in half the people we meet. Your child wants to know the facts about everything he sees, and the reason for them. He naturally asks his father or his mother, who to them are the repositories of all wisdom. It is not always easy to answer him; and as the average parent cares a good deal more for his or her own comfort than for the future character of the child's mind, the matter is commonly disposed of by an injunction against questioning, which is as great an outrage upon the child as anything can be. He has a right to ask questions. The God who put it in his mind to question you, made it your duty to answer him to the very best of your ability. And your ability to answer depends largely upon your industry in trying to learn how. If you do not know the thing when he asks, and cannot find it out, or if it be something which you cannot make him understand, you have only to tell him so, leaving him free to ask about the next thing that interests or puzzles him. If you reply to him with a mocking saw, or forbidding his further questioning, you injure him for life, quite as really and quite as seriously as if you done him physical hurt.—*Horn and Hearth.*

STILL AND DEEP.

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

CHAPTER XXXIX.

In a quiet corner of the church, lighted only by a lamp which hung before a little side altar, Mary Trevelyan found him she had sought so long—her Bertrand—her one love dearer than ever in his helplessness and poverty. He lay on a heap of straw, with his knapsack for a pillow and his military cloak thrown over him as a covering, and he was still wearing a uniform torn and scorched in several places. He was asleep in the attitude of a tired child, with one arm round his head; as he lay on his back the lamplight shone full on his face, showing the change that had taken place in the once brilliant, handsome *charge d'affaires*. The rich brown hair which used to be so soft and silky was matted and lustreless, the beard untrimmed, the features seemingly almost too strongly marked, from the hollowness of the sunken cheeks; but it was still the dear face that had haunted her dreams and lived in her thoughts, and there was no reason now why she should not let her eyes dwell on it with all the tenderness that filled her heart, for he was no longer bound to any other, even though she no longer believed that he had ever loved herself.

John Pemberton, whispering to her that he would see her in the morning, disappeared among the motley crowd which thronged around, and Mary sank on her knees by the rough couch, murmuring, "Oh, my darling, my darling, have I lived to see you again!" and then she poured out her whole heart in thankfulness for her unexpected joy.

It was perfect bliss to Mary Trevelyan to remain there by his side, letting her hand rest with a caressing touch on his long thin fingers, as they lay listlessly across his breast. There were sighs and sounds of anguish all round her, yet she could not still the ceaseless song of praise within her soul, for all the love her heart could feel was lavished on the wasted form stretched out before her, and that was breathing, palpitating with the life on which her own depended. One thought of sadness only she had, and that was in the certainty of the pain which the Lorelei's letter would give him, although she could no longer doubt that she had never really loved him, and therefore that he was well quit of what would have been but a mockery of happiness, almost in her estimation a sacrilegious union; yet it did grieve her to know that she herself must be the instrument of his sorrow, and that from her hand he must take the letter which would give his trust in Lureline's affection such a rude awakening. Mary determined that she would, if possible, prevent him finding out who she was until he had passed through the shock of Laura's faithlessness, and could disconnect her from any share in bringing him such evil tidings.

The evening wore on while Bertrand slept. Hour after hour passed; it was near midnight, but there was little rest or silence within the great church. Some of the sufferers, like her own charge found a temporary relief in slumber, and one by one a few sank into the surer sleep of death, and were borne away by the attendants to await their burial on the morrow; but for many there was no ease from pain, nor could those rest who had come to succor them.

Gradually Mary noticed from Bertrand's restless movements that the effect of the opiate was beginning to wear off. He turned from side to side, stretched out his

arms, muttered a few indistinct words, and at last opened wide the bright blue eyes she had scarce hoped to see again, and, raising himself on his elbow he looked round eagerly.

The moment she saw any sign of his awakening, Mary had drawn the hood of her mantle over her head, and she sat beside him, bending down her face so that he could not see it. He took her, no doubt, for one of the kind women who habitually nursed the wounded, and asked her in French if she knew where Mr. Pemberton, the Englishman was?

She answered in the same language, thinking it might prevent him recognizing her voice, but he started visibly as the low soft tone met his ear, as she said, "He is gone away for the night, but he will come to you in the morning."

"Whose voice was that? who spoke," said Bertrand, sharply in English.

Mary did not answer, but held to his lips a glass of some restorative she had been preparing for him. He drank it and then leant back with a sigh.

"My mind is wandering back to those I loved of old," he said, speaking again in French. "I thought I heard the voice that once was sweetest to me in all the world, but no doubt it was yours, kind nurse. Tell me—did the Englishman give you no message for me? Did he not leave with you a letter? He has belonging to me a letter from England. He promised I should certainly have it to-night."

"Yes, and it is here," whispered Mary; "I have it quite safe for you."

"Ah, give it me!" he exclaimed with feverish excitement. "Why do you delay, nurse? It is mine; let me have it at once!"

With trembling hands she took it from her pocket and put it into his eager fingers. He almost snatched it from her in his anxiety, and as he saw the peculiar handwriting, which any one who had once seen Laura write could never mistake, a flush of eager pleasure glowed over his pale face, and he pressed the letter to his lips, as he murmured, "My poor Lureline!"

The lamp hung on the other side from that on which Mary was sitting, and he turned completely round to get its full light upon the paper as he tore open the envelope.

Then Mary rose very softly and moved away, saying gently, "I will come back to you when you have read your letter."

Her sensitive nature shrank from witnessing the first moments of his bitter humiliation and disenchantment. He took no heed of her; he was already absorbed in the lines he was reading, and she went along through the rows of prostrate forms, towards a peaceful spot some little way removed from all that confused mass of suffering, and there sunk on her knees in prayer.

After a time she rose to go back to Bertrand, and as she turned to walk through the ranks of the sick she involuntarily looked down towards the entrance door, and saw a dark figure in the act of passing out behind the curtain which hung over the opening. How or why it was she could not tell, but a sudden chill and terror struck into her very soul, and she hurried breathlessly to the spot where she had left Bertrand. Was she blind, or dreaming, or could it be true that she saw the straw couch where he had lain, the knapsack which had formed his hard pillow, the cloak flung on one side which had covered him? but he—her Bertrand, her one love—so long lost, so lately found—he was no longer there, he was gone! Her senses seemed abandoning her; she flung herself down by the bed; she passed her hands over the straw, as if to satisfy herself that his form rested there no more—then

she started up, and appealed almost frantically to those lying around.

"Where is he? did you see him go? what has become of him? oh, tell me!"

Some were asleep, some too weak and ill to answer her; she got no response. But suddenly a lithe little figure rose up from behind a pillar near her and came bounding towards her. It was Pierron, who, after wandering about the church for some hours to extract what morsels he could from the provisions of the sick, was preparing to take his night's rest among them.

"If you want the monsieur who was lying in that bed," he said, "I can tell you all about him, for you left a piece of chocolate beside him which he did not eat, and I had it."

"Oh, tell me, Pierron! where is he? only tell me, and you shall have all the chocolate I have left."

"Yes, that is right," he said, taking hold of her hand; "come, he is gone out."

"Out! but he is ill, feeble!"

"He was in a fever, madam, like a madman; he read a letter he had over and over again, and his eyes grew wilder, and his breath came short, and he flung himself about, and at last he looked at the words on the paper again, and sprang upon his feet. He seemed quite strong, but I think he was mad, for he laughed and he crushed the letter in his hands and flung it away."

"Where is he then, Pierron? where is he now?"

"Do I know? I can only tell you he went out when he had thrown the letter away. He said words which sounded like 'I will go home, I will go home.'"

Through Pierron's curious pronunciation of the English words, Mary could detect what they had been.

"And then," the boy went on, "he rushed away down the church as if he were quite strong, with his eyes blazing, and his lips laughing, and he lifted up the curtain over the door, and went out into the street, and I saw him no more."

"No more! no more! Oh, my Bertrand!" said Mary, with an almost unconscious wail; "but I will seek him! I will never rest till I find him!" and hastily putting the food she had promised into the hands of the child, she in her turn rushed down through the crowded church, and went out into the bitter cold night.

The stars were shining bright as diamonds in the clear expanse of heaven, the snow lay deep and hard all round, no human being was in sight in the deserted streets. Mary drew her cloak over her shoulders, and hurried on she scarce knew whither.

"I will find him she said or die!"

CHAPTER XL.

John Pemberton was greatly distressed and alarmed when he returned to the church ambulance next morning and heard from Pierron of the disappearance of Bertrand Lisle, and of Mary Trevelyan's rashness in having gone out alone into the disturbed city to seek him. He guessed rightly enough what had happened as regarded Bertrand. The shock he had received from Laura's letter, in his feverish state, had brought on delirium, under the influence of which he had been seized with some delusive idea that he could at once start for England. The condition of high fever in which he was, might to a certain extent have preserved him from suffering by the bitter cold which had prevailed through the night; but Pemberton thought with dismay of Mary's delicate frame having been exposed to it, and he could only hope that she had long since found her way home, either to the hospital or to Madame Brunot's house. He could not

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rest however till he had ascertained where she really was; and he was walking from the door with the intention of seeking her, when he met her, coming with slow and wavering steps along the street. She seemed utterly exhausted, but apparently had wandered back to the church with the faint hope that Bertrand might have returned there; and when she saw John Pemberton advancing from it, she tottered towards him, and, stretching out her hands, said in a faint voice, "Has he returned? Oh, has he come back to me?"

"Alas, no!" said Pemberton; "but I hope we shall soon find him."

She threw back her head with a gesture of despair; then her eyes closed; her lips almost unconsciously murmured, "Oh, my Bertrand!" and she sank down in a heap on the snow at John Pemberton's feet. He lifted her up, and carried her into the church, while he sent Pierron flying off to procure a carriage.

Mary's face and hands were cold as ice; and he guessed—what indeed was the case—that she had been wandering about all night in the snow, expecting each moment to find Bertrand extended somewhere on the pavement. When the cab arrived, Pemberton placed her in it, still quite insensible, and took her home to Madame Brunot's, where nurse Parry seized upon her at once, loud in lamentations. With Valerie's help, poor Mary was soon placed in the bed from which she was destined not to move for many days to come.

Meanwhile, for days, and even weeks John sought for Bertrand, but altogether in vain. Nowhere, far or near could he find any trace of him. It was well perhaps for Mary that a serious illness, the result of fatigue and exposure, rendered her for some time incapable even of knowing his ill success.

She lay helpless in her bed while the year which had been so fatal to France closed in sullen gloom, and another opened which was destined to be yet more terrible. The gleam of hope which the armistice of January had brought was again extinguished, and the siege had been renewed with double vigour. It was plain however that the cruel struggle must be ended soon, were it only for the sake of the famishing women and children. But the prospect of the bitter humiliation that awaited them had deepened if possible the deadly hatred felt by the French soldiers for their Prussian foes; and the position of the resident German tradespeople who were unable to escape from Paris before the siege was becoming extremely dangerous; they were perpetually liable to the suspicion of harbouring designs for the betrayal of the city into the hands of the enemy; and any one, even amongst the French themselves, who showed them the smallest friendliness, was in danger of being accused of complicity in their supposed treachery.

Not far from the Brunots' house was a little toyshop, kept by a quiet old man, a native of Nuremberg, who, in happier times, had been a great friend of the colporteur's children, and had often bestowed playthings upon them which they could not afford to buy. Naturally, the little ones, French, though they were, could see no reason for giving up their acquaintance with kind old Herr Klein; and it was only in obedience to John Pemberton's strong prohibition that Valerie ceased from going daily into his shop as she passed to wish him "Good morning."

One afternoon in the month of February Pemberton went as usual to Madame Brunot's, to inquire after Mary Trevelyan, and to report to her the continued failure of his endeavours to find Bertrand Lisle. She was now well enough to sit up, though

she had not yet been out of doors; and he found her in her usual position reclining in an easy chair drawn close to the window, whence she could look out on the street, as if she hoped to see him pass on whom her hopes were continually fixed.

John Pemberton was pleased to see Mary looking stronger than she had done since the dreadful night which had so nearly proved fatal to her; but he at once perceived that she as well as all the rest of the family, was in a great state of anxiety and alarm; and the cause was soon told to him.

Valerie had been sent out, early in the morning, to purchase some rice and bread, on which the household now chiefly subsisted, and had never returned. The baker's shop was at a considerable distance from the house, and they knew that she would have to wait a long time till it came to her turn to be served amongst the patient crowd who often had to pass hours at the door of the bakehouse before they could obtain their scanty supply; and, therefore, for a considerable period, even weak nervous Madame Brunot was not surprised at Valerie's non-appearance. But as the day wore on they all became very uneasy at her unaccountable absence. Mrs. Parry had gone out to look for her, and had walked about for some time without seeing any trace of the child; but she had not dared to venture far. The good woman was excessively timid, and in the present state of Paris she never voluntarily went outside the door. On the present occasion her inability to speak French, so as to make inquiries for Valerie, rendered her comparatively useless when she did go. She soon came back, and even Madame Brunot did not ask her to go again. They all relied on the hope that John Pemberton would call as he so often did; and they knew how speedily and energetically he would seek the poor child wherever there was the remotest chance of finding her.

"If you had not come soon I must have gone out myself," said Mary anxiously; "it would have done no good for nurse Parry to have gone again."

"You do not look very fit for such an expedition," he said with a smile; "but I shall go to the bakehouse at once, and I hope I shall bring her back with me. I trust that it may only be that she has had to wait longer than usual."

"You always bring us so much comfort," said Mary, looking up at him gratefully. "What a friend you have been! You will have a great blessing I am sure for the kindness you have shown us."

"It has been by special mercy that I have been allowed to be of any use," he answered humbly; "but dear Mary you can repay me a thousand times any little help I have been able to give you if you will sometimes remember me when you speak to our Father in heaven, and ask for me that when my hour shall strike I may be permitted to go swift and straight to the feet of Him through whom alone I hope for pardon."

"I think you may be very sure that it will be so," said Mary, "though not perhaps for many years to come."

"Many years!" said John, looking up thoughtfully into the blue cloudless sky; "sometimes I feel as if I could not wait many hours, I long so inexpressibly for the vision of that Divine One, the only Pure and True." Then he coloured violently at having been betrayed into an expression of feeling on so sacred a subject, and pressing her hand he went hastily out on his mission. Never while Mary Trevelyan lived did she forget those words, or the yearning look in John Pemberton's eyes as he uttered them.

The young man hurried along the street, much more seriously uneasy about Valerie Brunot than he had cared to let her friends see. He went in the direction of the bakehouse, looking carefully on either side as he advanced; when he reached the shop he found himself at the end of a long string of persons who were waiting to be served, and saw at once that Valerie was not among them. It was in vain to ask the busy men in the shop if, amongst such a crowd of applicants they remembered one little girl; and he was turning away more anxious than ever when he observed a small figure crouching under an archway at the opposite side of the street, which he recognized at once as the lost child; and the moment she saw him Valerie bounded towards him, and flung herself into his arms sobbing hysterically, and clinging to him in evident terror.

"My dear child," he said soothing her, "I see you have somehow been very much frightened; but we had better go home as fast as we can, and then you will tell us all that has happened."

"Oh no, no!" she exclaimed; "I must tell you first. I am so frightened I dare not go near our house. I should have stayed out all night if you had not come."

"Let us go in here then," he said, drawing her within the portico of a church which stood near; "we can sit down on the bench here while you tell me."

She obeyed, nestling close to him, and clasping her hands round his arm while she told her story.

"It is poor Herr Klein that has done it all," she said; "but he could not help it. You know that little house near ours which was thrown into ruins by a great shell bursting on the roof?"

"You mean the cottage that is uninhabited now, with only part of it left standing?"

"Yes; I was just passing it, on my way to the baker's shop, when I heard a most dreadful noise of shouting and screaming, and people calling out that they were betrayed, as they always do when they want to kill somebody. I was frightened; and ran inside the doorway of the little house (for there is no door on it now); and I had hardly done so when I saw Herr Klein come flying down the street, without his hat, and his face all white, with a red streak across his forehead, and he came dashing into the little house where I was, and went down on his hands and knees on the ground behind me, and said, 'Valerie, stand in the doorway for Heaven's sake, and hide me!' And I did, though I was dreadfully afraid, for there came a crowd of soldiers next, rushing along with their swords drawn and their guns on their shoulders, and they were calling out, 'Death to the Prussian spy! death to the Prussian traitor!' I suppose they never thought at first that Herr Klein was hiding in the ruined house, and they went on past it. But, your know, a little way further down they could see down the long boulevard, and in a minute they could tell that he had not gone that way; and so they all came storming back into the house where I was, saying, 'He must be here;' but that very moment Herr Klein had crept through a window at the back, and was gone; and so then they caught hold of me, and asked if he had been there. I could not tell a lie, you know, so I said, 'Yes,' and then they demanded where he had gone, and I said I did not know. Then one of them called out, 'She is an accomplice, the little viper! I know her: it is the fillette Brunot; I have seen her in his shop. He uses her as a spy. Let us crush the little serpent! let us kill her!' And another said, 'We must make her tell where he is, first; but we can get

her at any time—I know where she lives. In the meantime, we may catch him yet, if we are quick. See, there are marks of blood on this window; he has got out that way.' So then they flung me down, saying, 'Don't think to escape us, little traitress! We will find you in your nest of serpents; no doubt the whole family are traiters!' And then they all went scambling through the window, and left me, and I ran away as fast as ever I could, and came here. I got our bread, but I have been afraid to go home, for I smure those terrible soldiers will be waiting for me, and perhaps they will go to our house and kill us all—*maman* and Mary and little Jacques."

Valerie began to sob afresh, while John Pemberton sat in great perplexity, considering what would be the best course to take. He thought it probable as Klein had a considerable start of his pursuers, that he would escape them, in which case it was but too likely that the soldiers would seek to wreak their vengeance on the child whom they chose to pronounce his accomplice. Yet matters might be worse if they burst into Madame Brunot's house when there was no one there to protect it; and he came to the conclusion at last that he must risk the endeavour to take Valerie home, and he trusted that, by using the most unfrequented streets, they might reach the house in safety. Valerie trusted him too implicitly to object, and hand in hand they started.

(To be Continued.)

THE SOUTH SEA PARADISE.

For mere beauty of scenery the Navigator Islands are probably equal, if not superior to any in the Pacific. The scenery of the Sandwich Islands, although grand, is somewhat cheerless; the Friendly Islands are superlatively fertile, but too tame and low-lying to be thoroughly picturesque; the Feejees are in many places sterile and forbidding; while Ceylon, perhaps the most fertile island in the world, is so only in the interior. Alone of all the ocean groups the Navigators do not disappoint. Seen from the deck of a vessel a few miles off the land, there are not many tropical islands that present a more beautiful or picturesque appearance than Upolu. Though not so high as Savaii by 1,000 feet, it nevertheless shows a bold and majestic front. Perhaps, indeed, the weather-beaten rocks that form the mountain summit are if anything too stern and gloomy for a tropical landscape. They are, however, not often visible, but are generally shrouded by fleecy masses of vapour, or wrapped in mist and storm-clouds. Immediately below this stony region vegetation commences. At first the trees are small and stunted, and the undergrowth thin. But with every foot of descent the vegetation changes rapidly in character, until within an incredibly short space of time the forest becomes thoroughly and completely tropical. Trees of a hundred different species now struggling with each other for sunlight and air. The soil is a rich loam, composed of decaying vegetable forms. Over head the trees meet, forming a leafy canopy through which the vertical rays of the sun strive in vain to pierce. Beneath this the traveller walks in dim, uncertain twilight. Around him all is hot, moist, and decaying. The air is sickly and oppressive, the grass rank and matted, while from trunk and bough hang long snake-like creepers and supple vines that trail along the ground, and at every step trip up the unwary. On the trunks and branches of the trees are clusters of rare ferns and orchid that

would be the glory of an American hot-house. They grow luxuriantly on the moss covered bark and dead wood, and seek little sunlight or fresh breezes. Among these forest trees are many on which the natives depend for life. There is the ivy (whose bitter luis are eaten in time of scarcity), the orange, the linn, and the bread fruit. Then there is the stately cotton tree, the sandle dip, and the cocconut palm, with its leafy crown, at once the glory and the wealth of the South Sea Islands. The ground in many places is covered with flowers as with a carpet, while in others it is grown over with a dense and impenetrable mass of shrubs and flowering plants. Here is the home of the wild mango and yam, the nutmeg and arrowroot, the banana, and, lastly, of that shrub from which the natives extract the strange drink they call kava.

LOST—A FASHIONABLE WOMAN'S BABY.

A New York correspondent of a Western paper, tells this story: "One year ago to a fashionable mother was born a baby boy. She got a wet nurse who remained with her six months, and then, as the child liked the bottle best, was discharged. When the baby was born, the grandmother was there from her distant western home, and shortly after returned, to come no more till this summer. In the mean time the young mother has seen her child sometimes once a day, sometimes once a week, as the case might be. The first thing on grandma's arrival was a loud call for Tommy, and Tommy was forthcoming. He was kissed and hugged and praised and petted, and grandma just lugged him about, and finally, old lady like, she stripped him to see how much he had grown. Then came a shriek. Where was Tommy's extra toe? Tommy was born with six toes: grandma knew it. The family doctor was sent for, and when an examination of Tommy was made the M.D. unhesitatingly pronounced it not the 'Simon pure' Tommy by any means. There had been a malformation of the original Tom's feet that time would not have remedied. Then all sorts of speculations were in order. But one servant had anything to do with the baby, and she had been six months away, no one knows in what direction. Thomas sits up in a dubious position. If he ain't Tommy, who is he?"

TO-MORROW.

To-morrow may never come to us. We do not live in to-morrow. We cannot find it in any title deeds. The man who owns whole blocks of real estate and great ships on the sea does not own a single minute of to-morrow. It is a mysterious possibility not yet born. It lies under the seal of midnight, behind the veil of glittering constellations.

Enjoy the present, whatever it may be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward to to-morrow's event, you are in a restless condition. It is like refusing to quench your present thirst by fearing you will want to drink the next day. If to-morrow you should want, your sorrow would come time enough, though you do not hasten it. Let your trouble tarry till its own day comes. Enjoy blessings this day, if God send them, and the evils of it bear patiently and sweetly, for this day is ours. We are dead to yesterday, and not yet born to to-morrow.

MODERN NAVAL WARFARE.

Modern science has so changed the art of sea warfare that mere animal courage is only one of the many elements required to make a great naval commander-in-chief. In the days of sailing men of-war good seamanship consisted in performing certain complicated manœuvres by the action of the wind on the sails; and if it failed, or the rigging was shot away, it then became a question of chance, or bull dog courage. The first broadside of Collingwood's flagship at Trafalgar is said to have killed or wounded 400 men. Bad seamanship on the part of the French led to such a disastrous result, and not the superior gunnery of the English. With steamships ramming will be as fatal as raking was with the old wooden vessel, and frequently more so, because being rammed by a powerful iron clad will simply mean annihilation. Our magnificent and costly ships, if improperly handled, may fall to sudden ruin under the well-delivered blow of a puny enemy. I have long held the opinion that all fighting ships should be fitted with a system of temporary fenders, in order to deaden the blow of an antagonist. Some future genius will carry the suggestion into effect, and its influence will be as beneficial to his ship as the takes of the chain cable were to the sides of the *Kearsage* in her action with the *Alabama*, the shells from the guns of the latter vessel failing to penetrate the rudely improvised cuirass of her antagonist. It was one of those simple contrivances which mark the man of original thought, and doubtless had a great influence on the result of the action, if it did not wholly decide it.

MILITARY STATISTICS.

M. Amadee le Faure, a Frenchman, has published a complete analysis of the military strength of the various nations in 1875. Germany, it appears, has an army, including all classes of reserves and the navy, which foots up a total of 1,700,000 men, with annual estimates of £20,000,000. The English army and navy, including militia and volunteers, comprise 535,000 men, and cost £24,800,000; Austria has 535,000 men, costing £10,800,000; Belgium, 43,000, with an expenditure of £1,659,200; Denmark, 54,900, costing £366,000; Spain, according to the regulations of 1870, possesses 270,000 men, with a yearly budget of £6,400,000; France, with the reserve and navy, has a total effective strength of 1,700,000, costing £26,600,000; Greece, 51,000 men, and estimate £360,000; Italy, 760,000 men, expenditure, £9,840,000; Holland, 100,000, estimate, £1,120,000; Portugal, 73,000 men, costing £180,000; Russia has, with the fleet, an effective strength of 1,500,000 men, with a budget of £27,000,000; Sweden, 100,000 men, costing £1,120,000. The effective strength of Switzerland is approximately 180,000 men, costing only £360,000; Turkey, 300,000 men, with estimates of £5,680,000. On a war footing, therefore, the armies of Europe are 9,833,000 men, costing annually £136,804,000.

THE *Normal Class* specifies four classes of teachers. "(1.) Those who leave upon the minds of their pupils a general impression, but no definite knowledge of which the pupil can make use. (2.) Those who succeed in communicating knowledge, but do not provide for its retention by the pupil. (3.) Those who communicate knowledge, and fix it in the memories of their pupils; but the knowledge is like seed carefully deposited in a paper or box. (4.) Those who so impart knowledge that it develops self-activity and power in the pupil, as seed wisely deposited in the soil, which grows and bears fruit."

THURS

In the recent subject of the Bonn felt unable agreed upon he found His Grace sufficient able him t harmony trines to b ence havin fixing upc express th of attentio from the f he belong phase and the subject went on t disapprov on the con over whic "He felt i culties wh those wh sympathy the Bible, ians in thi gard to th respect to tance fro surely can thy is sh England, slightest c for union English a of which other, to possible, a ground of order. D have kno overtures dignitariet Church, f ious bodie basis thos we have i sals rejec dignation. venerable quite a pe the whole duced to r had been the writin that the bona fide man, and still anim: induced project, u strong art Magazine, ities of th with unnt asked, Wh the simpl in which