

**PAGES  
MISSING**

th, 1876.

REPORTING...  
natural laws  
gestion and  
of the fine  
Epps has  
a delicately  
many heavy  
use of such  
be gradual-  
st every ten-  
le maldien  
ik wherever  
pe many a  
rtified with  
l frame."  
in Packets  
mceopathic  
nd 170, Pic-

MARKETS.

12th, 1876,  
a slight de-  
hicago las  
markets are

91 @ \$1 01  
93 " 0 96  
98 " 0 86  
35 " 0 37  
73 " 0 75  
00 " 0 60  
75 " 7 00  
00 " 6 50  
00 " 4 00  
00 " 0 00  
50 " 0 60  
50 " 0 60  
55 " 0 75  
70 " 1 00  
22 " 0 25  
20 " 0 21  
17 " 0 20  
21 " 0 22  
17 " 0 18  
50 " 2 25  
45 " 0 55  
50 " 16 00  
00 " 11 50

50 @ \$1 05  
55 " 1 63  
55 " 1 50  
45 " 1 54  
00 " 8 55  
88 " 0 90  
18 " 1 21  
10 " 1 20  
10 " 1 60  
05 " 1 10  
00 " 1 20  
90 " 1 25  
20 " 0 20  
22 " 0 25  
18 " 0 20  
20 " 0 25  
18 " 0 20  
09 " 0 10  
20 " 0 11  
12 " 0 15  
50 " 1 00  
10 " 0 11  
12 " 0 15  
14 " 0 05  
10 " 0 00  
10 " 0 31  
77 " 0 08  
14 " 0 05  
10 " 6 00  
5 " 7 15  
0 " 0 30  
0 " 0 55  
15 " 0 55  
0 " 1 80  
0 " 1 00  
0 " 13 00  
0 " 4 00  
0 " 0 45  
10 " 4 50

5 @ \$1 15  
5 " 1 10  
0 " 0 60  
7 " 0 30  
5 " 0 60  
5 " 0 20  
0 " 0 25  
0 " 0 30  
5 " 0 50  
5 " 1 00  
" 4 00  
" 0 22  
" 0 25  
" 0 00  
" 15 00  
" 10 00

\$15.50

# Dominion Churchman.

THURSDAY, JANUARY 20, 1876

MR. FROUDE, the historian, has left the Cape, and has arrived in England. Our readers will remember that he went out in order to arrange if possible, for the confederation of the British colonies in that part of the world. His report will be looked forward to with much interest. From our last accounts it would appear that the Cape Legislature is not very much inclined to entertain the scheme of the Imperial Government. It is remarked by a contemporary that, what with the South African Dominion that is to be, the protectorate in Zanzibar, and the grasp of Disraeli fastened on Egypt, Africa bids fair, ere long, to become in a political as well as in a zoological sense, the "Land of the Lion"—and the Unicorn.

INFORMATION of Lieut. Cameron has reached us to the effect that he has remained some time at Loanda, until he could find an opportunity to send his fifty-seven east coast men round by the Cape to their homes. He is said to have accumulated a vast mass of important information which will be looked forward to with great interest. It appears that he followed a large river flowing out of Lake Tanganyika in a south-westerly direction, tracing its whole course till he came upon a new lake which he called "Livingstone." From this body of water a second large river runs westward, which the Lieutenant, having traced it for a considerable part of its length, believes to be the Congo. He was unable to continue along the river on account of meeting with a tribe of hostile natives. He had to choose between fighting his way through these unfriendly tribes, with the risk of losing all his journals and papers, or of taking a different direction. He preferred doing the latter, and though it prevented his verifying the important discovery, he has no doubt that the stream flowing out of the Livingstone Lake, and the Congo, are one and the same river.

THE Note containing the project of pacification drawn up by the three Northern powers, is about to be sent to the British, French, and Italian governments, with an invitation to support it. The Sultan's firman, anticipating the reforms and the general scheme of the three powers, embraces everything those powers are expected to demand. But the question is as to their being carried out. The Firman is said to be only the

Hatti-Sherif of 1839, and the Hatti-Humayoun of 1856 over again, and that it may, like those famous documents, be acted upon just when, where, and as much as may be thought convenient. The question then may arise about an effectual guarantee being required for the performance of all these promises. And in this respect a great change has come over European views, especially in England, during the last year or two. By the treaty of 1856 it was stipulated that other powers had no right to interfere in the relations of the Sultan with his subjects. But now the feeling in England is what we have remarked it ought to have been long ago, that this proviso of the Treaty should be rescinded, that "the powers should interfere if necessary, in the common interest, and that the Turkish State should be considered as needing the tutelage of Europe." Strange, passing strange, that several ages of the most abominable misrule in the very heart of Christendom should have been going on, and the wisest and best minds of Europe should only now have arrived at so elementary a principle. Had such oppression of Christians existed in the South Seas or in Central Africa, scarcely a nation in Europe would have hesitated to send an expedition for their relief long ago.

THE London *Athenæum* has some very just remarks in reference to the Prince of Wales' visit to India, and especially bearing upon his encouraging brutal sports, and presenting to the native princes, illustrated books depicting scenes of barbarity. The prince at Baroda saw the "sports" so graphically described by Rousselet, in the books in question. The writer of the article expresses regret that the advisers of the Prince should permit the agony of animals to be made a conspicuous part of an entertainment held in the city, from which its late ruler was expelled for his love of barbarity, among other reasons. We are informed, it is true, that no men fought with claws before the Prince, for as one of the correspondents *calmly* remarks, "The entertainment was modified to suit the European taste." But the question is asked, was the entertainment in any way suited to the English taste? And it might be asked also, is it teaching the Hindoo anything of the refinement we wish to inculcate? Is it compatible with the dignity of the heir to the British Throne that in the public entertainments he permits to be given in his honor, the chief one of

them should consist in torturing some of the finest and noblest animals in the world? And is such a proceeding calculated to recommend Christianity to the "mild Hindoo?" We are reminded that not long ago the *Times* and almost every other journal were supremely indignant when some cockfighters were caught enjoying their "sport" in Lancashire. Englishmen are also directed not to lay the flattering unction to their souls, that their days of bear-baiting are over, and that Spain may keep her cruel bull-fights to herself, when the Prince of Wales at Baroda indulges in "sports," which are quite as cruel and as unmanly.

THE PALESTINE colonization society, called the "Palestine Society of the Universal Alliance," to which we called attention in our last issue, has advanced one step further. An influential deputation waited on the Turkish Ambassador by appointment on the 21st ult., and represented to him the growing desire in England to promote the colonization of Syria and Palestine by suitable persons, especially Jews. His Excellency regretted that the offers that had been made by the Turkish government had not hitherto been responded to. He stated that foreigners were at liberty to purchase land in any part of Turkey, and to remain under the protection of their own consuls; or they might take advantage of the offers of the Turkish government, and receive grants of land, becoming amenable to Turkish law, and in all respects being Turkish subjects. Among the conditions are these:—Settlers are exempt from all taxes, territorial or personal for twelve years; they are exempt from military service, but after twelve years would pay the tax in lieu thereof; after twenty years the grantees acquire the titles to their lands, and are at liberty to dispose of them as they please. By the recent "Hat," they also have the power of electing their own judicial and administrative bodies, their own title collectors, freedom for religious communities to manage their own affairs, with free powers of holding and bequeathing property. His Excellency added that the Ottoman government had taken great pains to promulgate these conditions and privileges through its ambassadors. He trusted that many Jews as well as others would be induced to avail themselves of the advantages thus offered, which could not fail to be beneficial to themselves as well as to the locality where they might settle.

## OUR MISSIONARY DIOCESE.

It could not have been really understood in any part of the Dominion, east of Fort William, that we—we Canadians—own a missionary Diocese, or the Bishop of Algoma would never have been allowed to go to England for supplies, without one word of remonstrance, heard or suggested, anywhere between the eastern shores of Newfoundland and Thunder Bay. However, one good result attended his visit to the mother country, in that his lordship brought back, at least the text of a lesson which we ought to lose no time in learning off. The diocese "was formed in the year 1873, when, on the 28th of October, the Ven. F. D. Fauquier, Archdeacon of Brant, was consecrated the first missionary Bishop." We quote from the *Algoma Quarterly*, which ought to be in the hands of every Churchman in Canada; and we find that it was "during the winter immediately succeeding his consecration, the Bishop of Algoma was in England, endeavouring to stir up an interest in his work among friends there, and to gain some assistance from the great Missionary Societies." But we are informed that "His Lordship was rather disappointed in the result of his appeal, as both the committees of the Societies to whom he applied, as well as individuals, appeared to think that the *Canadian Church* having organized and set on foot the Diocese, *should hold itself mainly responsible for the support of its Missions.*" Why, we should have thought that would have been the keynote of all Missionary operations; the very alphabet of missionary enterprise! Can it be possible that we did not know that,—until we consecrated a Bishop, and allowed him to go to England to pick up that little bit of elementary information? But let us look at it again. "The Canadian Church" "should hold itself mainly responsible for the support of its Missions." And the good people of England might have added that "the members of the Canadian Church being very well able—a fair proportion of them being really rich, and none of them very poor," and "that having nothing else to do with their money, they might reasonably be expected, leaving Christian duty out of the question, to have spirit enough, at least to set in motion the scheme they had inaugurated." The subject is a serious one. It involves grave responsibilities—responsibilities that will have an influence, perhaps for a thousand years or more, not upon the new diocese of

Algoma alone, but upon the character of the Christianity of Canada. And therefore we would not say one word that would be calculated to diminish any feeling of duty that may be experienced by any member of our church. But we do not think the ludicrous aspect of the case should be entirely lost sight of. We have talked a little in this country about a Missionary to India. Of course we could not undertake to support such an institution, although religious bodies numbering not more than one-fourth of those in our church, and owning not a tenth part of the property we own, would think nothing of supporting a score of missionaries in any part of the world. But nevertheless, we have talked about such a thing, and that is something; although by the way, we would remark that if, instead of *pretending* to fraternize with those bodies we could catch a little of their zeal, we should certainly gain something. But suppose we were to get our Metropolitan with his brethren to consecrate a Bishop for Ceylon, and that the first thing he had to do would be to go to England to get the funds to conduct his Episcopal operations, what could we expect the result would be? Now, this is just what we have been doing; with this difference however, that while the diocese for which our Right Reverend Fathers in God have consecrated a Bishop, is as thoroughly missionary as would be that of M'tesa, in Uganda, Central Africa, it is at the same time part and parcel of our own Dominion, of this "Canada of ours." It has claims which if we attempt to neglect, we may expect the just judgment of Heaven upon the Church of Christ in this country; and we have the experience of the past to lead us to fear that such judgment may not be for our own time only; it may rest upon this land for many generations, and for many ages.

## THE CHALDEAN ACCOUNT OF CREATION.

We gave an abstract some time ago of the Chaldean account of the Deluge, as recently discovered in arrow headed characters cut in stone tablets, and forming part of the immense library of those great collectors of literary treasures, the kings of Assyria. But by far the most interesting account has just been published in England by Mr. George Smith, in a valuable book of moderate size, entitled "The Chaldean account of Genesis." In this remarkable

work he tells all that Assyriologists have collected on the interesting subjects of the Creation, the Fall of Man, the Deluge, the building of the Tower of Babel, and his identification of the Biblical Nimrod with a person called Izdubar. These accounts were cut with "an iron pen in the rock," most likely 2,000 years before Christ. That on the Creation is of the most intense interest. It gives an account, in the main agreeing with the history in the Pentateuch, and with some clear indications that originally it contained a great deal more. A clear idea is given of the Chaos, or that state of the earth when it was as Moses calls it, "wasteness and emptiness," or as our translation has it, "without form and void." The Tiamat, or sea (in Berosus, *Thalatta*), is viewed as the great mother of all things. The creation of the land is also given, that of the heavenly bodies, of land animals, of man and his fall, and a war between the gods and evil spirits. It would appear that at first the history was written on twelve tablets, each including about one hundred lines of cuneiform text. Those relating to the creation of light, of the atmosphere or firmament, of the dry land, and of plants, have not yet been discovered. Some small fragments however have been found which contain allusions apparently referring to these subjects. There is one thing very remarkable about these tablets; the fifth of these begins with the statement that the previous creations were delightful or satisfactory, agreeing with the repeated statement of Moses, after each act of creative power, that "God saw that it was good." On the tablets, the race of human beings is spoken of as the *dark race*, while on other fragments they are called Admi, or Adami. Sir Henry Rawlinson has pointed out that the Babylonians recognized two principal races—the Adama, or dark, and Sarku, or light people. The Tiamat, or Dragon of the sea, appears to admit of a reasonable comparison with "the Old Serpent," while the worship of the "Sacred Tree," so commonly seen in the Nimrod Sculptures, and on many beautiful early gems, has reference to the "Tree of Life." On one cylinder indeed, two winged figures, perhaps representing cherubim, appear as its guards; while on another, which possibly may be the "Tree of Knowledge," two other figures are seen seated, and behind one of them a serpent.

A very satisfactory account can be given, and is stated by Mr. Smith, of the sources

from which these absorbing discoveries have been made, and of the great libraries, at Nineveh and other places, which the Assyrian monarchs formed in the almost imperishable clay tablets. The tablets themselves, which have been discovered, originated as the result of the individual researches of some of the most remarkable kings of that country into the still more ancient literature of Babylonia. Mr. George Smith says:—"The agents of Ashurbanipal sought every where for inscribed tablets, brought them to Nineveh, and copied them there; thus the literary treasures of Babylon, Bersippa, Cutha, Akkad, Ur, Erech, Lassa, Nipur, and other cities, were transferred to the Assyrian capital to enrich the great collection there." The great kings of Assyria then were ardent collectors of all the best literature they could find. Tiglath-Pileser, Sennacherib and others were not merely warriors; they took the greatest interest in such literary treasures as their empire afforded. More than 20,000 fragments of these clay remains are deposited in the British Museum; and for all that we know, there may be thousands, or even millions more yet to be discovered, when a full investigation of the ancient cities of the east shall be made. Every time Mr. Smith has visited Nineveh he has been happy enough to find fragments which belong to other fragments already in the Museum. Great regret will we are sure be universally felt at the announcement we made in the DOMINION CHURCHMAN, a little while ago, that he has been refused permission from the Turkish Government, to make any more excavations at Nineveh for the present.

THE Diocesan Synod of Brechin, met in St. Andrew's Church, Brechin, Dec. 14th, for the purpose of electing a bishop to succeed the late Bishop Forbes. After the celebration of the Holy Communion, the Very Rev. the Dean, having in accordance with the canons, constituted the meeting, and read the mandate from the Primus authorizing the election, proceeded to state the object of the meeting, which was in the name of the Holy Trinity, to elect a Bishop to preside over the Diocese. He wished, however, first of all, to place on record a statement of the sense which the Synod entertains of the loss which the diocese sustained by the death of their reverend diocesan, the late Right Rev. Alexander Penrose Forbes, D.C.L., who for the long period of twenty-eight years had discharged the

duties of that high office in a way which had added lustre to the diocese; and who by his holy life and teaching had infused a spirit of zeal and devotion into the church work which had been felt and acknowledged by the Church at large. He said that "God alone knows, and none else can know, till the day of judgment, what he has done for promoting the salvation of souls; but the results of his administration in the way of new Churches and schools will ever remain monuments of the zeal and industry with which he labored" among them. A resolution was unanimously passed to that effect.

The Dean having asked if any clerical member had a gentleman to propose for the vacant See, the Rev. J. W. Hunter (St. Mary Magdalene's, Dundee,) proposed the Right Rev. Hugh Willoughby Jermyn, D.D., late bishop of Colombo; and said that in proposing him, unanimity prevailed among the clergy. He stated that Bishop Jermyn was a graduate of Cambridge, was for several years incumbent of Forres and dean of Moray and Ross, and was well acquainted with the Church and her position in the country. On leaving Scotland he was appointed Archdeacon of St. Kitt's, West Indies, which office he discharged with remarkable vigor and success. He next held the important English livings of Nettlecombe and Barking in succession, and in 1871 was appointed to the bishopric of Colombo, which after a brief but prudent and effective administration, he was obliged on the ground of ill health reluctantly to resign. He thought Bishop Jermyn's wisdom and tact eminently fitted him for the position to which he had been raised. The Rev. Mr. Hatt, Muchalls, as senior incumbent from the north end of the diocese, seconded the nomination, remarking that they had peculiar traditions and feelings, with a history of their own, all which Bishop Jermyn is familiar with, well knowing their strength and their weakness. He has, too, the rare gift of attracting men of all ranks and degrees, and of interesting them in a very high degree in his work, of utilising their various gifts, and inducing each in his station to labor heartily for the Church, and for the great Head of the Church. Mr. H. also thought there was another reason why the choice of Bishop Jermyn would be a suitable one. The Scottish Church, while independent in herself with her own assemblies, canons and customs, has yet a most intimate connection with the great and vigorous Church of England,

and everything which can draw this visible connection closer will be most valuable; and in electing Bishop Jermyn as their bishop, they would be adding another visible link to the chain that rivets the two Churches together. Bishop Jermyn has been consecrated a bishop by the highest authorities of the English Church, has been sent to labour in the colonies of the English Church; and it is only his inability to continue working in a tropical colony that would give them an opportunity of securing him as Bishop. No other clergyman being proposed, the clergy remained in the church, and on the roll being called they all voted for Bishop Jermyn. The lay members then adjourned to the library, when Sir Thomas Gladstone was called to the chair. Provost Muir proposed the election of Bishop Jermyn, which was seconded by Major Innes, and unanimously agreed to. The laity then returned to the Church, and announced the result; when the Dean declared Bishop Jermyn elected. A declaration to that effect was signed by the Dean and by Sir Thomas Gladstone, and the proceedings terminated.

THE statue of Henry Grattan, the Irish orator, has been unveiled in College Green, Dublin. It is a colossal bronze statue on a limestone pedestal. Grattan entered Parliament in 1775, being then in his thirtieth year. He was patronized by the Earl of Claremont, who had an ardent love for the Irish people, and a desire to improve their condition at home, and their reputation abroad. Grattan joined the ranks of the opposition, then led by the celebrated Flood. His high spirit and nervous eloquence were a great gain to the popular party. In 1780, he obtained from the Irish parliament the resolution:—"The King, the Lords and Commons of Ireland are the only power competent to make laws to bind Ireland." His speech on this occasion is considered by some his finest effort. "I will never be satisfied," he said, "so long as the meanest cottager in Ireland has a link of the British chain clanking to his rags. He may be naked; he shall not be in iron." For his success in the popular cause a proposal was made in Parliament to grant him \$500,000, half of which he accepted, and purchased an estate in Wicklow. Subsequently he fought the cause of Irish independence in his anti-union speeches. He lamented over the dead nationality in the pathetic words:—"I sat by her cradle;

I followed her hearse." In 1805 he was returned to the Imperial parliament for the English borough of Malton. A few weeks afterwards he delivered his famous speech on the "Catholic claims for emancipation." The most intense curiosity existed to hear so famous a man. On this occasion he achieved so complete a success that Mr. Pitt, then Prime Minister, warmly congratulated him. In later times the late Lord Macaulay, as well as Mr. Gladstone and others, have considered this to be Mr. Grattan's most finished speech. He died at the age of eighty-four, May 14th, 1820, and was buried in Westminster Abbey.

DISESTABLISHMENT is a question which has again been brought rather prominently forward through a controversy entered into by the Dean of Westminster with the *Nonconformist* newspaper. The course persistently advocated in that paper appears to be the dis-establishment of the English Church; and Dean Stanley in writing to the editor says he is free to admit that the *Nonconformist's* object is not to destroy episcopacy, because it is a self-evident fact that the destruction of the establishment would leave an institution with its sacerdotal character enormously developed, with its Bishops perhaps indefinitely multiplied, and its separation from Nonconformists certainly intensified. The Dean more than hints however, that there is something which would be destroyed that he wishes us to think he himself believes is "far more beneficial than mere episcopacy, and far less liable to superstitious abuse—the system which is called Erastianism, in its sources, its tendencies, and its historical development;" a system, that is, which gives to the civil government the chief control over the church, the direction of her movements, the appointment of her chief officers, and the power to settle all questions of doctrine and ritual—thus to be to the English Church what the Pope is to the Roman, and ignoring altogether the Divine institution of Episcopacy. He calls it "the system of securing to at least one institution in the country a liberty which admits of almost every school of theology within its pale, and which encourages as much intercourse with Nonconformists as the nation represented in parliament desires." Of course we are quite prepared for such an amount of latitudinarianism as this from the Dean of Westminster. But this free, Erastian idea which so commends

itself to the Dean's notion of perfection has its despotic aspect, for he says that:—"To insist on destroying this system, merely because it happens not to commend itself to the consciences of those who are perfectly free not to avail themselves of it, and who in fact indignantly refuse to accept of it themselves, would be quite as injurious to those who are conscientiously attached to such a system, and quite as inconsistent with liberal principles, as was the attempt of the Church of 1662 to suppress Presbyterianism or Congregationalism, or of the Presbyterians or Congregationalists of 1649 to destroy Episcopacy." With all the Dean's clearness of style, we fail to see the accuracy of the parallel he has attempted to draw, and we imagine the *Nonconformist* will hardly be convinced by the force of his argument.

And then he supposes that the effect of disestablishment would be to bring Westminster Abbey and all the other cathedrals of England into the market for sale. But surely so destructive a spoliation as this would not be part of the scheme. Such a course would be worse than Irish Disestablishment, and more ruthless even than the secularization of Canadian Clergy reserves. The Irish Church still holds its cathedrals, and the Church in Canada retains its cathedrals too, if they ever deserved the name, which is somewhat doubtful. However, the Dean evidently wishes to frighten the Nonconformists with a picture of imaginary evils consequent upon a separation of the Church and State. When the cathedrals are sold, he tells us, it is very easy to understand who will get them. It will be either the Roman Catholics, he says, or a wealthy section of High Church Episcopalians. At any rate the Nonconformists will not have them; and then no future Livingstone can be buried in the Abbey, nor can a Robert Moffat hold forth within its walls; and then, alas! good-bye to liberty in England! This is the substance of the Dean's argument. The separation of Church and State would most certainly narrow the Church's platform, would be a terrible calamity to the nation, and would be the greatest revolution through which England has yet passed; but it would not turn the Church of England into a sect, nor in the slightest degree alter its claim to be the Church of the British people.

THE *Ontario Gazette* contains a proclamation calling the Dominion Parliament together on Feb. 10th.

FROM A CONTRIBUTOR'S SCRAP-BOOK.

Extracts from Jean Paul Richter's "Titan." No. 1.—A very striking thing in this fine work of imagination is, that on every page, some interesting fact of history, science, morals, metaphysics, commerce, or natural philosophy, is interwoven, or rather interfused with the flow of eloquence, imagination or feeling.

1. In Calabria, (1785), 1004 earthquakes happened in three quarters of a year.

2. Ships always have their assafoetida, which they bring from Persia, hanging overhead on the mast, in order that its stench may not contaminate the freight on deck.

3. The youngest heart has the waves of the oldest, only without the sounding-lead to fathom their depths.

4. Childhood—ah, yes, every age—often leaves behind in our hearts imperishable days, which every other heart had forgotten . . . Sometimes a child's day is at once made immortal by a clearer glimpse of consciousness. In children the spiritual eye turns far earlier and more sharply upon the world within the breast than they show or we imagine.

5. Women, like harpers, usually during their playing, convert with small pedals the whole tones of truth into semi-tones.

6. I have often formed the wish that I could be present at all reconciliations in the world, because no love moves so deeply as returning love.

7. Plutarch—the biographical Shakespeare of history.

8. And now before such clear and sharp eyes the Isis-veil of Nature became transparent, and a living goddess looked down into his heart with features full of soul. Ah, as if he had found his mother, so did he now find nature—now for the first time he knew what spring was, and the moon, and the ruddy dawn, and the starry night . . . Ah, we have all once known it, we have all once been tinged with the morning redness of life! . . .

O why do we not regard all the first stirrings of human emotion as holy, as firstlings for the altar of God? There is truly nothing purer and warmer, than our first striving after truths, our first feeling for nature; like Adam we are made mortals out of immortals; like Egyptians, we are governed earlier by gods than by men; and the ideal foreruns the reality, as in some trees, the tender blossom anticipates the broad, rough leaves, in order that the latter may not set before the bursting and fructifying of the former.

(To be continued.)

## CALENDAR.

- Jan. 23rd.— 3rd Sunday after the Epiphany.  
Isa. lxii; St. Matt. xiii. 24-53.  
" lxx; Acts xiv.  
" lxxvi; Acts xiv.  
" 24th.—Gen. xxxv. to v. 21; St. Matt. xiii. 53 to xiv. 13.  
" xxxvii. to v. 12; Acts xv. to v. 30.  
" 25th.—Conversion of St. Paul.  
Isa. xlix. to v. 18; Gal. i. 11. Jer. i. to v. 11; Acts xxvi. to v. 21.  
" 26th.—Gen. xxxvii. 12; St. Matt. xiv. 13.  
" xxxix; Acts xv. 30 to xvi. 16.  
" 27th.— " xl; St. Matt. xv. to v. 21. xli. to v. 17, Acts xvi. 16.  
" 28th.— " xli. 17-53; St. Matt. xv. 21.  
" xli. 53 to xlii. 25; Acts xvii. to v. 16.  
" 29th.— " xlii. 25; St. Matt. xvi. to v. 24.  
" xliii. to v. 25; Acts xvii. 16.

## BOOK REVIEWS.

THE THEOLOGICAL INSTRUCTOR: A Monthly Magazine for the Times. January, 1876. Toronto.

An explanation and apology are given for the non-appearance of some of the later numbers of this little periodical. Circumstances over which the Editor and Proprietor had no control, appear to have arisen in an unexpected manner to prevent its regular appearance. The present number has an article on "Archbishop Lynch and the Parish Priest of the Credit," wherein the latter is said to have carried discredit to one who would defend schism by misrepresentation. The next is on "Words, not Things," in which Apostolical Succession is defended on the ground of the Saviour's promise to be with His Church through the ages of ages, and because the promise was for the Church, and not for the individual benefit of the clergy, and also, that to make its efficiency depend on their personal worth would be against the freeness of His grace. To suppose, in the face of our Lord's words, that there should have been an hiatus of a thousand years in the continuity of the Church is described as a monstrous unbelief. The article on "Missions and Prayer," refers to the Day of Intercession, Nov. 30th, appointed to be used throughout the Anglican communion in prayer for missions. The last paper is a continuation of a letter addressed to the Lord Bishop of Toronto, entitled "The Doctrine of the 'Christian's Manual' Vindicated." The magazine is to be enlarged.

THE AMERICAN CHURCH REVIEW, January, 1876. New York.

Bishop Lay, of Easton, begins the year with a paper on personal holiness in its relation to ministerial efficiency, in which he very justly complains that in the present sensational and worldly age people expect success from pulpit ability, from financial skill, from popular manners, rather than from unaffected piety, and unobtrusive earnestness. It is true that the gift ecclesiastical, makes men for ever and indelibly ambassadors of God, that Balaam was as much a prophet as Elijah, that Judas was no less an apostle than St. John, and also that no defects in character can invalidate the lawfulness of their ministerial acts. For if the unworthiness of ministers hindered the effect of Sacraments, then none could be sure that he had been lawfully baptized. But notwithstand-

ing a full appreciation of all this, if we wish to do good, we must be good. "Latin Hymnody" will be found very interesting to those who have any regard for the majestic compositions of the Fathers and Doctors of the Church, and for the purest elements of beauty which can be found in the immortal lyrics of Christian bards. "The Church of Christ in its essential being" describes the 19th Article as a definition of the visible Church, "not according to its phenomenal or apparent, but according to its ideal, which is in truth also its real being." The writer justly remarks that "the term, 'visible Church,' as applied in the article, is simply descriptive of the true Church in its earthly essence, 'the Church Militant,' in contradistinction, not to an invisible community extant upon earth, but to the Church in its super-mundane being, the Church triumphant (so called), the body of the faithful departed. But having settled this point, the writer appears to be somewhat hazy as to the manner in which he should apply the principle, and therefore in reality abandons it altogether. We may ask if "a broad line of demarcation is drawn between the Church itself, and the wicked within her external enclosure," how then is such a Church to be anything else but an invisible, undistinguishable community, known to none but to Almighty God Himself? Nor can we quite agree with the interpretation given to the passage:—"Thou art Peter, and upon this rock will I build my Church." Whatever may be said upon the subject, there must have been a significance in the change from *stone* to *rock*, from *Petros* (masculine) to *Petra* (feminine). The Lord, it is true, spoke in Hebrew, not as some have said, in a mythical Syro-Chaldaic, no example of which is known to exist; and in the Hebrew phrase no such distinction is found. But the Greek Text is our authority, and there can be no meaning imagined for the change referred to, if the exposition of the passage is simply "Thou art Peter, and on thee will I build my Church." The Lord was in company with His disciples; He says:—"Thou art Peter,"—(a stone, part of a rock); "and on this rock" (this whole rock here present, of which Peter was a part) "will I build my Church." What this rock consisted of is easily learned from Eph. ii. 20, where the foundation of the building is distinctly said to be "the apostles and prophets, Jesus Christ Himself being the chief corner-stone," and Rev. xxi. 14, where it is said "the walls of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

John Edgar Johnson has a paper on "Man and Beast," with a reference to the Darwinian Theory, in which he shows that that no class of men are so credulous as those who are always prating about reason, and the atheist is the greatest bigot of them all; and also that the "Development Theory" is nothing but the old stew of Sadduceeism warmed over and served up again. He asserts, too, that Geology fails to furnish the slightest evidence that would sustain this theory. The article on "The Church in the Maritime Provinces of Canada" has some interesting facts about their early history.

A learned as well as long article is contributed by John H. Drumm, on "Latin Grammar." The writer claims to have been the first to harmonize into a system several facts and principles of the language, especially connected with the conjugation of the verbs. He laments the fact that the proportion of liberally educated men in the United States is less than it was at the beginning of the country's national existence, and that Latin and Greek are more or less surrendered by all the colleges

under the pretence of "advancing with the spirit of the age." He lays down the principle that in spite of the fact that it holds the purse, the public should not be permitted to dictate its own gospel, nor to prescribe a curriculum. Those who have the ministry entrusted to them must ever 'hold fast that form of sound words,' though "the heathen rage and the people imagine a vain thing;" and in like manner, those who preside at our chief seats of learning, should guide the public and not yield to it. They should not, on account of an ignorant clamor, abandon that method which the experience of centuries has proved to be the best for developing and training the mind. He appears to regard with approval something of the system adopted three hundred years ago, and which consisted in forming as early and as complete an acquaintance as possible with the original writers of the languages to be learned; until the "Great Germans" taught us "gerund grinding," or learning innumerable rules and exceptions, and giving elaborate essays in place of the rules of syntax. The writer pours contempt on the present state of comparative grammar and "the most recent" philological researches. It may be all very well to sneer at a reference to Sanscrit, from which many fanciful and unauthorized "pedigrees" are doubtless drawn; but no really scientific philology was known in Europe until it was learned from Sanscrit, and a more intimate acquaintance with the splendid system of Pannini would have saved the learned world from many a philological absurdity. A system of analogies may be constructed without dogmatizing upon the absolute origin of compounds and inflections, which in many cases is pure matter of history; and probably the researches now going on among the Persepolitan arrow-heads will reveal more than has yet been known of an older form of Sanscrit than is found in the Vedas. The article in the Review is too long for us to criticize it in detail; and notwithstanding we are unable to concur entirely with all the positions the writer assumes, we heartily recommend it as worthy an attentive perusal by those who are at all interested in the subject.

## FREDERICTON.

TEMPERANCE.—We have had occasion before to refer to "The Fredericton Church of England Temperance Society," and the good work it seems to be doing. On Thursday evening, the 30th ult., a large and influential meeting was held in the Madras School room at Fredericton. The Rev. G. G. Roberts, Rector and President, occupied the chair. He explained to the meeting that in drawing up the By-Laws and Constitution of the Society, efforts had been made to make the basis of that Society as broad as possible. There was no limitation as to age, sex, or religion. Any person may become a member on signing one of the two declarations, although it was stipulated that the office-bearers should be members of the Church of England. The latter step was taken in order to preserve the distinctive character of the association. The two declarations are known by the names of the General Declaration and the Special Declaration. Persons signing the first recognize their duty as Christians to do all in their power to check intemperance and advance the interests of the Society. They are not to exceed moderation in drinking, and must not drink in or induce anybody to drink in any bar-room or saloon. In case these rules are broken, the person so offending is reported to the President, who privately warns and admonishes him. For the second offence he is reported to the Man-

aging Committee who adopt a similar course. The third and last penalty consists in reporting the offender to the full meeting of the Society, who are to deal with him as they deem advisable. Those who sign the Special Declaration of the Society pledge themselves to abstain from all alcoholic or intoxicating liquors, except those for religious and medical purposes. The penalty for breaking this pledge is the same as in the case of the General Declaration being broken.—The Rector then requested those who desired to sign either of the declarations to come forward. This being done it was found that no less than 105 persons of all ages and sexes had pledged themselves to observe either the General or the Special Declaration. The meeting then proceeded to consider the By-Laws and Constitution, section by section. A President, five lay Presidents, a Secretary, a Treasurer, and a Standing Committee of ten, were elected as officers. A notice of a motion to be brought forward at a subsequent meeting was then given, and to judge from the large number of persons present, and the interest and enthusiasm everywhere apparent it is fair to presume that a great and good work is in progress in Fredericton, the importance of which can scarcely be overestimated. The officers elected are as follows:—The Lord Bishop of Fredericton, Patron; the Rev. G. G. Roberts, Rector of St. Ann's, President; the clergy of the Church of England, *ex officio*; His Excellency Governor Tilley, G. E. Fenety, Esq., and Wm. H. Carman, Esq., Vice-Presidents; George J. Bliss, Esq., Secretary; A. A. Sterling, Esq., Treasurer; John W. Brayley, Adolphus G. Beckwith, John Richards, T. C. Brown, M.D., Alfred Street, Jas. S. Beek, Charles W. Beckwith, G. R. Parkin, V. W. Tippet, Council.—*St. John Globe*.

**PRESENTATIONS.**—The parishioners of St. Jude's Church, Carleton, presented the pastor, Rev. Mr. Parnther, and his wife, with a handsome New Year's present of plate, consisting of six pieces—water pitcher, goblet, salver, with a butter dish and knife. The pitcher bore a suitable inscription, and the other articles had the pastor's monogram engraved upon it. Accompanying the gift was an address expressive of the parishioners' affection for the Rector, and bearing testimony to the zeal and fidelity with which he discharged his duties as a Minister of the Gospel. The address also made very kind reference to Mrs. Parnther. The presentation took place on New Year's morning at Mr. Parnther's residence, about twenty-five gentlemen being present, and was made by J. C. Littledale, Esq., as the oldest parishioner. Rev. Mr. Parnther, made a suitable and happy reply. This is the twelfth time tangible expression has been given to the good feeling entertained towards Mr. Parnther by friends among whom he had labored as a minister.—The organist of St. Jude's, Miss Clark, was also the recipient of a very handsome present from the Rector and Wardens of the Church; a richly finished ebony work box, to mark the congregation's appreciation of her valuable services, voluntarily given to the Church.—The children of Mrs. E. J. Wetmore's class in the Sunday School of the same Church, presented her with a very pretty portfolio as a New Year's expression of their regard for her.—*St. John Globe*.

#### ONTARIO.

**ST. PETER'S CHURCH, SOUTH MOUNTAIN.**—This church, lately erected in the village of South Mountain, was opened for divine service by the Lord Bishop of Ontario, on the Feast of St. Thomas, (Dec. 21st). The Bishop preached at the morning service,

and confirmed sixteen candidates, all of whom afterwards received the Holy Communion. The Archdeacon of Ottawa preached in the evening. The other clergy present were the Revs. Wm. Lawin, Prescott, G. White, Iroquois, A. Spencer, Kemptville, and the Incumbent, the Rev. K. L. Jones. The church is a very pretty structure of the early English style of Gothic architecture, and consists of nave 24 x 48, chancel 17 x 20, porch on south side of nave, 8 x 8, and vestry on south side of chancel, 7 x 11. The windows of the nave are narrow lancets in couplets. The east window is a well proportioned triplet. They are all filled with rolled and cathedral glass with coloured border, manufactured by John Spencer, Montreal. A rood screen of chaste design separates the chancel from the nave, and the chancel is furnished with choir stalls, credence shelf, and altar, the latter being the gift of Misses C. & M. Mills, of Iroquois. The ceiling and walls of the church are coloured, and texts of Scripture are being illuminated about the windows in blue and red letters. The congregations at both services were large, as they were also on Christmas evening and on the Sunday following. This is the fourth church which the Rev. K. L. Jones has finished, during a ministry in the diocese of some nine years. The Mission of Mountain has been wonderfully revived during the past year.

#### TORONTO.

**BOBCAYGEON.—POPULAR ENTERTAINMENT.**—On Wednesday evening, 5th inst., the third of the series of Popular Entertainments was given in Taylor's Hall, which was well filled on the occasion. It was again a success. The vocalist of the evening was Mrs. Hodge, who sang two songs very prettily, and was much applauded. Miss Kate Goulais also sang a song which met with an encore, a similar honour being accorded to Miss Montgomery's "Shells of the Ocean." Miss Tocque was well received in a ballad, to which Mr. Granger played an impromptu accompaniment. The instrumentalists were numerous; among them we may note Miss Sherwood and Miss Boyd, who each played with considerable skill, and Miss Simpson who played several of the accompaniments. Mr. Nye sang a song—one of the old ones—much enjoyed by those whose memories carry them back to those good old days when songs were songs and not screeches; and Dr. Bonnell on the piano, and Mr. Reynolds on the violin, discoursed most excellent music. The readers were Dr. McCamus and Mr. Read; the reciters were Mr. Sauerman and Mr. Tocque, the latter rendering the "Charge of the Light Brigade" with great spirit. Finally, we must note that Mr. Granger and Mr. Edwards gave a "Dialogue." What pen can describe it? Not ours. Suffice that the audience laughed immoderately, and shook convulsively for many minutes after the fun had ceased. The profits of these entertainments have been given to the Building Fund of the English Church.—*Bobcaygeon Independent*.

**BOWMANVILLE.**—St. John's School Room was again crowded on the evening of Wednesday, Dec. 28, with an appreciative and select audience, when the sum of over twenty-two dollars was taken at the door. The programme opened with a piano solo by Miss Porter, who played several lively airs. The duet, "List to the Convent Bells," was sung by Mrs. Wood and Mrs. Virtue in good style, and "Love's Request" was sung by Miss Fletcher in a very creditable manner, the occasion being her first appearance in public. Mr. Codd gave two humorous readings during the

evening. Miss Bell sang the fine selection by Moore "I saw from the Beach," when Mr. McMurtry brought the first part to an ending with the "Queen's Letter," in which he excelled. Part second commenced with an overture from Rossini, by Mrs. A. C. Bell, and was loudly applauded. Miss Pentland sang "The Blind Girl's Dream" with much sweetness and taste, and Mr. Kelly gave the fine old song, "The Baron on the Rhine," displaying great compass in his powerful bass voice. The gems of the evening were a duet, "The Gipsy Countess," by Miss D'Olier and Mr. W. J. McMurtry, "Spanish selections" on the guitar by Mr. Kelly, and the song, "O Fair Dove, O Fond Dove," by Miss D'Olier, all which were called for again. The entertainment then closed with the National Anthem. Arrangements have been made so that all will be comfortably seated, and the room properly ventilated in future. An attractive programme has been arranged for next Wednesday evening, and we need not remind our readers that a pleasanter or cheaper few hours could not be enjoyed than by attending these social gatherings, especially when the object is so laudable.

**CHRISTMAS FESTIVAL.**—The teachers of the St. John's Church Sunday School distributed their Christmas gifts to the children under their charge on the evening of Tuesday, Dec. 28th. Two trees, beautifully illuminated with taper lights, fairly groaned under the pressure of the numerous beautiful things provided for the little ones. Rev. Dr. Macnab opened the interesting event with prayer, after which the children, many of whom were accompanied with their parents, sang a Christmas carol. The gifts were then distributed, and the proceedings brought to a close by singing the evening hymn, and benediction by the Rector.—*Bowmanville Statesman*.

**PRESENTATION.**—We are pleased to learn that on New Year's Eve, a number of Ladies and Gentlemen of the parish of Aurora, Oakridges and King, called at the Parsonage, Aurora, and presented the Incumbent of the Parish, Rev. A. J. Fidler, with a beautiful carriage and harness of the value of \$175, accompanied with a suitable address signed by Frederick W. Strange, Churchwarden, Trinity Church; Chas. I. Douglas, H. A. Bernard, warden.—Representatives of St. John Baptist's Church; and L. Langstaff, Representative of All Saints' Church.—*Aurora Banner*.

**CHURCH OF THE HOLY TRINITY.**—The annual Christmas festival and distribution of prizes in connection with the Sunday school of this church, was held in Albert Hall on the 4th inst. The hall was filled with the scholars, their parents and friends. The Rev. W. S. Darling presided, and after the children had sung a Christmas hymn, proceeded to distribute the prizes, which were numerous and handsome. An exhibition of picturesque and comic dissolving views, with vocal and instrumental musical accompaniments, followed, which seemed to be highly appreciated by the audience. "The old woman who lived in a shoe, &c.," distributed out of her shoe (a mammoth one) any quantity of sweets among the children, who dispersed after singing the National Anthem, having apparently thoroughly enjoyed themselves.—*Mail*.

**THE REV. DR. SCADDING.**—This esteemed clergyman and citizen of Toronto, on the occasion of his having resigned the rectorship of the church of the Holy Trinity, was presented with an appropriate address and a handsome silver inkstand by several members of the congrega-

tion. This pleasing ceremony took place at Dr. Scadding's residence, on Christmas eve. The address was beautifully illuminated and engrossed by Mr. Stuart Howard C.E. The inkstand is decorated with a silver beaver holding a small maple branch in his mouth, and bears the following inscription:—"Henrico Scadding, S.T.P., Eccles. S. Trinit. apud Toront., Presbyteri officio quæ per annos xxviii., sancte et sapienter exsequebatur jam perfunoto, Hocce amoris observantiseque Pignus D.D.D. Laici ejusdem Ecclesie A.S.N., MDCCLXXV, Kal. Decembr." To the address Dr. Scadding made a long and suitable written reply, which contained counsel and suggestions which would be of value and interest to many besides those who heard the paper read.—*Mail.*

PERRYTOWN.—A number of the members of the Rev. H. F. Burgess' congregation assembled at the residence of James Leslie, Esq., near Canton, when a purse and address were presented to Mr. Burgess by Messrs. Joseph Wilson and James Leslie on behalf of the congregation among whom he has labored for the last four years, and with whom the connection is about to be severed. The address expresses great regret at the prospect of separation with a hope that future connections and fields of labor may be as friendly and as sincere as theirs. It was suitably replied to by the Reverend gentleman in warm and affectionate terms.

THE Lord Bishop of Algoma preached in St. Luke's Church, Toronto, on Sunday Jan. 2nd., after which a canvass of the parish was made, resulting in the sum of \$214.50 being raised for the Diocese of Algoma. If other parishes will "go and do likewise," our missionary diocese will receive something like the consideration it deserves.

On Christmas Eve a handsome sewing machine and a quantity of material were presented by the ladies of the congregation of the Church of the Redeemer, to the wife of their clergyman, Rev. Septimus Jones.

NIAGARA.

ST. PAUL'S, CALLEDONIA.—The entertainment annually given for the children of this school was held in the Town Hall on Wednesday evening, the 29th ult. The attendance was good, the Hall being well filled. W. Keys, Esq., the Superintendent, occupied the chair, and gave statistics as follows:—150 names entered on the books with an average attendance of sixty-two, which, compared with former years shows an increase of ten. Amount expended for books, etc., \$63.92, leaving a balance in hand of \$2.82. The Rev. H. F. Mellish, in an address, set forth the necessity and importance of Sunday Schools, and asked for continued and increased support. The children and teachers sang numerous songs and pieces suited to such occasions, which appeared to be well executed and were well received. But the principal attraction of the evening was the Christmas Tree, which was got up with great care and taste. Either Santa Claus, or some one else, must have been more than usually bountiful this year, as there appeared to be a present for every body in the room.—the editor of the *Sachen* not excepted. The surplus amounting to \$52, will be expended in purchasing books for the library. The ladies of the congregation availed themselves of this opportunity to mark their appreciation and regard for the very many kindnesses and ready help afforded by Mrs. Roper, and desired, through their clergyman, to beg her acceptance of a silver flower stand, as a token and memento of the same, which being presented,

was acknowledged by Mr. Roper, assuring them that it would always be a pleasure to Mrs. Roper to give her best services for her Church.—*Sachen.*

HURON.

ST. THOMAS.—The Rev. T. C. DesBarres, who has just been appointed to this important rectory, rendered vacant by the untimely loss of the Rev. S. B. Kellogg, will enter upon his duties with the congratulations and good wishes of his many friends. His high character, and the important services he has rendered the Church and the diocese in the past, render him eminently deserving of this mark of public favor and episcopal approbation.—*Huron Recorder.*

ST. THOMAS.—There has we believe been no appointment to the parish of St. Thomas, rendered vacant by the death of the late rector, Rev. T. B. Kellogg. The Right Rev. the Bishop of the Diocese has asked the members of the congregation to select one from a number whose names he submitted to them. On Sunday, the 19th Dec., the Bishop, in consideration of the deeply lamented death of their rector, preached at morning and again at evening service. The text of his morning sermon was from the 1st Epistle of St. Paul to the Philippians—the words "For me to live is Christ, and to die is gain." As he spoke of the great loss that the Church and the many friends of the departed minister had sustained, all present evinced that the bereavement was deeply felt. The solemn warning to follow the example of him whose life of faith and love bore testimony to the efficacy of the truth he taught, cannot soon be forgotten.

CHRISTMAS.—The good old custom of manifesting our Christian joy in this holy season by decorating our churches was never more duly observed than this year. In some respects our decorations fall short of those of the home country. We have not so many evergreens; we miss the holly and mistletoe, we seldom have other than the arbor vitæ (significant name). Our "Old St. Paul's" was the observed of all observers, for her beautiful and chaste adornment. There were pendent wreaths from the galleries round the church. The pulpit and font were wreathed with evergreens and berries, while shields and banners with appropriate symbols and mottoes were gracefully fixed on every available place. These had been procured for the occasion by the rector, Rev. Canon Jones, while in England. Of them, we consider the most appropriate were those in the chancel. The adornments of the Chapter House and B.C. Memorial Church also displayed great taste and elegance. We must not forget the Church of St. James in Westminster. In this too as in all other churchwork the church members gave proof that there is no lukewarmness in their love.—The offertories of Christmas were given liberally. The offertory of St. Paul's was one hundred and twenty-four dollars; that of the Memorial Church one hundred and forty-five, and that of St. James, Westminster, from a congregation of 140, forty-five dollars.

ALGOMA.

SHINGWAUK HOME.—Sunday Schools having remittances to make to the Shingwauk Home, for the support of their Indian proteges, will oblige by making them direct to the Principal (Rev. E. F. Wilson), instead of through the Synod Office, Toronto, as it appears that Mr. Atkinson has instructions to charge five per cent for collection on all monies that pass through his hands for Algoma. The Secretary for Algoma has already had to pay to Mr. At-

kinson the sum of \$49.88 on this account, and as the funds of the diocese are at a very low ebb, it seems best to avoid unnecessary expenses as far as possible.—E.F.W., *Sault St. Marie.*

CHRISTMAS EVE AT THE SHINGWAUK HOME.—We had finished prayers, and the children had sung a very pretty Christmas carol, beginning "Gather round the Christmas Tree." I had just said good-night, and the girls had turned to leave the room, when we were all startled by a sudden jump on the floor of the dormitory overhead, and a quick pattering of feet across the room. Then all was silence. The matron turned pale: "Oh Mr. Wilson, it must be the stove-pipes tumbling down!" "Well you had better go and see," I replied; and forthwith the matron took one lamp and hurried up the girl's stair-case, and the master took another lamp and ran up the boy's stairs. While they were gone whispers began to go round of Santa Claus. The matron was the first to return, she could see nothing, but all the doors upstairs which had been locked were thrown wide open. Three or four small boys had run up after the master to see what was up. All at once the most fearful screams, and down they all came tumbling one over another down the stairs, and Santa Claus! Santa Claus! went round from mouth to mouth. They were all too genuinely frightened to tell what they had seen, except that there was a little old man with white hair who had run at them with a stick. Every one was perfectly wild with excitement, which as may be imagined was increased, when after several fruitless searches for him up stairs, the little man all at once appeared coming up the stair-case from the dining hall. How ever he got down there nobody knows. In he came trotting into the school-room—an Indian hood on his head, a long dark coat, white hair and beard, a bag on his back, and a stick in his hand. He said nothing but quietly trotted through the room—all the people and children screaming and tumbling over forms and desks to get out of his way. He trotted through into our hall, visited every room in the house, then back through the school-room—down the stair-case and out into the snow where he was lost to sight in the gloom. A second visit was paid near midnight when all were asleep (or supposed to be so) and next morning all the stockings were found filled with raisins, nuts, apples, and small coin.

BRITISH COLUMBIA.

On Thursday, Dec. 10th, the Synod for British Columbia met at Victoria. There were twenty-four delegates present. Mr. Newton, a gentleman recently from England, and who has since his arrival been engaged as a catechist in the East Coast districts, has been made a deacon. The Lord Bishop of Columbia, assisted by the Very Rev. Dean Gilson, performed the solemn and interesting rite, which took place at Christ Church. Archdeacon Wood preached the sermon on the occasion.—*Mail.*

QUEEN ISABELLA is dangerously ill with measles.

CHARLES SUTHERS cotton spinner of Oldham, Lancashire, has failed for a million dollars.

THE Hon. John B. Glover has been appointed Governor of Newfoundland.

THE Grand Vizier of Turkey is represented as rejecting all foreign interference, and says the sublime Porte will give all necessary guarantees for reform.



## ENGLAND.

THE *Standard* says the Bishop of Winchester has issued a Pastoral in which he explains that he has not held a visitation this year, because he felt he had much to learn concerning his new and extensive diocese, and because he had hoped to hold a diocesan conference, which he had been prevented doing by the rapidity with which the scheme for instituting a new bishopric had been carried forward in Parliament. Turning to more general subjects, his lordship while insisting that there have always been two great schools of thought, and that their presence side by side has been a blessing, canvasses the assertion that the English Church holds within its bosom two different religions. "Can it be said to belong to two different religions when both classes accept the same Scriptures as the authoritative rule of faith, both believe in the same mysterious, infinitely holy, merciful, Triune God, loving Father, Redeeming Saviour, sanctifying Spirit; both acknowledge the same corruption of our nature, the same redemption and restoration through the incarnation and sacrifice of Christ; both join in the same public prayers, partake of the same appointed sacraments; both believe in the same immortality; both expect the same paradise; both hope for the same home in heaven?" Through life, his lordship says, that he has laboured for nothing so earnestly as the union of the Churches of Christ; but no corporate union is possible with Rome while she is bound by the Vatican decrees; while, on the other hand, he cannot believe in the Evangelical Alliance, much as he may sympathise with the spirit that gave rise to it. The very word "alliance" seems to indicate that we do not care for unity. Each school must be allowed fair latitude, fair freedom of thought and action; and remembering that the wisest of men will have unwise followers, must be fairly tolerant of un wisdom and extravagance. But we must try to keep all schools reasonably within those limits which are absolutely needed for the preservation of unity and order among members of the same body. Only a sect can exist without freedom, and a Church will become a wilderness if it loses order. His lordship condemns "the forming and uniting with societies, for propagating the opinions of one party, and persecuting those of the opposite, the conventional use of such words as "Real Presence," "Sacrifice," "Altar," "Priest," which convey different meanings to different people; as also the inaccurate, and often offensive use of the words "Catholic," "Protestant," "Reformation," and such like. If the English Church is Catholic, its members are Catholics, and its practices are Catholic practices. The Bishop protests against an exaggerated significance being attached to the vestments or position of the celebrant, and contends that the chasuble and eastward position have not properly or essentially any sacramental or sacrificial significance. He knows many who desire a distinctive vestment at the Holy Communion, to show that it is the chief religious service, and the eastward position, because when we all pray to God we should all look the same way. He urges that both parties should agree, as the only common sense view of the matter, that neither vestments nor attitude have in them any doctrinal meaning whatever. He states, however, that he is unable to reconcile the judgments in the *Purchas* and *Mackonochie* cases, and after a lengthened, legal, and historical argument he concludes that there neither is nor ever has been any authority for placing the altar east and west, and therefore dissents from the arguments of the Dean of Bristol, Canon Tre-

vor, and Mr. Morton Shaw, as to the meaning of the words "before the table." He believes the north side position really the more suited of the two to symbolise both sacrifice and Sacerdotalism. After an exhaustive review of the Ornaments Rubric, his lordship expresses a hope that a rupture may be avoided by Churchmen reconsidering their position and moderating their passions. After all, there is more agreement between the two parties now than there was in the period of the Stuarts. Evangelicals are anxious for decency and order, and even beauty of Church ornament and service, and ready to obey Church authority. High Churchmen have none of that Pelagian element in their theology, from the charge of which, so great a teacher as Jeremy Taylor was not exempted. If you listen to many a High Church teacher now on the doctrine of human sin, or of the atoning sacrifice of Christ, you would say that there was nothing to choose between his teaching and that of William Wilberforce, or Henry Yenn, or Charles Simeon, except that it was somewhat more practically pointed—like Baxter rather than Romaine. Can there be no peace between such as these? And let us remember that a disruption will not rest with a few extreme men only. It will shake the building like a house of cards; you cannot tell which next will fall. And again, is there so much to complain of? Is it not true that each school in its turn has gained a victory? Surely, reasonable men on either side will acknowledge the debt which is due to the opposite side. "I believe that every wise man on the High Church side will feel how deep is our obligation to those who, when a spirit of slumber and worldly forgetfulness had so crept over the land, that it was hard to distinguish Christian theology from Deistical indifference, raised the standard of faith in Christ crucified, and won back the wanderers to the fresh pastures of the Gospel of God. The Evangelicals will surely not deny that in all periods of our history those High Churchmen who have been from time to time suspected and accused of sympathy with Romanism, have not only been the great thinkers and writers in theology and Christian faith—such as Hooker and Pearson, and Butler and Bull and Waterland—but have left us the strongest and most enduring defences of the Reformed faith against the assaults of Rome and Jesuit error. Let me name Hooker, Andrewes, Ussher, Bramhall, Jeremy Taylor, Cosin, Sanderson, Hammond, Leslie, Bull, Beveridge, Barrow, Stillingfleet, Wake, even Laud himself." As to disestablishment, his lordship says a bishop is supposed to dread it, because it would be likely to reduce his social position and to diminish his wealth. "I do not on this account dread it in the least. I believe that no one would really gain by disestablishment so much as a bishop. If my feelings were only for the aggrandizement of my order I would work for disestablishment to-morrow. I do indeed depreciate disestablishment, but for very different reasons. Disestablishment would be a revolution of so extensive a nature that it could not but carry other revolutions with it. No one institution has been so strongly interwoven into our national life as the national Church. For at least twelve hundred years the Church has been as much England as the State has been. Notwithstanding the great changes from the time of Augustine to the time of Anselm, and then to the time of Cranmer, and still again to our own time, yet no national institution has changed so little as the Church. There was a time when England had no single sovereign, when it had no true Parliament, when all the rela-

tions of noble to peasant, governor to governed, man to man, were utterly unlike what they are now; but the relations of the Church to the people amidst all corruptions and reforms, has ever been substantially the same. I am certain that you cannot rend the Church out of its national life without shaking every other institution to its base. As I am a loyal subject to my Sovereign and as I believe in the liberty of an English citizen, I do not wish to see the English Church cease to be part of the English Constitution. I am prepared, if Providence so orders it, to accept a Republican Government and a Disestablished Church. I think the Church politically would then be far stronger than it is now; but I do not think the nation would be happier—I feel sure it would not be so free, I fear it would be less religious. The extreme schools who wish for all this would be far less likely to find toleration for themselves when they had had their will. I confidently expect if I live to see disestablishment, that I shall see, after some throes and struggles, the Church settling down again on its true basis, as a reformed Catholic member of the one great body, its more sound and moderate adherents being strong in the ascendant; but I know that it will be obliged to entrench itself more firmly than heretofore, and that, therefore, it must narrow its borders; that so it will inevitably become more exclusive, throwing off the stragglers from either side. Thus those who are compassing the disestablishment of the Church are really working for their own exclusion from its pale."

A CORRESPONDENCE has passed between Mr. Theophilus Smith, of Ely House, Richmond, and the Bishop of Winchester, relative to the refusal of the Rev. C. T. Procter, the Vicar of Richmond, and his curates, to attend the dedication service of the newly-erected Nonconformist mortuary chapel in the cemetery, on the ground that it was altogether contrary to the doctrine and discipline of the Church of England for her clergy or faithful laity to attend a service in a Dissenting chapel. Mr. Smith wrote to his lordship:—"As a member of the Church of England and as a worshipper therein during upwards of half a century, I would ask your lordship, as the Bishop of this diocese, whether I or any lay Churchman would lay ourselves open to any spiritual censure or ecclesiastical penalties if we were to attend a service in a Nonconformist mortuary chapel? Are we to be debarred from being present at the obsequies of a Nonconformist relative or friend, lest by so doing we should forfeit some of our privileges as lay Churchmen? As I feel very anxious on this subject I shall feel thankful if your lordship will inform me." In reply, the Bishop wrote as follows:—"Farnham Castle, Dec. 6. Dear Sir,—I cannot find fault with the view of Mr. Procter, that an English clergyman cannot with propriety attend a Nonconformist service. There is every reason to feel with kindness towards all Christians, though in some points we may think them wrong; but it appears to me that no well instructed Churchman can attend the services of other communions, for if the English Church is not the true Church of this land, she is a usurper and an impostor. I am far from wishing to burden any one's conscience, or to say that a Churchman may not with propriety attend the funeral of a Nonconformist relation. This is quite another matter. The Church does not and cannot accept the theory that Christianity ought to consist of a multitude of differing sects; therefore, she must desire to bring all men into the one body—the Church—of which, in England, the

English Church is the representative; but Churchmen may have the kindest sympathy with Christians who see differently from herself, though she may earnestly desire to reconcile them to herself.—I am, my dear sir, your faithful servant, E. H. WINTON."

**THE POPULATION OF CHINA.**

Why does everybody agree with somebody's conjecture that the population of China is 400,000,000? Is there any reasonable authority for the conjecture? The *Shanghai Courier* ventures to throw doubt upon the received estimate. It admits that many of the cities of the eighteen provinces, especially in the south, are undoubtedly enormous, and to the casual traveller all Chinese cities are presumptively the same. He has learned in his geography or read in his encyclopædia that the population of Tientsin is 500,000, and that of Pekin from 1,500,000 to 2,000,000. These round numbers are generally accepted without question, and on this scale smaller cities are gauged. Thus we meet the most confident estimates of population, formed on scanty data, or on no data at all, by every latest traveller, who, like a supreme court, has the last guess at the case. The difference between the high scale and the low scale of estimating Chinese cities is a difference of nearly one-half. There are those who cling to the old tradition that the population of Pekin is 2,000,000, and there are others who consider 700,000 a liberal estimate. Little or no dependence is to be placed on the estimate of transient travellers. Even long residents hesitate to express a decided opinion, for experience has taught them that such conjectures are often misleading. It is as idle to inquire the number of families in a large city of "intelligent natives," as it would be to ask an "intelligent native" the death rate of Liverpool. At certain yamens some approximate statistics are on file, but such things are utterly foreign to the thought of ordinary Chinese. In small villages the number of families is known to all; in large cities it is practically not known at all. The *Shanghai Courier* invites the average Englishman, whose faith is said to be such that if a safety valve were only labelled "statistics" he would sit on it with perfect confidence to take notice.—*Standard.*

**CATCHING A SUNBEAM.**

The light streams in at the open window and the rays sparkle and dance: as the eager little one watches the particle of light, she cries:—"may I catch it mamma? Can I hold it?" and the tiny fingers reach up and clasp themselves tightly. "O! I dot my hand full; hold your lap, mamma, and I will put it in." But when the little fingers unclasp, such a look of disappointment! and again she tries to grasp.

Just so are we larger children grasping at sunbeams; the glitter and glare dazzle and hold us; we eagerly reach forward, but it is all empty and vain; it does not satisfy. There is a sunbeam that can satisfy, that will shine right into our hearts; we feel its warmth, and the glow will sustain us through all ills, will feed us with the bread of life and clothe us with the robe of righteousness, and we will grasp it, can hold it fast; it is not all empty air; it will bear us up when we feel that we are almost sinking, and send out a ray to light us on our way when all else is dark, and the troubles of this life blind us and seem almost to swallow us up. The blessed Jesus will lighten our path, let the darkness be ever so great, if we only cling to Him and trust Him entirely.

**SCIENTIFIC AND USEFUL.**

**MOLASSES SPONGE CAKE.**

Take one cup molasses, one spoonful melted butter, two eggs beaten very light, one-fourth cup sweet milk, one half teaspoonful soda, and one and a half cups flour, little ginger.

**INDIAN PUDDING.**

Let a pint of sweet milk come to a boil; stir in enough corn meal to make a thin batter; cool with another pint of milk. Beat four eggs, one cup of sugar and nutmeg together, and stir into the other. Butter a pudding dish and put it in; steam or bake.

**NEW WAY OF MAKING SANDWICHES.**

Boil a few pounds of ham and chop it very fine while it is still warm—fat and lean together—rub dry mustard in proportions to suit your taste through the mass; add as much sweet butter as would go to the spreading your sandwiches, and when it is thoroughly mixed, split light biscuits in halves and spread the ham between. These will be found excellent.

**JUST THE WEATHER TO TAKE COLD.**

Such weather as we are now undergoing is generally followed by a marked increase in the mortality, as it is very apt to kill off invalids who have lingered throughout the summer, but have not strength enough left to endure the winter's marked approach. The utmost care against colds should now be taken, as affections of the sort contracted at this time of the year are apt to last through the winter. Keep warm and avoid a chance of chill is now the golden rule.

**PRESERVATION OF THE HAIR.**

Perfect cleanliness is indispensable for the preservation of the health, beauty and color of the hair, as well as its duration. This is attained by frequently washing it in tepid, soft water, using those soaps which have the smallest portion of alkali in their composition, as this substance renders the hair too dry, and, by depriving it of its moist coloring matter, impairs at once its strength and beauty. After washing, the hair should be immediately and thoroughly dried, and when the towel has ceased to imbibe moisture, brush constantly in the sun, or before the fire, until its lightness and elasticity are fully restored.

**LICE ON POULTRY.**

A correspondent of the *Lewiston Journal* speaks highly of the following method for destroying lice on poultry:—Put about one great spoonful of sulphur in the nest of every hen and turkey as soon as they are set. The heat of the fowl causes the fumes of the sulphur to penetrate to every part of their bodies, and every louse is killed, and, as all nits are hatched within ten days, the consequence is that when the mother hen comes off with her brood she is free from nits or lice, the mother hen is not as poor, the chickens thrive better, and not one-half as many die.

**CHALK.**

Most people looking at this substance would take it to be a sort of hardened white mud. Such is not the case, as the microscope shows that it is nothing but the agglomerations of creatures almost invisible. Bearing this in mind, one is astonished at the power of organic life, which can produce masses that form a rampart to the coast of England. Their minuteness is such that a single visiting card covered with a white layer of chalk contains about 100,000 shells. These are formed of carbonate of lime, and are so small that 10,000,000 are required to weigh a pound, and 150,000,000 to make a cubic foot of the same material.

**GRAHAM GEMS.**

At our breakfast table we consider Graham gems indispensable. This is our recipe: Two teacupfuls of buttermilk, a little salt, three even cupfuls of Graham flour, and one teaspoonful of soda. Stir well and bake in iron gem pans, which should be hot on the stove before filling; put them into a very hot oven and bake from fifteen to twenty minutes. If you want them of extra quality, take one teacupful of buttermilk, one egg, two teacupfuls of the flour, with soda and salt, as before. Very good gems are made by taking one teacupful of sweet milk or water, one and a half teacupful of the flour, half a teaspoonful of soda, one of cream tartar, with a little salt, and a spoonful of sugar; beat well until it looks smooth.

**SAVING SEED-CORN.**

This is an item that a great majority of farmers pass by unnoticed. In the fall of the year they gather their corn and put it in pens—good and inferior together. When the season comes to plant corn the farmer gets upon the top of the heap and selects out those ears that are the finest looking, and which are likely to be the soundest for seed, never knowing what kind of a stalk produced them—whether it was a thrifty and well-matured stalk, or what position the ear occupied on the stalk, either high up or low down toward the ground. In a few years he finds his corn has hybridized, and runs out, and he wants a new kind; for that which has been raised for a succession of years on the same farm or immediate neighborhood is of little value when compared with carefully selected seed. The general complaint is that it yields a small amount to the acre, weighs light to the bushel, and matures late. We should remember that every new stalk raised is more or less a new variety; and to have corn constantly improving great care should be taken to save the very best. 1. In gathering corn, take such ears only as are finest and from the most prolific stalks. 2. Never take from a stalk having but one ear if large and thrifty stalks can be found with two or more good-sized ears. Generally but one of them is fit for seed, and that usually the second from the ground. But if the lowest is the best, take that. 3. Always take ears that are filled out to the end, and that run beyond the husk, if such can be found. When you come to plant, before shelling, break every ear and see if the pith of the cob is dried up; for if it is not the corn is not ripe. If farmers would pursue this course yearly their crops would be greatly increased and improved.—*Exchange.*

**DON'T THINK.**

We often do and say unwise and sinful things through thoughtlessness. We do not mean to be wicked, but we are thoughtless. When expostulated with, or reproved, our apology is, "I didn't think." Little folks and big folks, men and women, young men and maidens, Christians and sinners, all excuse many faults and blunders by the plea of "I didn't think." And we seem to think our want of consideration is a sufficient excuse, and ought to be satisfactory as an apology. But, pray, what have our minds been given to us for, unless it be to think? And why have we been endowed with ability to think unless it be that we should use the ability? It doesn't answer for us to say, "I didn't think." We were made to think, it is our business to think. Reader, just think of it. EACH Christian has his cross, and he has his cross-bearer.

## STILL AND DEEP.

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

## CHAPTER XXII.

Bertrand Lisle leaped from the bridge to the rocky bank of the stream below, forgetting everything but the sound, so wildly plaintively sweet, which had drawn him from Mary's side, and which seemed to recede before him as he hastened along at his utmost speed. It was Lurline's voice, he well knew, for none other could fill the air with melody of such exquisite softness and pathos, or thrill through his own heart with such dismay and pain, as he recognized in its mournful cadences the expression of some deep distress, and the thought that she was in peril or grief drove him from all recollection of any one in the world but herself.

Judging by the sounds, that grew fainter and fainter, she seemed to be flying away from him, and he hurried on, half frantic with dread as to what evil might have befallen her, especially when the sweet sad voice died away altogether, and he heard it no more. He increased his pace, dashing through the reeds and water-lilies that edged the stream, till at length the course of the current, sweeping round a projecting rock, brought him to an isolated spot, shut in by overhanging trees, and a very long way from the bridge where he had left Mary Trevelyan.

The water at this point was extremely deep, and the bank rose from it abruptly, with only here and there a rough moss-covered stone, affording a stepping-place for any one adventurous enough to approach the stream.

As Bertrand reached the top of the bank, and looked down upon the little inlet, he beheld a sight which struck him for a moment motionless with breathless terror: Laura Wyndham was standing on a stone which jutted out far into the deep pool formed by the stream at this point, and she was bending forward in an attitude which must infallibly have precipitated her into it, but for the frail support which she received from the slender branch of a tree, round which one of her hands was clasped; her other arm was stretched out over the pool, as if she was about to fling herself into it, or at least was making no effort to save herself from sinking into its dangerous waters when the branch, which was rapidly giving way under the pressure of her hold, should finally break asunder.

This Bertrand saw, to his horror, it was in the very act of doing, even while he looked on it, and the result could only be Laura's instantaneous fall into the water, from whence, if she did not sink at once, she would drift into the rapid current that would speedily bear her beyond his reach. The danger was too imminent for him even to attempt to rouse her to a sense of her position before he rescued her from it, and with one bound he had cleared the space which separated him from her, and at some peril to himself of falling into the stream, he succeeded in flinging his arm round her slender waist, and dragging her back from her dangerous post up the bank to a place of safety.

Then for a moment he stood breathless, holding her close to his heart, which was beating wildly with the sense of the danger she had escaped, and the excitement of her rescue, while she, with her head drooping on his breast, and her long bright hair trailing over his arm, made no effort to detach herself from his grasp; but he recollected himself almost instantly, and gently laid her out of his arms on to the grass at

the foot of a tree under whose shade they were standing.

It was with a bitter pang, however, that he loosed his hold, and let her lean for support against the rugged trunk of an old elm instead of his own passionate heart, where he longed to give her a place evermore, for the agony he had suffered in the moment of her peril had been to him a sudden revelation of the extent to which she was indeed intensely dear to him, and he knew now what he had failed altogether to understand before: that if he gave her up from a sense of honour to Mary Trevelyan he gave up with her the fairest promise of happiness his life could ever have known.

"Lurline," he said, in a voice hoarse with emotion, and the words burst from him so impetuously that he scarcely knew in what terms he framed them; "darling Lurline, thank Heaven you are safe!"

Then suddenly she shook the shining hair back from her face, which was wan and mournful as he had never before seen it, and lifted up to him her lovely eyes, wide open and dilated in a wild half-frenzied look, while she exclaimed, clasping her hands convulsively, "Why did you save me, Bertrand Lisle? why did you save me? But for your merciless help I had now been lying perhaps cold and senseless under those deep waters, safe from suffering any more, safe from feeling even the loss of all I prize! Oh, why did you not let me die?"

"Lurline," he exclaimed, flinging himself down on the grass at her feet, "what are you saying? what can you mean? Is it possible that you, the brightest and loveliest of beings, can have had the dreadful thought of flinging your dear life away?"

"I did not mean to kill myself; I do not wish to do wrong," she said, piteously. "but if the branch had broken and I had fallen in, it would not have been my fault, and yet I should have been at rest, and safe from the misery I see before me."

Artful as Laura Wyndham was, there was a genuine anguish in her tone, for she did feel at that moment that all her future was trembling in the balance, and that the scales were leaning heavily to that final separation from Bertrand, which would indeed be utter grief to her, although the causes which would make it so were more or less ignoble.

He caught her hand in his.

"But why do you see misery before you, beautiful bright Lurline? You are fitted to bring sunshine and joy to every heart that knows you, and it cannot be but that your own path must be blest with light and love wherever you go."

"My path has been through gloom and dreariness all my life long," she answered, passionately. "I have been like one stranded on an arctic shore, with only gloom, and ice, and solitude around me, and when suddenly there came a six-weeks' summer to my life, all full of warmth, and hope, and brightness, and I thought there was in it a light of affection that could never altogether fade away from it, do you wonder that it is misery to me to hear all in a moment from careless lips that it is about to be quenched in sudden darkness; that the drear winter of hopeless loneliness is coming back to me again, made all the gloomier for the recollection of the vanished sunshine?"

It was with an effort Bertrand kept back the words trembling on his lips, which would have asked if indeed it was his presence that had made radiance in her life, his threatened absence which was to bring back the gloom, but the recollection of Mary and of his dead father's wishes held him back, loyal and true-hearted as he was,

and he gazed mutely into her exquisite face with a look which she read as if it had been written in a book. She knew how to meet it; with one of the wild impulsive gestures which enabled her so often to say with impunity what would have seemed unmaidenly in any other, but in her appeared only to be guileless freedom, she exclaimed, "I do not know what the friendship between us has been to you, Bertrand—a passing amusement, perhaps. I believe it is so sometimes with men, who care not what lifelong agony they cause if they can while away a few weeks pleasantly—but I do know that to me it has been light, and joy, and blessedness, which has changed the whole world for me, and made it like the garden of Eden where you are, and a desolate wilderness where you are not; and then you wonder that I hate my life and shrink from the future when you coolly announce that you are about to take yourself out of my sight for ever and for ever!" and bursting into a passion of tears, she clasped her hands upon her knees, and laid her head down upon them, weeping bitterly.

"Oh, Lurline!" said Bertrand, almost beside himself; "if only I dared tell you what our friendship has indeed been to me these last few weeks! more, far more than ever it can have been to you, and now it would seem to me the very sweetest dream of bliss to have your companionship all my days, but I dare not, dare not speak of it, since it is so decreed that we can never be more to each other than we are now."

"Never more to each other than we are now!" she repeated, slowly; then she lifted her head, and fixed her large eyes, shining through their tears, on Bertrand's face. "Do I understand you rightly," she said, very softly, "that if there was no impediment in your way you would wish that our lives should be passed together?"

"Can you doubt it?" he exclaimed. "I am wrong, perhaps, to say it, but this once only I will make the avowal, and then lock my lips over all I feel for ever more. Darling Lorelei! to have you for the blessing of my life would be the deepest wish of my heart, and I hardly know at this moment how to bear the fiat which tells me it may never be."

A smile radiant as the morning sunshine flashed over Laura's face, and lit it up with a dazzling beauty on which Bertrand gazed entranced, while she exclaimed, in a tone of a rapturous joy, "Oh, Bertrand, I think we may be happy yet! I think the terrible black cloud is rolling away from my life. I understand it all; I see where your mistake is: you think that I am bound to John Pemberton, and that you must not in honour come between us, but you are quite mistaken; I am free as the air—free to give myself to you. Poor John is nothing to me but a brother, whom I adopted as such out of very charity, as an innocent consolation to him for my refusal to make him happy, for he does love me, alas! but too well. No, Bertrand, there is none in all the world can come between me and you. I never gave my heart before, but I have given it now; it is all yours for ever!" and she gave him both her little hands with a gesture of tender grace, as if she concluded all doubt was at an end; but in the words she had spoken, which seemed the genuine outburst of a guileless heart, she had been false with the basest of falseness, for she well knew that John Pemberton was not the obstacle between them.

Bertrand's fine face had taken an expression of the deepest distress and perplexity.

"Oh, Lurline, do not tempt me—do not madden me!" he said; "you cannot

dream how you are stabbing me to the very heart! It is not your relations with John Pemberton which stand in our way—though I did not indeed understand before in what they consisted—it is my position with regard to Mary."

"Mary Trevelyan! Your sister Mary!" exclaimed Laura, turning round upon him with a look of almost horrified surprise.

"She is not my sister, Lurline. Oh that she were!"

"She has no other feeling for you but such as a sister might have. If she loves any one it is Charlie Davenant."

"She does not love him, Laura, I am sure of it."

"Perhaps not: because she is incapable of feeling affection at all; but in any case, she does not love you. What fatal mistake are you making, Bertrand?" continued Laura, vehemently. "You have told me plainly that you do not care for her, and that I am dear to you, and are you going to sacrifice yourself and me to the wild delusion that any love for you exists in that block of marble—that cold, passionless, rigid statue! She feels no more for you than does that stone," and Lurline pushed one angrily away with her foot.

"How can you be so sure she does not love me, Lurline?" said Bertrand, reluctantly.

"Because I have lived with her nearly a year, and I know her through and through. Have I not seen her coldness when she spoke of you, her indifference when your letters came, her careless unwillingness that your arrival should interfere with her own arrangements? A thousand things have proved it. Could she have made me her intimate friend all these months, and never a spark of her affection for you have shone through her life to me, if indeed she possessed any? Bertrand, it is madness to suppose she can love you!"

"Yet I have had good reason to think it," he said, slowly.

"What reason?" exclaimed Laura, flashing her bright eyes impatiently on him.

For a moment he did not answer: his delicacy shrank from betraying Mary's secret to any one. At last he said, gently, "I think you must not ask me that, dear Lorelei."

She started to her feet, and flung up her hands as with a movement of despair, crying out, "Because you have none—because it is a mere excuse. You are deceiving me! You have been only playing with me! You wring from me a confession of my fatal love for you, and then fling it back in my face, and tell me you are to give yourself to that block of stone. Why, why did you not leave me to die! But I can bear no more! I will never see you again! I have been betrayed, but I will never be scorned!"

And all her frame quivering with passion, she wrenched her hands out of Bertrand's grasp, and ran with the speed of a deer along the bank towards the point of danger.

But he was swifter even than she was, and he had caught her before she had gone many steps.

"Laura, Laura, forgive me!" he exclaimed, "you mistake me quite. Stay with me, only stay with me, and I will tell you all—everything you may ask me!"

CHAPTER XXIII.

As Bertrand spoke these words, impetuously, holding her fast all the time, Laura slowly turned round, and looked up at him with the sweetest expression possible softening all her winning face.

"Come and sit down," he said, "and I

will give you the fullest details of my position; it will be a great relief to myself to do so, I have been so completely alone in my perplexity."

And then he told her how, as Mary grew up in her fair stillness in his home, he had always loved her with a true and deep affection, and how, when his dying father had adjured him, both by word and letter, in the most urgent manner to make her his wife, he had been very willing and pleased to do so—"because, not then, sweet Lorelei," he added, "had my heart ever been roused to any warmer feeling, as it has been unhappily since."

"But your father could never have wished you to marry a woman you did not love," broke in Lurline, impatiently.

"No, he expressly said that he did not, but I did love Mary in a calm and reasonable manner then, and he had a most solemn reason for wishing that I should marry her almost as an act of justice."

"What was it? Tell it me, dear Bertrand," said the soft caressing voice.

And he did tell her all the history of Robert Trevelyan's fatal accident, and its consequences in Mary's utter orphanhood, and Mr. Lisle's life-long anguish of remorse; for it did not seem to him that in so doing he was failing in care and reverence for his father's memory, as he did not consider that he was in reality at all to be blamed for the terrible catastrophe, or that one of less sensitive conscience would have considered himself in any real sense the cause of it."

Laura caught eagerly at the expressions he used as to his father's morbid scrupulosity and exaggerated sensibility.

"Yes; and can you suppose, Bertrand, that in the clearer light where he sees all things now, he could wish you and Mary alike to sacrifice yourselves to a marriage in which there would be no love on either side, simply in the attempt to repair a fault which he never really committed?"

"If I could be sure that Mary has indeed no love for me!" said Bertrand, flushing as he spoke. "My father on his death-bed wrung from her an avowal that she did love me—and me alone."

"Ah!" said Laura, composedly, "we know how much that is worth. People will, even in a general way, do anything to soothe a dying man's last hours, and I believe there is nothing Mary would not have said to please your father at that sad time."

"But Laura, Mary is true. She could not speak falsely, even for his sake."

"No, perhaps not; and I dare say she could say with truth that she liked you better than any one else because she literally knew no other; but she has no love for you now, Bertrand. I can tell that, alas! by the feelings of my own heart. At the same time she glories in the martyr spirit, and if you were to press her to marry you because your father wished it she would very likely sacrifice herself and do it. But is my noble beautiful Bertrand to have a wife on such terms as that! oh, it drives me wild to think of it!" and Laura sprang to her feet, and paced to and fro, as if unable to control herself.

"Stay Lurline!" said Bertrand; "you need be in no fear that I will consent to take a wife on any such terms as these; let me but have the proof that Mary does not love me for myself, and would only marry me out of reverence to the dead, and I shall consider myself free as the winds, so far as she is concerned. I can secure her material comfort otherwise than by a marriage with me, and then I shall no longer hesitate to seek my own happiness where alone it can be found; but this proof, Lurline, how am I to obtain it?"

"From her own lips if you choose. Will that satisfy you?"

"Surely it would, if quiet, silent Mary could ever speak to me on such a theme!"

"Her silence and quietness might be your proof if you chose to accept it, Bertrand, for true love cannot hide itself or be silent, as to my cost I know," and the Lorelei drooped her head, apparently shame-faced, but speedily raised it, to say, with flashing eyes, "however, I will undertake that she shall remove your needless scruples herself to-morrow; for this I can tell you; ever since you have been here, Mary has been making all sorts of schemes for her own future, wholly independent of you."

"Schemes? of what nature? Not marriage with Charles Davenant, Lurline. I cannot believe that!"

"Not now perhaps; though I believe it will come later. But for the moment the sober Mary seems to be aspiring to a saintship, and to an emulation of Florence Nightingale. She has some plan of philanthropic self-devotion in her head, I believe."

"That is more like Mary, certainly!" said Bertrand.

"Ask her yourself to-morrow what her purpose for the future is, and she will tell you. But Bertrand," continued Laura, bending her eyes keenly on his face, "tell me if Mary knows that you are aware of what she said respecting her love for you in order to quiet your father on his death-bed?"

"That I cannot tell, but I should think not; for so far as I know she never spoke to him again after he told me. He died next day."

"But she knows that you heard from him what his wishes were?"

"Yes, that she certainly does, for I told her myself, and there it is, Lurline, that I consider my chief difficulty to lie. If I were to know certainly that she loved me, I should hold myself morally bound to her, because I told her in so many words that I knew his wishes, and that they were mine also, and I hoped they would be hers."

"When did you say that to her?" said Laura, frowning.

"On the night before we left our old home, standing by my father's new-made grave."

"And what was her answer?"

"She made none."

"What! do you mean to say she remained silent?" exclaimed Laura.

"Perfectly silent," he answered.

"Oh, Bertrand! and can you for a single moment imagine that she has any love for you if she could receive such a speech as that in silence. Ah, if it had been me!" and the Lorelei hid her face in her hands.

"My Lurline," he said tenderly, "you and Mary are as different as fire and water."

He remembered as he spoke how his father used to quote the proverb, "Still waters run deep," with reference to Mary's character, and a misgiving crossed him whether he was not mistaken in the impression he had gradually been acquiring under the Lorelei's subtle influence; that Mary's disposition instead of having any depth, rather represented the shallow waters which most speedily take a coating of ice, and he said, somewhat anxiously—"At least, Laura, you see now how it is that I cannot, with any peace of mind, follow the bent of my own inclination, until I am well assured that I am not acting a dishonourable part towards her whom my father left in my care; but if she were indeed to tell me, of her own accord, that her hopes and wishes have all been

turned quite away from me, I should be only too thankful to release myself and her from a mistaken bond, and feel that I was free to realize the most glorious hope of happiness which has opened out for me this day."

"Then ask her yourself to-morrow, and you will be amply satisfied," said Laura, triumphantly; "you will find that her ambition is not to make one noble heart happy, as mine would be if I had a hundred lives, but to be known as a heroine of charity, like the lady-nurses in the Crimea. I should have thought you might have seen already that she wished to detach herself from you, if she could do so consistently with her desire to obey your father's wishes in all things, by the persistent manner in which she has avoided you, and the care she has taken to leave you alone with me, in the hope, no doubt, that you would come to prefer my society to hers."

"As I have done, most assuredly!" said Bertrand, with a rather bitter smile.

"Well then, till to-morrow I must leave you," said Lurline, turning round to him with a lovely, half-pathetic smile; "till then we can be no more to each other—at least, in outward appearance—than we have been, and after that, however it may be with you, for me it will be either perfect brightness or an endless gloom."

Then, bending her graceful figure towards the dangerous waters whence Bertrand had rescued her, she said, softly, "Good-bye, little lake! You very nearly were my resting-place to-day, and perhaps you will be soon."

"Lurline, no!" exclaimed Bertrand, almost angrily; "it is wicked to entertain such a thought for a moment!"

"I did not mean anything wrong, dear Bertrand," she said, looking up to him, pleadingly. "I was thinking of the dark waters of death. Do you think, Bertrand, after all that has passed to-day—I may say it—do you think it would be possible for me henceforward to live without you?"

Then, as if scared at her own words, she started from his side, and fled away through the trees, her beautiful white-robed form, with the floating hair streaming behind her as a shining veil, appearing and disappearing among the branches, while Bertrand stood watching her, entranced, till she vanished altogether from his sight like the fairy vision of a dream.

Now we must explain that the sole foundation for Laura's assertion that Mary Trevelyan contemplated going out as a lady-nurse or in some similar vocation of charity, was simply this: two or three weeks previously, at a time when Mary was already conscious, almost with despair, of the fascination Laura Wyndham was exercising over Bertrand Lisle, she heard Lurline, with a scornful laugh, read out to Mrs. Wyndham an advertisement she had found in the newspaper. It was to enquire for some lady who would voluntarily give her services for three months in an hospital for sick children, in order to allow the person permanently in charge there to obtain a season of relaxation and change of air. Laura had scoffed at the idea of any one born a lady being willing to undertake such a task, and said, contemptuously, that it would suit no one but an old woman out of the workhouse. Mary remained perfectly silent while these remarks were being made, but a little later she went up to Mrs. Wyndham, and asked her if she would allow her to cut that advertisement out of the paper. Mrs. Wyndham gave her leave with a silent look of surprise, but Laura, who had overheard her, came bounding forward, and said, eagerly, "What, Mary, are you

thinking of applying for such a delightful post?"

"Not now, certainly," she answered; "but if I have to seek a home for myself when I leave Chiverley, I should be glad to find one where I could make myself useful. I know nothing of this place, of course, and it would require much consideration before I even thought of it; but I think it is work I should like."

"I wish you joy of it!" said Laura, shrugging her shoulders, and there the matter dropped, and had never again been alluded to from that day till the moment when the Lorelei so deftly made use of it. She well knew how to weave every stray thread that could serve her purpose, into her intricate web.

*To be continued.*

#### THE WORLD'S CREED.

Returning to the city a few night's since, I found two young men seated behind me, whose conversation I was compelled to overhear, by snatches, as they did not attempt to soften their tones. Presently the elder of the two remarked, "I believe in the great Hereafter of some sort; but I see no other way for us but to do the best we can, and to leave the rest to the great Ruler above."

Shortly put, thought I to myself; but does it not sum the creed of about half the world around us? I could not help analyzing it, in order to see how safe a platform it would turn out to be.

1. First of all it struck me that the party who set it forth, did not have entire confidence in it; for they, in a single breath shifted the ground of their hope from the justice of God to His mercy. I could see how they might stand on one or the other; but not how they could begin with the one, and taper off on the other. It is a perilous voyage, thought I to myself, and I would not like to undertake it in a boat so clearly condemned by the underwriters.

2. It seemed to me that the province of mercy was so distinct from that of justice, that one would like to know whether the two jurisdictions were accurately adjusted. It did not occur to me that any of God's perfections were absolutely blind; and that, as in His character, so in His works, they must be all exactly co-ordinated. I could not trust in this mercy, which was only proposed to me as covering up the defect and the defeat of justice. The planks of the platform did not appear to be grooved and fitted into each other. What if the seams should open after awhile and leave awkward fissures, through which the sinner should fall into the boiling abyss below.

3. Then, the plea is absolutely cut off. Who that lives can venture to say that he does the best he can? Whence, then, all these fierce accusations of conscience, and these fearful forebodings of the wrath to come? For myself, I felt the plea to be a confession of judgment, and that I have not the nerve to go before God's bar with any such plea of justification upon my lip.

4. I could not help asking further, whether God had given any warrant for this plan of salvation. It has been the business of my life to study His word, not superficially, but carefully collating its testimonies, and I could not remember a single line in which God had ever proposed to us this method of reconciliation. It would be very awkward, I thought to myself, to find it disallowed at the last by Him, who alone has the authority and the right to decide; and to learn that I had risked my eternal interests upon a scheme which was purely one-sided and human.

5) Last of all, it was a serious objection that this platform made no provision for change of character and a meetness for heaven. The young stranger's religion did not have in it even the element of repentance. But I made allowance for the brevity of his words, and put it in gratia, and that is to say, I put in what the world calls repentance. Yes, it is not bad enough to be sinning and repenting, and casting ourselves upon a blind mercy, here upon earth, that it has to be done also in eternity? It is a poor salvation after all, that does not put a stop to this mournfulness. One wants to be made better; not by change of place, to keep the pain; and it is scarcely a salvation, if we are not re-cast into the image of God, so as to lie down in His bosom, and find rest from in.

So I concluded that I would not risk that platform, but would continue to stand upon the plan of the gospel which is safe, and that for several reasons:

1. It gives infinite scope to God's infinite compassion of grace. It had its birth in the divine love: "God so loved the world"—"We love Him because He first loved us."

2. Mercy is not seen wrangling with justice and covering it up from sight. Rather justice unites with mercy in laying down a complete satisfaction for sin, whereby "the law is magnified and made honorable;" and God can be "just whilst He justifies the ungodly." It was very sweet, in this connection, to whisper the words to myself, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is a safe platform where justice lays the planks, and nails them down with its own spikes.

3. Then we have God's testimony that this is His plan. He proposes it, not we; and with Him the final decision must rest. "Come unto me all ye ends of the earth and be saved"—"him that cometh unto me I will in no wise cast out."

4. It provides for personal holiness—beginning with the new birth, continued in progressive sanctification, and culminating in glory everlasting.

Ah! reader, upon what platform do you stand? Look carefully at its under-pinnings, and be sure that it is safe; for the interests which you risk upon it are immense!

#### A PEACEFUL LIFE.

Unless the heart be kept peaceable, the life will not be happy. If calm does not reign over that inner lake within the soul, which feeds the rivers of our life, the rivers themselves will always be in storm. Our outward acts will always tell that they were born in tempests, by being tempestuous. The bright eye and the elastic foot are things of joy themselves. We all desire to lead a joyous life; which we each of us desire; to carry about a contented mind is that to which most men are continually aspiring. Let us remember that the only way to keep our life peaceful and happy, is to keep the heart at rest; for come poverty, come wealth, come honor, come shame, come plenty, or come scarcity, if the heart be quiet, there will be happiness everywhere. But whatever the sunshine and the brightness, if the heart be troubled, the whole life must be troubled too.

It is the absence of love to Christ, not its fulness, that makes us impatient of the weaknesses and inconsistencies of our Christian brethren.

Those who have passed under the fountain filled with blood are happier than the angels, for they know not the joy of being redeemed.