

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, MARCH 16, 1876.

THE OBSERVANCE OF LENT.

That Lent is a season of humiliation, during which feelings and sentiments such as those depicted in the fifty-first Psalm, are most appropriate, if we are to observe any seasons or keep any days at all, scarcely needs any effort to show. But there are other duties to which more than ordinary attention should, at this time be given, if we would secure the blessing of Heaven, and obtain all the advantages the church offers us. And if we refuse to carry out the Church's system, let us not blame the Church if at length we find out that we are making no progress in the Divine Life, that we experience no growth in grace, that our repentance is no deeper, our faith in the merits of the Redeemer no stronger, and our holiness no more advanced than when we began. Morning and evening prayer throughout the year, are required by the church to be provided for her members, and although in this country especially, arrangements cannot at present be made for this purpose, yet if we are sound members of the Church, if we are her loyal children, if we are faithful to the principles of the Reformation, and value that inimitable *Common prayer* compiled by our Reformers, and found in our branch of the Church alone, we shall avail ourselves of the additional services generally obtainable during Lent. A faithful attendance on the services provided is absolutely essential to the growth of the spiritual life within, which life if not nourished and cultivated by the use of means appointed by the highest authority will most assuredly wither away and ingloriously die. When a Churchman turns Romanist, he becomes the most attentive and the most careful observer of all the forms of the most formal church in Christendom. When a Churchman turns Methodist, no one so exemplary and so zealous in his attendance at class-meetings and prayer-meetings, and all the arrangements of a system whose forms of worship are by no means less multiplied than those of any other. Before however he is tempted to leave his own communion, it is but fair, it is but common honesty and justice, that he should give the institutions and the privileges of the soundest, the most orthodox, and the most evangelical branch of the Church in the world, a full, fair and impartial trial. For this purpose, the season of Lent is admirably adapted, because more services are generally provided, and all the great subjects most immediately connected with our redemption are most prominently brought before us.

But attendance on the outward means of grace in order to be most effective, must be aided by a sedulous use of private devotion. Private prayer will make our public services most profit-

able, just as public worship will send us to our private devotions, with more zeal and with more benefit. We must use the present time to repair such failures as we may have been guilty of in this respect. We are to enter the closet and shut the door, and there commune with the Father of lights, and He that seeth in secret will give us our due reward, in greater devotedness to God, more intimate communion with Him, and greater deadness to the world. Indeed, those who feel they cannot accuse themselves of total neglect of private devotion will find their growth in holiness so much the more advanced by giving themselves more entirely to prayer and religious meditation; including also self-examination, with a reference to its bearing on the public services of the Sanctuary.

THE TEMPLE OF BELUS.

The work of discovery among the cuneiform texts of Babylonia and Assyria still goes on. The light that has already been thrown on the history of these ancient monarchies, has surpassed the highest expectations of the most sanguine. We were regaled a little while ago, with Assyrian and Babylonian accounts of the Deluge; next came an historical statement of the Creation, wonderfully agreeing in detail with the account in Genesis; and now there is brought before us a remarkable Babylonian text, just discovered by Mr. George Smith, the great Assyriologist, and giving a graphic description of the Temple of Belus, the grandest religious edifice in that part of the world, the centre of the national worship, and one of the wonders of the capital. The enrichment of this concentration of oriental splendor with gold and silver and precious stones, the beautiful colors of its painting, and the surpassing richness of its statuary and other adornments, won for it the names of the "Basis of Heaven and Earth," and the "glory of the city of Babylon."

This is the first time that any description of a Babylonian temple has been found among the inscriptions, and it thus also supplies the first information as to the dimensions of the great temples. Mr. George Smith thinks it is fortunate that the one described was the most famous in the valley of the Euphrates. The dimensions are given in the cubit, equal to one foot eight inches, English measure, and the *gar* or *sa*, equal to twenty cubits.

The Mound of Babil is by the best authorities identified with the Tower of Belus. It consists at present of the lower stage of the Tower and the ruins of the buildings around it. The sides of the building face the cardinal points like those of the inscription, and unlike the ruin, Birs Nimroud, on the other side of the Euphrates, whose angles face the cardinal points, and which doubtless represents the site of the Tem-

ple of Nebo at Borsippa. It is supposed that the magnificent superstructure of the Temple of Belus was removed by Alexander in his operations for clearing the site, and rebuilding the temple.

Mr. Smith expects on his return from Nineveh to make a full translation of the document he has been fortunate enough to discover. He says: "In my last work, 'the Chaldean account of Genesis,' I have adopted the opinion that the Birs Nimroud, or Borsippa Tower, was the tower of Babel mentioned in Genesis; but the fact of the existence at Babylon itself of a tower twice the height of Birs Nimroud, materially alters the evidence on this question. I remember well ascending the mound of Birs Nimroud and seeing the wide expanse of the Chaldean plain, visible from that elevation; but certainly, in the time of the glory of Babylon, a much more magnificent sight must have greeted the beholder from the top of the Belus tower. This magnificent temple, rising over three hundred feet above the plain, (twice the height of Birs Nimroud), and towering far above every other building in the country, overlooked the capital, Babylon, and commanded a view of cities and temples, river and canals, cultivated fields and gardens, unequalled in the world.

THE LATE LORD AMBERLEY AND RELIGIOUS INSTRUCTION

The progress of the human mind is supposed to have been astonishingly rapid during the last few years, not only in the discovery of valuable scientific facts, some of them prehistoric, some of them of present utility, but also in the fundamental principles which should regulate human conduct, should guide us in our social relations, and assist us in building up political fabrics suited to a normal condition of human society. As to any thing further,—in the domains, for instance, of psychology and theology—men's efforts have rather been directed towards the demolition of ancient systems, than to the discovery of new truths. In some quarters it has been supposed that important advances would be made towards the perfection of humanity, if it could be satisfactorily established, that the soul is not immortal, that future punishment shall not be eternal, or that man is the highest intelligence in the universe.

With the amazing advances that have been made in all these respects, we had almost imagined the idea was exploded which supposed it was wrong for the head of a family to instruct his offspring in the principles of religious truth—wrong to bias their minds with the delusion that one system of religion had any greater claim to be considered *The Truth* than another. We are aware that a very large residuum of latitudin-

arianism still exists in the world. We cannot shut our eyes to that fact, meeting as we do abundant instances of it every day. But we could scarcely imagine that the principle we allude to should lurk anywhere, for any length of time; except among the excessively ignorant or the extremely profane. Family relationships are supposed to involve heavy responsibilities, of a social nature, upon the heads of them; and that there should be no religious responsibilities can only be supposed on the ground that the subject of religion is of no consequence, that it requires no life-long devotion to it, and can be taken up at any one moment just as well as at any other. Or it may indicate that the parent himself has paid no attention to the subject, and therefore has nothing to communicate; that he has made no discoveries in that branch of human inquiry, has learned nothing, has experienced nothing. It cannot indicate that he has tried a life of devotedness to God, of reliance upon the merits of a Saviour, of strict attention to the Church's discipline, and found the whole thing a failure; because then, it would be decidedly his duty to communicate to his offspring the result of his experience, in order that they might not be deluded by any false pretences religion might make.

We are led to these reflections by the statements that are circulated in reference to the late Lord Amberley and the arrangements that he made before his death, for the education of his children. Earl Russell has always been noted for a large amount of religious liberalism. An occasional Durham letter would seem to point in the direction of exclusiveness. But then, it was generally understood that the object was purely political, and the apparent insult to Rome was soon atoned for, by some unlooked for concession to Roman Catholics. His son, Lord Amberley, who died a short time ago, appears to have profited so well by Earl Russell's instructions, that he declined to allow his father to interfere in the religious instruction of the children he was about to leave behind him. He did not believe in what is called religious instruction, and thought that children's minds ought to be left unbiased in favor of any religious dogmas. And in order that these ideas of his, which seem to have been thoroughly engrafted in his own mind, should not be rendered nugatory by his death, he has provided that his children shall not be placed under the guardianship of their grandparents. Such an arrangement, as might be supposed, has much intensified the grief felt by the earl for the loss of his son. In his case however, he is only reaping what he has sown. If there is any truth at all in religion, it must be a matter which concerns the next generation just as much as the present. If we have learnt any thing about it, it must be our duty, if we can be supposed to have any duty at all, to teach the rising generation what we have learnt, and to regulate our discipline thereby. But if we have come to no conclusion

in reference to it, if we have paid no attention to it ourselves, then we are guilty of the grossest neglect of the first and the last, the greatest and the most sacred duty of human life.

A VERY important work in connection with immigration has been inaugurated by Lieut. Col. Laurie, of Nova Scotia. It appears that for more than two years last past, he has devoted his efforts to "placing" children of from six to twelve years old, selected from among the destitute classes of England, in the province where he resides. He acts in conjunction with Mrs. Burt, who selects the young folks in the old country, and who finds that she can accept of about one third of those who are offered to her. She sends him notice when she is coming, and he thereupon inserts notices in the newspapers of the province, so that in this way more than three hundred have been distributed during the last two years among the farmers and others in Nova Scotia. He has a special act of parliament, empowering him to keep a constant eye upon them afterwards, so that he acts as their guardian for a term of years. So philanthropic an undertaking deserves to be extensively known; and it surely can be imitated in other parts of the Dominion. Nova Scotia may be proud to possess such a man. His correspondence occupies four hours of his time every day; and the results of his labors hitherto have been eminently satisfactory.

THE Carlist war, we may hope, is over, after having dragged its weary course along for so many years. Don Carlos having crossed the frontier and entered the town of Pau, the Prefect informed him that his presence was undesirable, but endeavored to atone for his want of hospitality by placing a special train at his disposal to convey him to the north of France, or to the Spanish frontier, the latter place being the one he might be expected of all places in the world, most inclined to avoid. It appears that he found his way to Bologne, and reached Folkstone on the 4th inst., after a rough two hours passage, and arrived in London the same evening. A proclamation in Spain declares a general amnesty to all Carlists submitting to the government before the 15th inst. Don Carlos founds his claim to the throne of Spain upon the Salic Law, acknowledged in France and Spain, which excludes all females from succession to the crown. The Salic laws were framed by the Salians, who settled in Gaul under their king Pharamond, early in the fifth century. It is said that Don Carlos intends making another attempt to gain the throne when the Cuban troubles are over. His principal adherents are among the Basque population, a people of a different race, and speaking a totally different language from the haughty Castilian. Spain has fallen far enough in the rear of civilized nations to make a continuance of intestine war necessary in order to add to her degradation.

THE Suez canal which might have been the harbinger of a union among several rival interests, seems destined to be the occasion of a number of unpleasant jars. M. de Lesseps acknowledged some time ago that a hatred of England was the principal motive that spurred him on in the prosecution of the enterprise; and Mr. Disraeli's purchase of the Khedive's shares is said to have given him considerable annoyance. It appears that five years ago Sir David Lange wrote some letters in the interest of England, to Earl Granville, then Foreign Minister. These documents, of course, were private; but in the production of correspondence on the subject of England's connection with the canal, by some unaccountable oversight the letters in question have been unfortunately published. Much offence has been given in consequence, to M. de Lesseps and the other directors, who have at once dismissed Sir David from his post of British Agent of the Suez Canal Company. This incident will serve to increase the jealousy and uneasiness subsisting between the two nations in reference to the future management of the canal, and it may become absolutely necessary for England to assume a more decided protectorate over the Isthmus of Suez—the great highway between the wealth of the East and the enterprise of the West—if she wishes to secure her fair share of the advantages it offers. Of every hundred ships that pass through it, seventy-five belong to England.

THE Secretary of War at Washington, General Belknap, has got into trouble through extravagant living and the temptations consequent thereupon. In a public position, the inclination to adopt a style of living that shall at least not be outdone by other members of the same cabinet, is one that will always be extensively felt; and therefore General Grant some time ago formed the resolution never to ask another man to become a member of his Cabinet who was not a millionaire. It has unfortunately been discovered that human nature remains pretty much the same all the world over, even under the self-flattering influences of republican institutions. The immediate charge, through which Mr. Belknap has resigned his office, was that of having received a bribe of \$20,000 for a post-tradership somewhere in the West. The charge appears to be true enough, and will prove very damaging to the chances which Gen. Grant might have for a third term of the Presidential office. The national disgrace is felt to be all the greater as the event takes place in the Centennial year. The Democrats feel this, although they may rejoice at the downfall of Republican officials; while the Republicans themselves talk of making a Jonah of Grant in order to save their own party. But added to this, the revelations connected with the whiskey frauds are not yet all divulged; and the wife of one of the culprits asserts that she has documentary

evidence which will implicate the President himself. These disgraceful proceedings, among high functionaries of the government, could take place nowhere, on any part of the earth's surface, but in the United States; and there, only under Republican Institutions.

The title "Defender of the Faith," belonging to the Sovereign of England, is adverted to by the *London Times*, as one of those interesting relics of antiquity which it would be wantonly mischievous to destroy, although it has ceased to point out any definite duty, and also notwithstanding her Majesty defends one creed in England, another in Scotland, and a third in Ireland, while she may possibly soon be expected to defend another, that of the dominant religion in her eastern possessions. The addition of some title indicating a sovereignty over India, although it would add nothing to the dominions of the crown, would point out no special duty, and has not the authority of antiquity to claim for it, might yet be of service in producing a feeling of sympathy and satisfaction among our Indian fellow subjects. They understand personal government and none other. They cannot understand being governed by means of a permanent public meeting. An additional title therefore having this object in view is proposed by Her Majesty's Government, as likely to meet the requirements of self respect in the native population, and as giving the British Crown the distinction due to the sovereign of so vast an empire. The addition of "Empress of India" has been suggested, although it is not very clear how such a designation would accord with the Queen's present titles. It is asked whether she would be styled "Her Royal and Imperial Majesty," and whether the princesses of the blood would assume the same formidable adjectives. And then again it is urged that though we are citizens of the British Empire yet the title of Empress is not English. It has it is true a more absolute sound than king, and would denote sovereignty over the princes as well as over the people of India. But it is a title not known in the east, and therefore it is remarked on the other hand that the title of Queen of India is much the better designation, being familiar to the people of Hindustan, and already linked in their minds with the idea of absolute power; and provided the name of India is mentioned, the object of winning the sympathies and meeting one at least of the prejudices of the Hindus will be realized.

The death of Sir John Taylor Coleridge, nephew of the great poet of that name, has removed another link which connects the present with the great names of a former generation. He was thus in his green old age a monument of the glorious olden times, the honored survivor of venerable household names. The completeness of his mental character is a feature on which

his friends love to dwell; and yet his life and labours embraced a remarkable variety, few men having greater facility in passing from one subject to another. It is remarked that in his case, the broken column which intrudes its Pagan image of death into our Christian burying places would be most inappropriate as the symbol of an interrupted life. His great powers must have remained undiminished till the close of his life, for it is very well known that, at the age of seventy-five, he, for the first time began the study of Sanscrit.

He was through life, the confidential friend of such men as Keble and Arnold; and while not the slightest suspicion of an indifference to truth existed with regard to him in the minds of any, he eminently won the blessing attached to the peacemaker, obtaining the confidence of the rival chieftains. The state has lost one of its most eminent judges, who furnished a bright example of the purity and happiness which may belong to her citizens who devote themselves to the public service; while the Church has lost one of her most devoted sons, whose life from first to last was a splendid example of the purity and happiness which may attach themselves to the work she demands and the religion she enshrines.

The most eminent feature of his character is said to have been a mild and gentle wisdom, a rich and graceful maturity, which while it might not satisfy the impatience of ardent minds, whether young or old, was yet so eminently winning that few could resist its influence. High thought, exact argument, great conversational powers, pleasing and apt anecdote with rich humor, and an unfailling memory, are characteristics which are, in a remarkable degree, claimed for him by those whose intimacy with him gave them the best opportunity to judge. And while there may have been profounder lawyers, more brilliant orators and statesmen with a wider reaching grasp of thought, yet it is said that few persons living in an age when the requirements of greater exactness and elaboration of detail enforce a more special subdivision of labor, have covered a larger field of knowledge and action than the versatile mind of the late Judge Coleridge.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE III.—We now consider the "absolution or remission of sins." The absolution (general) consists also of three parts.

1st. A general declaration of the mercy of God to repentant sinners: that *Almighty God desireth not the death of a sinner, but rather that he may turn from his wickedness and live.* Now I would have you observe that the very word *religion* bears this exact sense; for the word is from *re-ligo*, to bind back. Such a declaration as that above quoted is surely in perfect accord with Holy Scripture, for we find in Ezekiel xxxiii.

11, the word of the Lord came to the prophet thus:—"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die?" And hear what St. Peter saith, 2nd Epistle, iii. 9. "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

And hath given power and commandment to his ministers to declare and pronounce to His people being penitent the absolution and remission of their sins.—What is the great object, the solemn duty of the ambassador of Christ?—if it is not to declare unto those over whom he is placed in charge, the great and wondrous truths of the Gospel. Is there any greater or more wondrous and welcome truth than this, that God absolves and remits the sins of his people, if those people are penitent and believing? It is the great end of a minister's office to declare, says St. Paul to the Corinthians, 1st Epistle xv. 1, "Moreover brethren I declare unto you the Gospel which I preach, etc., etc." Here is the ambassador's commission in the words of the Lord Jesus Christ:—"Go then, make disciples of (*matheteusate*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Again, "Go into the whole world, preach, proclaim or declare (*kerusate*) the gospel or message of good tidings to *euangelion*." None can forgive sins against God but God. The priest or presbyter, (priest being as one of our writers has quaintly put it, presbyter writ short) one of the second order of the ministry as established by our Saviour and continued by His apostles, declares as an ambassador of Christ, and therefore authoritatively or by Christ's authority, as a minister lawfully called to the administration of the word and sacraments, declares officially that God pardoneth and absolveth (looseth) all them that truly repent and unfeignedly believe His holy Gospel. To His ministers Christ gave authority, nay, command to declare and pronounce to the people being penitent that 'Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth *all* them that truly repent and unfeignedly (sincerely) believe.' The priest then, does not pretend to judge who, of those before him, are truly penitent, who, of those before him, truly repent and unfeignedly believe (that is a matter between each and his God) but he declares that God pardons all such, through Jesus Christ our Lord. There is however as much difference between the declaration of God's pardon, through His lawfully ordained instruments His ministers, and such a declaration in the mouth of those who are not ministers of the Body of Christ (the Church militant here on earth) or who are not ordained to the ministry in the way that Christ thought fit to institute; as there

would be in a pardon to condemned criminals, conveyed from the crown through its lawfully appointed sheriff, or other officers, and that pardon spoken by the mouth of any persons who held no such office under the crown.

The third part of the absolution is a warning. *Wherefore, why?* Because He pardoneth the truly penitent. *Let us beseech Him, etc.* Before I leave this subject I feel I must not shut my eyes to the fact that some have been led away by a *misunderstanding* of the teaching of the Church of England (the champion of pure religion in England in the days when to *protest* against Romish usurpation, was to be in danger of the stake, the body from whose ranks walked to martyrdom a *Cranmer*, a *Latimer*, a *Ridley*, a *Hooper*, and a host of staunch men.) The Jews taught "none can forgive sins but God only." Our Saviour forgave sins, because He was God. The apostles, I am sure, taught that there was no forgiveness but through the blood of Jesus. The Church in its very pure times, as exhibited in the writings of her early fathers taught that none can forgive sins against God but God. And the Church of England to-day teaches the same. The sheriff cannot relieve the sentenced murderer, but he can, and it is his office to proclaim the pardon of the crown. The ambassador of God cannot relieve the sentenced sinner, but he can, and it is His office to proclaim the pardon of the King of Kings, to the truly penitent. When our Saviour said to His apostles "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," that power was not a miraculous gift peculiar to the apostles. A power of that higher kind, *i.e.*, to remit or retain sins against God was never given absolutely to mere man. The authority that our Saviour conveyed to his first ministers was more solemnly than before to bind and to loose, that which is called also the 'power of the keys,' "I will give unto you the Keys of the Kingdom of Heaven," (note that by reading the preceding verse, St. Matt. xvi. 18, it will be seen that our Saviour was speaking of the Christian Church, which he was about to found, based upon Himself the Rock, *i.e.*, upon that profession of Faith which Peter had just made, "Thou art the Christ the Son of the Living God." He gave to His ministers more solemnly the authority to 'bind and to loose,' that is surely taken in conjunction with His instructions to "go preach to all nations," the power and authority as ambassadors, as officers holding commission from their captain to admit men by preaching and baptism, to exclude men for notorious offences and to readmit them upon penitence, to His Kingdom, the Church, which He was about to establish, nay, was then founding. The power to forgive and retain sins, claimed by the Church as *the Body*, is certainly no less than that exercised by every earthly organization or society—to punish offenders against her wholesome and Scriptural rules, and to readmit

them to full privileges upon expression of sorrow and promise to abide by the rules of the Church of Christ to which they have been by baptism admitted. She is clear in her principles but restrained in her practice.

Having cleared the ground of the erroneous views, that some persons often spread abroad, concerning our teaching, let me draw your attention to two portions of our Book of Common Prayer, which have been at times a stumbling block to our own people, and I fear often a tool to undermine us by others. These are the Absolution in the Communion Office, and the form of Absolution in the Visitation of the Sick. And I would ask each and every member of the Church who has ever found either of these a difficulty,—Did you ever go to a clergyman of our Church and ask him fairly to remove your difficulty? Did you ever read any of the standard works of our Church, for the purpose of learning her teaching on this point? If you have not made such endeavors to arrive at the truth before announcing the form, you have been "judging prior to examination," you have been delivering a verdict of guilty without ever permitting the accused to defend his case.

The form in the Communion Office is so simple that I need only read it over. It is nothing more than a declaration (authoritative because by God's appointed officer) but still not the officer's forgiveness, but a declaration of God's forgiveness to 'the penitent,' and a prayer to him to forgive those present—through or for the sake of Jesus Christ.

We now take the absolution in the visitation of the sick. 1st. The word *absolve* cannot, if there be any common sense in the sentence mean "man's forgiveness of sins against God." For if it did it would read thus:—"Our Lord Jesus Christ, who hath left power to His Church to forgive sins against our Lord Jesus Christ (God,) of His great mercy forgive thee thine offences." This is not simple common sense, for if the Church has absolute and independent power to forgive sins against Jesus Christ, how absurd to pray to that same our Lord Jesus Christ to forgive, of His great mercy, thine offences. If the minister, (priest) as the spokesman of the Church have absolute and independent power to forgive sins against God, he is surely making little use of His power when he prays "Our Lord Jesus Christ . . . of His great mercy forgive thee." If the minister meant that the Church forgave the sick person his sins (as the crown forgives the prisoner) he would not say of "His great mercy." *His*, refers to Christ; but he would say of *its* great mercy, or of *her* great mercy. No, no, the Church was established by Christ as an instrument through which His grace shall regularly and authoritatively flow, as His visible agency here on earth. "Lo I am with you always, even unto the end of the world," He said to His ministers. It is *through* the Church and not *from* the Church that God's pardon to the

penitent is here conveyed. The Church is the channel not the stream. The Church is the channel not the fountain head. The writ of pardon frees the criminal, but it has power so to do because the seal of the crown is upon it. It is read, proclaimed, declared by the proper officer. It is committed to none but him to read, proclaim, declare. When read, proclaimed, declared by him, the criminal is set free. So the pardon of the sinner is from God and from God alone. It is declared, proclaimed by the proper officer, the ordained minister of God, it is committed to none but him to read, proclaim, declare—when read, proclaimed, declared by him, the criminal is set free. How does the sinner know it is a genuine writ of pardon, you ask? By his own heart, if he be truly penitent.

The Church, the keeper and guardian of Holy Writ, declares, when she goes forth to preach and minister to all, that "Our Lord Jesus Christ has given her authority, nay, command to 'declare that God absolves' all sinners who truly repent and believe in Him," and she goes on to declare, by the mouth of her authorized officer, Christ's servant and ambassador, by Christ's authority committed to me when I assumed the solemn obligation to devote myself to the ministry of His Word and Sacraments, "I declare thee (subject as in the general absolution to the condition that thou truly repent and believe on the Lord Jesus Christ) absolved of Thy sins." Why? because God tells me in His word that to them who truly repent and believe, *He will forgive all sins*. So I tell you, as His ambassador, as an open and avowed and lawfully called preacher of that word, that if thou hast truly repented and believed, (a matter between yourself and your God) He will and *does* forgive your sins. The conditions are, Repentance and Faith; and it is one of the highest duties and privileges of His appointed messenger to *pray for, to bless, and to declare and pronounce forgiveness in behalf of true penitents and for the sake of Jesus Christ.* *Continued p 184*

THE past year was the most prolific in wine in France since the year 1858. In seventy-seven departments one billion eight hundred and forty million gallons were produced.

THE commission paid to the Rothschilds on the Suez Canal purchase money amounts to \$99,414. It is this which Mr. Gladstone complains of, and not the purchase itself.

THE death of Dr. John Bacchus Dykes, the clever composer of sacred music, is a great loss to the church. His contributions to hymns Ancient and Modern, and other books, gave an impetus to writing tunes of a different character from the humdrum specimens produced in the days of our fathers.

A MONUMENT is to be erected to Bishop William White, the first Bishop of the United States, in the Philadelphia Centennial grounds. He was a native of that city, presided over the first Episcopal Convention, and wrote out with his own hand the first constitution of the Church.

CALENDAR.

March 19th.—3rd Sunday in Lent.
 Gen. xxxvii; St. Mark xiv. 27-53.
 " xxxix; 1 Cor. xi. 2-17.
 " xl; 1 Cor. xi. 2-17.
 " 20th.—Deut. viii; St. Mark xiv. 53.
 " x. 8; 1 Cor. xi. 17.
 " 21st.—Benedict, Abbot.
 Deut. xi. 1-18; St. Mark xv. 1-42.
 " xi. 18; 1 Cor. xii. 1-28.
 " 22nd.— " xv. 1-16; St. Mark xv. 42 and xvi.
 " xvii. 8; 1 Cor. xii. 28 and xiii.
 " 23rd.— " xviii. 9; St. Luke i. 1-26.
 " xxiv. 5; 1 Cor. xiv. 1-20.
 " 24th.—Fast.
 Deut. xxvi; St. Luke i. 26-46.
 " xxvii; 1 Cor. xiv. 20.
 " 25th.—Ann. B. V. M.
 Gen. iii. 1-16; St. Luke. i. 46.
 Isa. lii. 7-18; 1 Cor. xv. 1-35.

To CORRESPONDENTS.—We regret want of space this week for "Q. R. T.;" "St. Mark's, Port Hope;" "Caledonia;" "J. P. W., Twillingate, Newfoundland;" "The Clergyman's Magazine."

NOVA SCOTIA.

A SUCCESSFUL tea meeting was held, Feb. 16th, in St. Mark's School House, Halifax. The room was tastefully decorated with flags. Addresses were made by the Rev. J. B. Uniacke, Rev. G. W. Hill; and others lent their assistance in speeches, readings, and music.—The concert on Friday night, the 18th ult., at St. Luke's Hall, was a success in every particular, every seat being filled long ere the concert began.—A petition has been presented to the House of Assembly from the Governor of King's College by the Hon. Attorney General with reference to the grant to that institution. The cause of this is the large grant of \$2,800 made last year by the Legislature to Dalhousie, which is practically the College of the Presbyterian denomination. Public opinion, to which Legislatures must bow, has in this Province decided in favor of denominational Colleges, and we do not doubt but that the Legislature will hasten to remedy the mistake of last session, and to equalize the grants to the various existing Colleges. We can prove that in the numbers educated at King's College—as well as in the high standard maintained by that Institution, as shown by her graduates in the various walks of life, and in the amount of property held by it for the purpose of higher education, that King's College is the first, not only in point of age, but in other respects. It is a delusion to suppose that a Provincial University can ever receive general support in this Province. Churchmen will never consent to divorce religion and learning, and their action will be the same as that which marks churchmen elsewhere—for instance, in Ontario, where Trinity College stands alongside the University of Toronto, and in New England, where Trinity College, Hartford, successfully competes with Harvard and Yale—institutions far superior to any Provincial University which the friends of purely secular education can hope to raise here.—Halifax Church Chronicle.

The funeral of the late Canon Hensley took place at Windsor on the 15th ult.

Although the day was truly a wintry one, and many of his friends and acquaintances in Halifax were unable to attend, there was a goodly gathering to pay the last token of respect for one who had endeared himself to all. The mournful procession was conducted in the first instance to the College Hall, which is at present used as a chapel. Bishop Binney, with a solemnity of tone and manner befitting the occasion, read the opening services; the lesson—that wondrously eloquent, argumentative, and grand plea for the resurrection, being read by the President of King's College. The Bishop made a few touching and earnest remarks on the character of the deceased, especially referring to him as an example for the students to follow; he briefly sketched his career, and in forcible language pointed out the keystone of that character—duty—his duty to God and man. He testified from personal knowledge to the earnestness with which Canon Hensley had ever pursued the course which the strong sense of his position, both as a minister of the Gospel and Vice-President of King's College, urged upon him, and earnestly appealed to their remembrance of his kind and gentle disposition in his dealings with them, as an incentive to such exertions in their studies and good conduct through life, as would, had their guide and friend been spared, have been to him a source of joy and satisfaction. The Rev. Geo. Hall then, at the request of his lordship, spoke a few words, bearing on his long personal intimacy with the deceased, and the opportunities he had of knowing how true and good a man had departed. On leaving the Hall, the procession re-formed and proceeded to the parish Church, the College choir singing at intervals. The concluding portion of the service was performed by the rector, the Rev. T. Maynard.

THE clergy of Prince Edward's Island had a meeting in Charlottetown, on the Festival of the Purification of B. V. M., in order to organize and arrange for regular Ruri-decanal meetings in future. A *pro forma* meeting of the D. C. S. was held in St. Paul's School Room, in the evening. Arrangements have been made for transferring the regular annual meeting to November. Addresses were given by Messrs. Dobie and Johnstone on the wants of the Church in P. E. I. The Archdeacon also made some remarks. The next clerical meeting is to be held May 4th.

A MEETING of the Local Committee of the Diocesan Church Society, Lunenburg branch, was held in the Sunday School House on the 16th ult. The President, Rev H. L. Owen, referred to the local causes which had caused an interruption of the meetings of the Society, but now he hoped they would take their accustomed position in the work of the Church Society. The Rev. Mr. Gelling, of Bridgewater, made a very animated earnest and affectionate address; acknowledging the obligations of the district to Lunenburg and its Rector, and expressing the gladness of heart he experienced on receiving a letter from the Rector, when he was in England. The estimable Secretary, C. E. Kaulback, Esq., hoped their subscriptions would be increased, as they had not been called upon for some time. The Rev. Mr. Ellis, assistant minister of the parish, gave an exceedingly interesting account of his connection with the Society and its operations; and showed him, without its aid, a large proportion of the Churches would be closed, and half the missions be without clergymen. Good music was added.

Twenty-three dollars were subscribed and collectors appointed.

THE Rev. Mr. Sills, M.A., Rector of Campobello, of Fredericton, has been appointed Curate of St. Luke's Cathedral.

NIAGARA.

St. George's Church, Guelph, is considered by many competent judges, to be the most perfectly beautiful and correct specimen of early English architecture west of Montreal. Few who have not been in Guelph, are aware of the exquisite proportions and size of this grand ecclesiastical structure. It is 136 feet by 63, with a school room underneath, but opening out on the side of the hill sloping to the river, that will hold 500 people. The tower is 100 feet high, with a spire surmounting it, 86 feet in height. On Sunday, the 4th of March, the Lord Bishop of Niagara held an ordination in this church, of which we find full accounts in the Guelph papers; from one of which we extract the following:—The Lord Bishop of Niagara was present at this church yesterday morning for the purpose of ordaining two candidates for the ministry, Rev. John Osborn, who has recently arrived from St. Augustine's, Canterbury, England, and Rev. John Fletcher, incumbent at Port Colborne. Prayers were read by Rev. Canon Dixon, and the lessons read by Rev. John Osborn. The sermon was preached by the Bishop, who took as his text, Prov. xi. 30, "He that winneth souls is wise." His Lordship, in the course of a very eloquent, earnest, and practical discourse, said that as the great object of our Lord's mission was to lead men from suffering, sin and death, to salvation, so the one object of His ministers should be the winning of souls. To effect this great wisdom is required. The minister had to encounter the opposition, craft and cunning of those who arrayed themselves against religion, to meet whom it was necessary to possess a large amount of tact, wisdom, and Christian forbearance and fortitude, and to take advantage of the various opportunities which might be offered; the wisdom that was required was that which the grace of God could alone supply. There was in the world apparently everything that was calculated to defeat the Christian minister, and in considering the grave duties imposed on the minister in endeavoring to save immortal souls, the exclamation would come, "Who is sufficient for these things?" In order to be able to expound the gospel it was first necessary that the minister should have embraced it himself, and that he should have tasted and seen of its riches. In order rightly to divide the word of truth, he must understand the philosophy of the human mind, so as to know how to suit his subjects to the different intellects. Many have been brought to the foot of the cross, and the effect had been lost for want of wisdom in the minister in following up the truth which had already been preached. A minister may be learned, and yet not successful, though because a man was unsuccessful, it could not be said that he was a hypocrite, but in the majority of cases, simply wanting in that best of senses—common sense. He may not be able to save others, but he himself may be saved as by fire. He did not wish it to be understood that he disparaged a learned ministry, for the more learned they were, the better; but if they have all other kinds of learning and not this, they would miss the great end of their ministry. The preacher should endeavour to present as much of the character and perfection of God, as seen in Christ as possible, and apply the truths to man in his nature. The object of

preaching should not be to please the ear, but to touch the heart. The duty of the minister was to present truths plainly and openly, and not to shriek from the responsibility of presenting the fact that there is a Heaven and a Hell. He should speak about saints and sinners, and put their lives in strong contrast, and unflinchingly speak the truth respecting them. The Bishop concluded with an earnest exhortation to the two gentlemen to be ordained, to be instant in season and out of season in watching for souls, as those who must give an account.

After the sermon, the ordination was proceeded with, Rev. John Osborne being ordained to the diaconate, and Rev. John Fletcher to the priesthood. Rev. Canon Dixon, as examining chaplain, presented the candidates to the Bishop, who put the usual questions, which were answered by each in a clear distinct manner, when the ceremony of imposition of hands was performed, in the ordination to the diaconate by the Bishop alone, and in that to the priesthood by the Bishop and Rev. Canon Dixon. At the close of the service the candidates received the Holy Communion at the hands of the Bishop. In the evening Mr. Osborne preached. Mr. Fletcher who plays splendidly on the organ, took it during the evening service, and brought out the great power and sweetness of that magnificent instrument. Rev. Mr. Osborne has been appointed missionary at Beverley.

TORONTO.

CHURCH OF THE HOLY TRINITY, TORONTO.—LENT, 1876.—"Turn ye even to Me, saith the Lord, with all your heart, and with weeping, and with fasting, and with mourning," Joel ii. 12.

The opportunities afforded for obeying the Divine command, which is written above, will be as follows:—*Daily Prayer*.—Mattins, when not otherwise appointed, 9.00 a.m.; Evensong, when not otherwise appointed, 5.00 p.m.

Wednesdays and Fridays.—Mattins, 9.00 a.m.; Litany, Meditation, and 51st Psalm, 3.45 p.m.; Evensong and Sermon, 7.30 p.m. Offerings at Evensong to defray expenses for food, medicines, and comforts, dispensed by the Sisterhood to the Sick Poor.

Holy Week, (Daily).—Mattins, 9.00 a.m.; Ante-Communion Office and Meditation, 12.10 p.m.; Evensong and Sermon, 7.30 p.m.

Maunday Thursday.—Early Celebration, 8.00 a.m.; Mattins, 9.00 a.m.; Ante-Communion Office and Meditation, 12.00 a.m.; Evensong and Sermon, 7.30 p.m.

Good Friday.—Mattins with Meditation, 8.00 a.m.; Litany, Ante-Communion Office and Sermon, 10.00 a.m.; Service in Commemoration of Our Lord's three hours' agony on the Cross, 12.00 a.m. till 3.00 p.m.; Evensong and Sermon, 7.30 p.m. The Offerings on Good Friday will be devoted to Charitable and Pious uses.

Easter Eve.—Mattins, 9.00 a.m.; Ante-Communion Office and Meditation, 12.10 a.m.; Evensong and Sermon, 7.30 p.m. Contributions of flowers for Easter, or Offerings for the purchase thereof, will be gladly received.

Easter Day.—1st Celebration of Holy Communion, 6.30 a.m.; 2nd Celebration, 8.00 a.m.; 3rd Celebration at the close of Morning Prayer; Mattins and Sermon, 11.00 a.m.; Litany 4.15 p.m.; Evensong and Sermon, 7.00 p.m. The Services Choral throughout.

It is hoped that the aid of the neighbouring Clergy will be secured for many of the week-day sermons. "Seek ye the Lord while He may be found, call ye upon Him

while He is near. Now is the accepted time, now is the day of Salvation." W. STEWART DARLING, Rector.

ST. MARK'S, SANDHILL.—A social in aid of the organ fund of this Church, was given by the lady members on Thursday evening, the 17th ult. The roads were bad—the weather inclement; but the numbers present were large. Rev. Mr. Clark, the Incumbent, and Mr. Taylor of Bolton, gave readings; and others, including the choir of Christ Church, Bolton, discoursed sweet vocal and instrumental music.

A CONCERT was held in the Temperance Hall, Craighurst, the 27th ult., in aid of the Funds of the Church. There was a fair attendance, and the music was furnished by the choir of St. James Church, Orillia. —On the 1st of March, a concert was held with tea meeting in the Midland Railway Station, Atherley. The attendance was good. The Rev. J. H. Harris, the Incumbent, gave a reading. The choir of St. James Church, Orillia, more than sustained their reputation. Presents were distributed to the children of the Sunday school. Much of the success was due to the praiseworthy efforts of Mrs. Oliver Thompson.—*Orillia Packet*.

ST. THOMAS CHURCH, BELLEVILLE.—We deeply regret to hear of the destruction of St. Thomas Church, Belleville, by fire, March 2nd. The origin of the fire is unknown. St. Thomas' was one of the finest churches in the Diocese of Ontario, and the organ, a very fine one, has only been in use a few years. We trust the congregation will be able to rebuild the church very shortly with increased beauty.—*Kingston Chronicle*.

HURON.

(From our own Correspondent.)—The annual meeting of the C.E.Y.M.A. was held in Bishop Cronyn Hall, Feb. 29, his Lordship the Bishop of Huron presiding. The large attendance demonstrated the interest felt by the Church members in the successful working of the Society. On the platform with the Bishop were Revs. Canon Innes, W. U. Tilley, N. F. Darnell, J. Gemley, and E. F. Campbell, and Mr. Jewell, the President of the Association. After the opening of the meeting by the Bishop with prayer and thanksgiving, the annual report was read by Mr. C. J. Childs, the Secretary. Before reviewing their labours for the past year and the attendant success, the Committee acknowledged their debt of gratitude to "Him from whom alone all success proceeds." The report, highly satisfactory as it is, we must condense into narrow limits. The Committee commenced their duties in 1875 with a debt of seventy dollars, the reading room closed, and the interest once felt in the Association seemingly extinct. They set to work, knowing the worthiness of the cause for which they were called to labour. An organization in St. Paul's gave them means to pay off the debt. The next object was to open a good reading room free to all. The Hall is the property of the Vestry of St. Paul's, and the Rector placed at the service of the Association the entire building. They entirely fitted up and furnished the very suitable front room, at the cost of no little money and labour, and procured an ample supply of newspapers and magazines. In July a large addition was made to the library, the funds being procured by a strawberry festival given by the Association in conjunction with the ladies of St. Paul's Church. During the year the Committee held fourteen business meetings well attended. Finding, as they drew nigh to the close of the year that they

were \$45 in debt, they apprised certain members of the Church of their position, and had a most hearty and generous response; and now they are able to cancel any debt, and have a small balance. They have the reading room, the best in the city, in full working order, and a good library. They have since August a weekly Bible class in connection with the Association, and are about forming a visiting committee. They have established a literary department, and are about taking measures to ensure a continuous course of lectures. Twelve months ago their members numbered fifty-two; now they number 108, and they entertain hopes of doubling that number. They hope also that many will become life members, paying in one sum \$10, and those sums they propose to invest in good securities, thus forming the commencement of a sustentation fund. "And finally, the Committee feel sure that as the Association have been thoroughly resuscitated, if their successors in office carry on the work with renewed vigour, the blessing of Almighty God will rest upon their labour."

The Treasurer, Mr. R. A. Garlick, read the financial report for the year, showing a balance in hand after an expenditure of \$459.92, and the fees for membership now to be received. The office-bearers for the ensuing year—President, C. J. Childs; Vice Presidents, G. F. Jewell, W. Johnson, J. Siddons; Secretary, G. Winlow; Treasurer, R. A. Garlick—were elected unanimously, and an Executive Committee of fourteen active earnest young men. The retiring president and the president elect, delivered earnest addresses, and there was a brief recess, during which all present were invited to partake of refreshments provided for them by the ladies in the large committee room on the first floor.

On re-assembling His Lordship showed the necessity for the Association, the great good it was designed to accomplish, and the responsibility devolving upon its members. He trusted they would more than ever carry on the work for which the organization had been formed—earnest Christian work. He spoke of the noble labours of Lord Shaftesbury, Hon. A. Kinaird and others. Rev. Canon Innes to whom had been assigned as his text, "The reason why the ladies should feel an interest in the Association," did ample justice to his subject. The most forcible reasons he thought were—first, that the young men of the city are exactly what the young ladies make them. If the ladies assist them they are encouraged; if they do not, then are they discouraged. The second reason is the literary class gives an opportunity for ladies to be active members, and to assist the young men in their good works. In fact the young men could not get along without them. Rev. W. H. Tilley spoke of the Bible class and the study of the Bible, showing how needful it was for young men. He spoke of the great want of young men to enter the ministry, and where, he said, shall we look for them if not in the Young Men's Christian Association? Rev. J. Gemley referred to the encouraging character of the report read, and the large attendance at the meeting, particularly of ladies. He pictured a bright future for the Association, and hoped that it would not be left to the members of St. Paul's, but that the other congregations would be found as much interested in the good work. The pleasures of the evening were added to by music, vocal and instrumental, by Mrs. Tilley and Miss Ramond. The pronouncing of the benediction at 10 o'clock brought to a close the pleasures of a very interesting occasion.

ALGOMA.

IN West Chaffey, the Bishop of Algoma held a service at which about thirty persons were present, twelve of whom received communion, and three children were baptised. The Lord Bishop of Algoma, accompanied by the Rev. W. Crompton, conducted Divine Service in the Church at Ufford, on the 20th ult. His Lordship preached a most eloquent and impressive sermon to a crowded congregation. During his stay, he was the guest of Henry W. Gill, Esq.—*Orillia Packet*.

A PLEA FOR MUSKOKA.

To the EDITOR OF THE DOMINION CHURCHMAN.

MY DEAR SIR,—Will you give me a little space in your paper that I may say a few words to my fellow Churchmen upon the above named portion of the Lord's vineyard. To many I fear Muskoka is an unknown region—to not a few a place of wild animals only—and to some (sadly too many) a region with which they can have no possible interest. Yet there are few spots of the earth's surface which should be of greater interest to the Churchmen of Canada than this which forms a part of the missionary diocese of Algoma. It has been my privilege of late, to have seen and taken part in, the visitation which our Bishop has paid us; and I am sure there are scores—nay, I may say hundreds—of my brethren, in "The Front," whose hearts would have been stirred within them, could they have heard the pleading and earnest cry on every hand for clergymen to dispense the means of grace. Frequently has the good bishop felt constrained to express the joy and the grief he experienced during his progress from settlement to settlement. Joy at witnessing the warmth towards and love of the Church amongst those whom circumstances had separated from her ministrations—grief that everywhere he had to make the same reply, "my dear children I can at present do nothing for you."

And, sir, it was grieving to be witness to the plainly expressed sorrow amongst the people in the backwoods.

May I give one or two cases? One of these shall be the rising town of Huntsville. Here a newly built store was laid at the command of the Church authorities (the owner being the Warden), and a congregation of upwards of two hundred assembled for Sunday evening service. On the following day, there was a confirmation when 8 males and 8 females, whose ages ranged from 14 to 40 years—were admitted to the Apostolic Ordinance. A celebration of the Lord's Supper afterwards witnessed the meeting of seventeen at their Master's Table. A social was held the same evening—being the first ever held here under the auspices of the Church—when friends from far and near came to give a helping hand to make it a success, which they succeeded in doing. The Bishop entered into an explanation as to the difficult position he had found himself in—a missionary diocese formed from others with the promise of substantial aid till able to help itself, left without that, or with very little of promised help! A diocese given him to work—yet no means provided him to work it with! Yet he accepted the duty on the faith in the promises made to help him by Churchmen!

From Huntsville we were driven to a place called Raven's Cliff. Here we had a delightful service with a congregation of forty people. His Lordship baptised three children, and there was a celebration at which twelve communicated. The devotional spirit and strong love of their Church were here so strongly developed

that the Bishop expressed his approval in very warm terms, saying "he had had a treat given him which was worth a much longer bush journey than the miles he had come to meet them." But here occurred one of those scenes which met the Bishop at almost every turn of his visitation—a deputation of settlers from the bush still further back—asking for a clergyman to come now and then if they could not have one regularly. One man said he would have a church, offering to give the whole of the necessary lumber, and \$50 towards the building fund; and this one man was only a sample of the rest. One man has made the sashes and doors—others are making the shingles—others cutting logs for several churches to be built the coming summer, in trust and hope that the Lord of the harvest will send forth labourers to the harvest. Leaving Huntsville and neighbourhood behind us many, many miles, we find ourselves on the banks of a small lake called Three mile-Lake, at a place named Ufford. A congregation of 62 adults here welcomed their bishop, and we had a hearty service. Here again we found a man with his plans ready drawn, lumber bought, windows ordered for a neat little church, and the usual request, "will your Lordship send us a clergyman soon?"

What could the Bishop say? Just what he did say—he would go out to the "Front" and he would do his best to make the people realize the need there was for help being sent to Muskoka in aid of the Church work there ready to be done. God grant he may succeed! I fear trespassing upon your space, yet pardon me for thinking you Churchmen ought to have no more important subject, but I cannot resist telling your readers the plan suggested by, and now being carried out under the authority of the Bishop of Algoma. In every place where he could, he has met the Church people; and after consulting with them and explaining his difficulties, he has suggested to them that they should elect one of their number to act as a lay reader and conduct a service every Sunday, they, the Church people pledging themselves to give such elected lay-reader their hearty co-operation and personal support. On his part the Bishop promised he would endeavor to raise funds in the front, which would enable him to send one or two travelling missionary clergymen who would make periodical visits of once in 6 or 7 weeks for the purpose of looking them up, and for the administration of the Sacraments.

By one and all, this suggestion of their bishop has been gladly acted upon, and he has now some eight or nine lay-readers at work. These of course represent from twelve to twenty services in different directions every Sunday; and I will not insult your readers by doing more than alluding to the beneficial results which must accrue to the Church by having her members take so active a part in her work.

Now sir for my plea—the Bishop of Algoma told us he is shortly going through the diocese of Ontario and elsewhere, and I ask you to publish this my letter, crude tho' it is (but what can you expect from the bush), so that our members may be prepared to meet the Bishop with the help he requires. If each member would devote a few cents per week to this object the work would be done. Oh, believe me Sir, the necessity is great. Few of you dream of the great number that are here back in the bush, of good members of the Church. They do what they can for themselves and they are willing to put their shoulders still more to the wheel. But after all has been done, that they can do, much help is needed. I believe the Bishop could at once obtain the services

of a travelling missionary, ready to give up home and home comforts to carry forth the means of grace to the hungry souls crying out for them; but unless the necessary funds are forthcoming, the work must be still in abeyance.

The cry is great, the necessity is greater, the danger of losing our members still greater. Oh, then let me plead for Muskoka, with those of you who enjoy your Christian privileges near your own homes, and show you value yours by the anxiety you evince that others may have the same privileges brought within their reach. Up and be doing, or the blood of your brothers may cry aloud for vengeance.

Up and be doing, prove that you realize the blessing of redeeming love by doing what you can to give the blessing to others.

Do not criticize my style of writing; think of the subject I write upon; and may the Lord of Sabbath put into your hearts this Lenten season to do without something that you may have it in your power to do your share in the good work. I am etc., A BUSHWHACKER.

[We shall be happy to hear from Bushwhacker, or some one else on the same subject, every week. We know of nothing more important or more urgent. The subject should be dwelt upon, again and again; especially during the Bishop of Algoma's tour. We must not be afraid of repetition. Without it nothing can be done.—EDITORS OF DOM. CHURCHMAN.]

ENGLAND.

UNDER the auspices of the Church Homiletical Society, the Bishop of Rochester in the chair, Canon Barry recently delivered a lecture on "Study in its bearing on Preaching." The object, he said, of study for the preacher was, first, to accumulate materials for future use, and next, to instruct him how to use them. The aim of the preacher should be *didaskalia*, or teaching addressed to the intellect or understanding; *paraklesis*, exhortation addressed to the imagination or emotions; and *anagnosis*, from the Scriptures of Truth, addressed to every part of man's being—moral, spiritual and intellectual. Three books he spoke of, viz., the book of nature, of humanity, and beyond all, the inspired volume itself. In each of these the handwriting of God is traceable. Unless the preacher is acquainted with something of the subjects upon which mankind are engaged, which come within the scope of science and natural philosophy, and of the feelings and habits which mankind bring to them, his success as a preacher in influencing them must be more than doubtful. In support of which position he quoted the saying that "the man can never be a theologian who knows nothing but theology." The study of the Word of God, especially of the New Testament, in the original must be paramount to everything else; and with this study and by prayer, and the aid of the Holy Spirit, a man of no more than ordinary abilities may become, if not a very brilliant orator, what is of much more value, an able and useful minister of the Gospel.

A Mission is about to be held in Lincoln, in which all the parishes but one take part. It will open at the cathedral on Saturday, Feb. 19th, by the celebration of the Holy Communion at 8 a.m., with an address by the Bishop of Lincoln, to missionaries, clergy and Church-workers; there will also be a special evening service in the cathedral at 7.30 p.m., at which the Bishop of Lincoln will preach.

DEAN BONNER, the chancellor of St. Asaph, has issued notices stating that he

has been applied to by the churchwardens and a great portion of the congregation of St. Mary's Church, Danbigh, to grant a faculty to re-erect the figures of the crucifixion scene in the reredos; and that if no sufficient objection is urged, he will, at the expiration of fifteen days, grant a faculty.

SIR WATKIN W. WYNNE has recently added a domestic chapel to his principal seat, Wynnestay, near Rhuabon, North Wales. It consists of a nave and north aisle with vestry, two bold and well-moulded arches separating the nave and aisle. The windows are somewhat in the Veneto-Italian type, without being very severely classical, though the general feeling of the building is Renaissance, in character with the architecture of Wynnestay itself. There is a handsome plaster cover ceiling, which, at a not distant period it is intended to decorate in color. The windows are glazed in that beautiful material now so much used, called cathedral glass, arranged in ornamental lead quarries and intermixed with pure white glass. The principal entrance has elaborate solid moulded oak doors. The passages are paved with specially made encaustic tiles in ornamental patterns. There is no east window, but a reredos occupies a considerable portion of the east wall. It may be added that the chapel is efficiently warmed by hot water pipes, and lighted by sunburners. Mr. Edmund B. Ferry was the architect.

EGYPT.

A NEW Anglican church in Cairo, dedicated to All Saints, was consecrated on Sunday the 23rd January, by Dr. Gobat, Bishop of Jerusalem, in whose diocese Cairo is situated. Morning prayer was read on the occasion by the Rev. John Beatty, M.A., incumbent of the Episcopal Church, Cupar, Fifeshire, and the proper lessons by the resident chaplain, the Rev. J. Leslie Poe, M.A. Dr. Gobat celebrated, assisted by his chaplain (the Rev. S. Gobat) and Mr. Beatty. The service was attended by many of the residents and travellers, to the number of 200. The offertory amounting to £100, was devoted to assist in paying off the debt still existing on the building. The church, to seat 220, is in the Early English style, and consists of nave, chancel, and north transept (intended for an organ), with tower and spire at south-east corner of nave, from the designs of Mr. Curzon Thompson. It will have cost when completed, £4,000.

FIJI.

It is said to be not unlikely that a bishop will soon be appointed for the new colony of the Fiji Islands. The Rev. E. Selwyn, a son of the Bishop of Lichfield (late Bishop of New Zealand), who was placed in charge of the Melanesian mission formerly presided over by the martyred Bishop Patteson, will be consecrated as soon as circumstances will admit, strong representations having been made to the authorities of the Church at home that the mission is likely to suffer if it has not a Bishop at its head. The Bishop of Capetown, the Metropolitan of South Africa, strongly urges the erection of Georgetown into an Episcopal See. At present it is an Archdeaconry within the diocese of Capetown, under the care of the Ven. H. Badnell, whom the clergy are anxious to secure as their bishop.

BRITISH GUIANA.

A correspondent sends us an account of the opening of a Church for the use of

the Chinese Christians in Charlestown, British Guiana. There was an early Communion, at which the Bishop (Dr. Austin,) was celebrant, and at which sixty-eight persons received the Sacrament. The right Rev. Prelate was himself the preacher his remarks being translated by one of the catechists. The church at present consists of a nave 50 feet long by 20, and an aisle 8 feet wide, but it is intended as soon as possible to add a chancel. It has cost \$3,408. A pleasing peculiarity says the *Royal Gazette*, is seen in the groups of flowers and fruits painted by a Chinese artist on scrolls, and attached to the panels between the windows. On the panel facing the entrance, the scroll contains in Chinese characters the name of the church—St. Saviour—and over the door way a sentence of which the literal translation is "Amen, Come, Worship." The eastern end is adorned with a painted window, the gift of a lady in England through her son, a clergyman in the colony. The altar cover is given by the Bishop's wife, and a beautifully worked pulpit frontal has been sent by another lady from England. Our correspondent states that the church was entirely erected through the exertions of the free and indentured Chinese throughout the colony. The ordinary services will be wholly in Chinese.—*Guardian*.

UNITED STATES.

THE *Charleston News and Courier* says:—On Friday, January 28th, Trinity Church on Edisto Island, South Carolina, was destroyed by fire. This old temple of worship was originally built in 1774, and was incorporated and admitted into the Convention of the diocese in the year 1793. Before the Revolution, Edisto Island formed a part of the cure of the rector of St. John's, Colleton, but its distance from the parish church, and the inconvenience of crossing a wide and rapid river to attend public worship, induced the inhabitants to petition the Assembly for a chapel of ease. But instead of building a chapel of ease, they determined on having a place of worship and a separate cure of their own. In 1774 they erected a neat commodious church, and subsequently subscribed liberally towards a permanent fund for its support. In 1848 the old building was pulled down and replaced by the one which has been destroyed by fire. The Rev. Charles E. Leverett was rector at the time, and continued in charge until 1846. During the war the church was occupied as a Confederate cavalry head-quarters, and immediately after the war it was used by the United States coast survey as an observatory. After the war Mr. Johnson resumed charge, and continued as rector for a little over a year, when it was taken charge of by the Rev. W. O. Prentiss. At the time the church was destroyed, the Rev. G. W. Stickney was the rector, who has charge also of St. John's church on John's Island. At one time the church was quite wealthy, having \$30,000 in its treasury. The greater part of this fund, however, was lost in the war, and at the present time the corporation is in a suffering condition. A distinctive feature of this church was the large number of colored communicants, and much attention was paid to their instruction. At the time the church was burned it had one hundred members, forty-one of whom were colored. The church was one of the cherished landmarks of the Sea Island region, and its destruction is regarded by the residents of the island, and by hundreds elsewhere, who still claim Edisto as their home, in the light of a personal as well as public calam-

ity. Since the burning, says the *Church Journal*, the colored members have made provision for their own temporary accommodation, by availing themselves of their prepared material, the purchased "St. Stephen's chapel of Edistoville," and erecting a portion of the same, in anticipation of their separate organization; while the white members have resolved upon the effort to rebuild an inexpensive church-like wooden structure, at a cost of \$11,000, and for which they propose to sell their hitherto rented real estate, hoping that this may realize enough, aided by any generous contributions that may be forwarded to the Rev. Geo. W. Stickney, rector of the Protestant Episcopal Church on Edisto Island, S. C.

BISHOP SPALDING of Colorado, stated at a meeting in Brooklyn L. I., that there were fifteen churches and three schools in Colorado. He felt that there was an ample recompense for the amount expended. The people of Colorado and Wyoming are remarkably intelligent. The brightest and most energetic young men are the ones who go West. There are some who, having failed in business at the East, go there to retrieve their fortunes; and also some whose health having become impaired seek the pure climate of Colorado, in hopes of restoring their shattered constitutions, generally with success. The clergymen of Colorado, with but one exception, have been transplanted there since a year ago last February. The promise for the Church's growth in New Mexico is more favorable than it was in Colorado fifteen years ago. The climate there is also finer. He has been endeavoring to get work organized in Colorado. The Memorial Church has been consecrated. The debt on the church in Central City has been cleared off. The schools are not yet self-supporting. Owing to the destruction of the wheat crop by the grasshoppers, the farmers have been so impoverished that they cannot support the schools or contribute much towards the maintenance of the missionaries. The boxes of clothing sent to the missionaries have been of more value to them than the stipend received from the committee. There is immediate demand for a half dozen churches and clergymen, but, where is the money? The Church is obliged to seize every favorable opportunity, for Colorado will, in the near future, be a great State. The activity there in reference to worldly matters is very great. The towns built in the silver mining regions though burnt are very soon replaced. The whole work is important, and the missionary jurisdiction too large for it to be done thoroughly. He wished the claims of Colorado could be more adequately set forth. Men, money, sympathy and prayers are needed for her.—*Spirit of Missions*.

THE parish of St. John's, Worthington, Ohio, has been enjoying a "Mission." That is to say, during the whole week ending February 5th, there was a short service in the church every evening, with a sermon or address by some one of the clergy of the neighborhood. The service was made as short as possible to be at the same time as spirited as possible, every part of it except two or three collects after the creed being shared alike by minister and people.—*Our Church Work*.

How deeply rooted must unbelief be in our hearts when we are surprised to find our prayers answered; instead of feeling sure they will be so, if they are only offered up in faith and are in accord with the will of God.

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CANON LIDDON.

Canon Liddon, if inferior to the Bishop of Peterborough as an orator, has been pronounced by Dean Stanley, a most competent judge, "the greatest preacher of the age." His sermons are seldom less than an hour long, and often times exceed an hour in their delivery. An eminent Non-conformist preacher writes that on one occasion he listened to Dr. Liddon "with unabated interest for an hour and twenty minutes." His sermons are not merely hortatory, though he is a splendid declaimer, but are marvels of depression and condensation, notwithstanding their length, and they are so attractive that he invariably draws large audiences. The announcement that he is to preach anywhere in the kingdom is one that always widely excites curiosity and interest, and long before the hour of service commences, the cathedral or Church is sure to be densely packed. In instances where the admission has been by ticket, the tickets have been disposed of days before, and hardly any amount of interest is sufficient to obtain one. Canon Liddon's audiences are usually largely made up of clergymen, including the most eminent of the clergy and prelates. They also attract men who are eminent in politics, literature, science and art, while the people are always present in thousands. When about to preach, he makes his way with a quiet, rapid tread to the pulpit, while an indefinable thrill of emotion—a contagion belonging to the hour and the scene—is felt by the vast audience. With a natural, earnest gesture, he at once buries his face in his hands to pray. When he faces you, you are impressed with his striking and somewhat monastic appearance, and by his remarkable likeness to St. Augustine in Ary Scheffer's celebrated picture of Augustine and Monica. The impression deepens, if you ever have been the student of Augustine, as you follow the chain of his discourse. You might fancy there was a monk before you, and the impression is helped by the rapid and almost imperceptible act of adoration with which Dr. Liddon accompanies every mention of The Name. It is stated on high authority that this great preacher has spent years in studying preaching as it is practised on the Continent, and has formed himself on the best models in France and Italy, with the greatest of which he need not shrink from comparison. He reproduces what is best in the most celebrated orators, disregarding mere externals, and appealing to the deepest sense of humanity—the passion, the tragedy, the will, and the emotions of men. Almost in his first sentences you see the essential character of his oratory. His manuscript is by his side, but he is liberated from its chains; he almost knows it by heart, and he declares it in a way that is as grand as it is peculiar.—CHARLES D. DESHLER, in *Harper's Magazine for March*.

WHY IS IT?

Let any one ask himself why it is that the influence of two contemporary teachers like St. Paul and Seneca has been so wonderfully different in the lapse of eighteen centuries? Lamartine preached to the multitudes who surged under his window in 1848, that whereas the *Drapeau Rouge* had only been carried around the *Champs de Mars*, the Tricolor had been the emblem of the glory of France to the ends of the earth. With somewhat greater sobriety we may say that while the lessons of Seneca are known only to a few scholars, the doctrines of St. Paul have gone forth into all lands, and created therein an entire newness of life. On what principle can we rationally account for the vast difference

in the area of persuasion or acceptance covered by the respective essays of the two men? Of course character tells immensely in the long run, and it is true that beside St Paul's ideal of human character, as exhibited especially in chapter xiii. of his first letter to the Corinthians, the most rhetorical of Seneca's sentences are cold and pallid, though many of them are very splendid after a fashion, and curiously, while we read them, give us the sensation as if we were enjoying a good Latin translation of some passages of Emerson.

But the secret of St. Paul's influence is this—that he was not merely a moralist, but that his whole life from a given day bore witness to, and was the direct result of his recognition of a transcendent fact. He asks in one place, "Am I not an apostle—have I not seen the Lord?" and these words, which even the Tubingen writers accept as his, are the key to his history, and render his long career of devotion to the welfare of humanity a transparency; while, without the truth implied in them, the noblest and wisest life—always excepting that of St. Paul's Master—which is to be found that you may have in your hand or foot, and no one know it. Thus we see that it becomes a type of those little nettlesome worries of life that exasperate the spirit.

Every one has a thorn sticking him. The housekeeper finds it in unfaithful domestics, or an inmate who keeps things disordered, or a house too small for convenience, or too small to be kept cleanly. The professional man finds it in perpetual interruptions or calls for "more copy." The Sunday school teacher finds it in unattentive scholars, or neighboring teachers that talk loudly and make a great noise in giving a little instruction. One man has a rheumatic joint which, when the wind is north-east, lifts the storm signal. Another, a business partner who takes full half the profits, but does not help to earn them. These trials are more nettlesome because, like Paul's thorn, they are not to be mentioned. Men get sympathy for broken bones and smashed feet, but not for the end of sharp thorns that have been broken off in the fingers.

Let us start out with the idea that we must have annoyances. It seems to take a certain number of them to keep us humble, wakeful, and prayerful. To Paul the thorn was disciplinary as the shipwreck. If it is not one thing, it is another. If the stove does not smoke, the boiler must leak. If the pen is good, the ink must be poor. If the thorn does not pierce the knee, it must take you in the back. Life must have sharp things in it. We cannot make up our robe of Christian character without pins and needles.

We want what Paul got; grace to bear these things. Without it, we become cross, censorious, and irascible. We get in the habit of sticking our thorns into other people's fingers. But, God helping us, we place these annoyances to the category of the "all things work together for good." We see how much shorter thorns are than the spikes that struck through the palms of Christ's hands, and, remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with Him on earth, we shall be glorified with Him in heaven.

Those whose faces are only seen and whose voices are only heard in seasons of religious revival are like those flowers that bloom in the morning and fade in the evening. They are not the evergreens of the Church.

SYRIAN WOMEN AT A WELL.

Well water was called by the Hebrews "living water," and was held in more esteem than water drawn from cisterns.

Those who have travelled in the Holy Land tell us that, on arriving at a well in the heat of the day, they commonly find it surrounded by flocks of sheep waiting to be watered. "I once saw such a scene," relates a traveller, "where half-naked, fierce-looking men were drawing up water in leather buckets. Flock after flock was brought up, watered, and sent away; and, after all the men had ended their work, then women and girls brought forward their flocks and drew water for them. Thus it was with Jethro's daughters, when Moses stood up and aided them; and thus, no doubt, it would have been with Rachel, if Jacob had not rolled away the stone and watered the sheep.

We have frequently seen wells closed up with large stones, or the mouth plastered over with mortar. Such wells are reserved till times of great need, when other sources of supply have failed. This may illustrate Zechariah xiii. 1: 'In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.'

In speaking of drawing living water from a well, we are reminded of that event in the life of our Lord when he spoke to the woman of Samaria by the well-side. In what an humble form He appeared! When He travelled, He walked; and when He rested, it was by the roadside, as a common peasant. When He spoke, it was not with the pride and prejudice of a Jew, but with the loving heart of one who had come to seek and to save the lost. With what faithful love He touched the sore of her heart, and He touched that He might heal it. He taught her the nature and source of spiritual life. She believed His words, and then hastened to call others to come to the same fountain from which the thirst of her own soul had been quenched.

Let us also remember the Saviour's words:—"Whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life."

THE PIAZZA.

In this country, with its perpetual contradiction of icy winters and brief torrid summers, one can hardly live in the country without a piazza. In hot weather it supplies a shaded out-door resting-place for the family; after storms of wind and drifted snow, which render the roads impassable to delicate walkers, it furnishes a sheltered and easily-swept promenade. It is, or should be wide enough to accommodate a tea-party on occasion. It should be sheltered from the wind and from the sun, so far as to provide a shady corner for all hours of the day. If possible, it should look out on something pleasant. Country views, with wide spaces and soft horizons, are not always possible; but almost every country dweller can secure a tree, a few flowers, a reach of sky, perhaps even a glimpse of the sunset, while the less fortunate may, at least, drape morning-glories, sweet-briar, or flowering vines over the supports and walls. But, whether the piazza look out upon Arcadia or the chicken-coop, its best charm and adornment must be the vines with which its pillars are clothed. Vines thus planted play an important part. They adorn the house by which they grow, frame it in, and with leafy arches make it more beautiful for those without and those within.—*Scribner's Monthly*.

STILL AND DEEP.

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

CHAPTER XXXVII.

The promise made by John Pemberton to Mary Trevelyan seemed to lift a mountain-load from her anxious heart. During the long hours which she spent by day at the sick-bed of the sufferers, she was ever listening for the sound of his step, coming to tell her he had found her Bertrand; and through the dark night, when she took her turn to watch with Marthe—a stout elderly woman, who seemed to have not a care in the world—Mary was always glancing out eagerly for the tokens of the dawn, in the hope that the new morning would bring her tidings of him. But night followed night, and day succeeded day, and she seemed no nearer to a termination of her cruel anxiety than she had been at the first.

This much Pemberton ascertained—that Bertrand had certainly been in Paris, and that, in spite of his disabled arm, he had gone to take part in the defence of one of the forts; but beyond that point all trace of him was lost. With some difficulty John Pemberton succeeded in ascertaining that he was no longer in any part of the fortifications; but no one could give him any tidings whatever of his fate. His own private opinion was, that he had fallen, like so many other brave men in those fatal days, and been flung, along with hundreds of others, into some of the deep trenches which were dug as burial-places for the countless dead; but when he cautiously and tenderly hinted this opinion to Mary, she calmly said that she knew certainly it was not so. She might never be permitted to see him any more in this world; but she felt assured that his spirit had not passed from the realms of sense, or hers would have been cognisant of its departure.

John Pemberton deferred to her opinion, in so far as to continue his search for the missing man, but he quite despaired of success. In fact, he began to feel very desponding at the state of matters altogether, for the siege had by this time been many weeks protracted, the bitter frost of that terrible winter had already set in, and the scarcity of provisions was becoming so great that even the most large-hearted charity could not ensure the poorer classes from an absolute famine. The young man, whose whole heart was given up to the desire of proving to his Divine Master that now, at least, he was true to Him, worked with an energy which, to those who witnessed it, seemed quite superhuman. He no longer restricted himself to the task of conveying food to the starving people, but toiled to relieve the suffering all around him, in whatever shape he met it. He grew thin and gaunt, and his eyes seemed to become larger and blacker, in contrast with his haggard face; but still he never rested, or relaxed his efforts, till those who saw him marvelled what could be the secret of his strength.

Many a sickly fancy tormented Mary, in her uncertainty as to Bertrand's fate; and sometimes she would imagine that while she was wearing out her life in anxiety for him it was possible that he might be perfectly safe and happy in England, with Lurline for his wife, as there had been some few cases of escape from Paris, in disguise and otherwise; and it seemed to her that if he were still in the beleaguered city Pemberton must have found him. If he had escaped, it was to Laura, surely, that he would go; and in spite of all that Charlie Davenant had told her, it

was utterly impossible for Mary to believe that any one could be false to that dear Bertrand, for whom she would gladly have given her life. When she mentioned this idea as to Bertrand's escape to John Pemberton, he told her at once he felt convinced it was impossible, and he still adhered to the impression that there was a darker solution to the problem than she could be induced to admit.

However, there came a day when the question, so far as Laura Wyndham was concerned, was thoroughly set at rest. One evening, when Mary had gone to the Brunots', with the portion of her own scanty meals which she often saved for the hungry children, she was met by little Valerie in an unwonted state of excitement, which had quite roused the child out of her usual sedate womanliness. She had been watching from the window for Mary's arrival, and came flying down the stairs to meet her.

"Oh, Miss Trevelyan," she exclaimed, "if you had not come soon I should have gone to the hospital to you all by myself, for there has been such a wonderful thing. A letter has come for you from England, and the *commissionnaire* who brought it said it came in a balloon; do you really believe it? Did the letter come flying through the air?"

"I think very likely it did, Valerie; letters come only by balloons or carrier pigeons now; but where is it? Let me have it, dear; it makes me anxious to hear there is a letter;" and the little girl felt that the hand she held was trembling.

"It is here," she said, drawing her into the little salon: "I hope it will be a happy letter."

It was a small thin envelope, such as alone was allowed to be conveyed by balloon, and it had been laid in state on the table while the children stood round, gazing on it as if it were something strange and wonderful; Mary saw at a glance that the handwriting was not that of Bertrand Lisle, and at once she grew calm and almost indifferent; but when she had opened it there fell out from it another note, enclosed in her own, which bore the name that always was in her heart and thoughts, and she saw that both were from Lurline. When she opened her own note, which was written on a half sheet of paper only, to meet the requirements of the balloon-post as to weight, her eye caught sight of the signature, and she started uncontrollably, for the name, written in the Lorelei's strong decided characters, was, "Laura Brant." The note dropped from her hand. "Married, actually married!" thought Mary; "false to Bertrand! can it be possible? Oh, how will he bear it, my poor Bertrand!" All her thought was for him, and, gentle as she was, her indignation against Lurline was so great, that she could scarce bring herself to touch the letter which announced her faithlessness; when she did at last take it up and read it, she found it written as if the Lorelei was quite unconscious of there being anything objectionable in her conduct. She began by saying that she was sure her dearest Mary would be pleased to hear that a very great change had taken place in her fate, and that she was most happily married, and just about to start for Italy with her husband; and she was anxious that dear Bertrand Lisle, for whom she would always feel a sisterly regard, should hear the fact from herself. Of course, she said, he must have known in giving up his appointment, and becoming a poor soldier in France, he was abandoning all chance of marriage with her, and she had no doubt some reason to complain of his conduct; but she would not reproach him,

oh no, she felt too much affection for him, and for that reason she was specially desirous he should receive the letter she enclosed, in which she assured him she should always love him as a brother, and that her husband was quite prepared to receive him as such whenever he liked to visit them in their Italian home. She knew Bertrand was in Paris, she added, for he had written to her from thence a letter which she had not yet answered, and doubtless Mary must be in communication with him; she therefore entrusted her letter to her, and begged her, without fail, to transmit it to him. So ended the letter of Mr. Brant's newly-married wife; and it was long before Mary could almost realize that it was possible her Bertrand could have been so betrayed, and truly, were it not, as we have said before, that the character and history of Laura Wyndham are real and not fictitious, it might be hard to believe that any woman could be so heartless.

The next time that Mary saw John Pemberton, after she received the letter, she silently placed that written to herself in his hand; he read it slowly through, with a grave face.

"I am not surprised," he said, sadly; "poor Lurline! the day will come when she will have a terrible awakening." He sat silent for a few minutes; and then he said, "Miss Trevelyan, you may have the opportunity of seeing Laura again, which I shall never have, and therefore I want to bespeak your charity for her. She is not all evil, be sure—none of God's creatures are; her nature has been warped and perverted, but there are good qualities, I feel sure, under all that crust of worldliness and selfishness, and I should like you to know," he continued, softly, "that I pray for her continually, night and day, ever beseeching she may be brought back to God, to light and truth, by any means; and I do not doubt the merciful Father will one day grant me my petition, though in this world I may never know it, only I fear it will need some sharp discipline of sorrow to break down the barriers she has erected between herself and the blessed heaven, and if ever you can aid her in the time of her tribulation, and can help her to come out of it with her robes washed white and clean in the fountain opened for all sin, I beseech you then to take pity on her, and do all you can to bring her home to our dear Lord."

"Oh, that I will!" said Mary, fervently, "if ever it is in my power; but you are more competent for such a task than I am, and you may be able to go to her with the authority of a minister of God. Why do you think of using so weak an instrument as myself, when you could do so much more for her?"

"Because I shall never have the opportunity," he said, quietly; "I shall never be a minister of God, in the sense you mean, nor shall I ever see Laura again."

"How can you know that?" said Mary, wonderingly.

"That I cannot tell you," he answered; "but you will find that I am right." She asked no further question, with her usual quietness, but presently she said, in a low voice, "I suppose, if I ever have the opportunity, I am bound to give Bertrand the letter Laura has enclosed to me for him?"

"There can be no doubt of that, surely," said Pemberton, surprised.

"But it will be such a cruel shock to him, and one he could never have anticipated."

"Still, it is better he should know the truth at once, and it is impossible not to

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feel—considering what Lurline is—that he has had a most fortunate escape.”

“I am afraid it will darken all his life,” said Mary.

A smile passed over Pemberton's lips. “I think, on the contrary, that it will open the way for him to far purer and more lasting joy than he could ever have known with Lurline. I know, Miss Trevelyan, that to one of your character, it seems impossible that the heart can ever change its allegiance, but I think, in Mr. Lisle's case, it was a sort of spell which Lurline threw over him, a passing frenzy which seized him, rather than a true deep-seated affection, and it will vanish as speedily as it came, when he hears that even while engaged to himself, she has become the wife of another man. I only wish I could see any prospect of being able to tell him the news.”

“You have still no clue to him then,” said Mary, wistfully.

“Alas, none!” he answered; “but I do not give up the search, Miss Trevelyan, nor will I to the end.”

CHAPTER XXXVIII.

It was now the month of December; and those who remember what the weather of that period of 1870 was in England, may form some idea of the additional suffering caused by the intense cold in Paris, where both food and fuel were almost beyond the reach of all but the most wealthy, and still the siege went on, with all its horrors, and the state of matters generally was enough to make even the bravest hearts quail and lose their courage.

It was about six o'clock, on one of those bitter evenings of hard frost, when the stars were glittering in the steel-blue sky, and the glare of the incessant firing lit up the frozen snow on every housetop. Mary Trevelyan was seated at one end of a long wooden shed, which had been erected in the garden of the hospital for the accommodation of the wounded, and which was filled with a long row of beds, each one of which contained a suffering tenant. She had been dressing the wounds of an old soldier, whose foot had been carried off by a cannon-ball, and, soothed by her tender handling, he had dropped off to sleep, with his rough fingers holding tight by a fold of her dress, so that she was afraid to move for fear of disturbing him. She had become absorbed in her own thoughts, when she was aroused by a disturbance of some kind, which seemed to be going on at the entrance to the shed. Looking up she saw Marthe with her long black veil thrown back, and her arms stretching out of her wide sleeves, engaged in what seemed to be a pitched battle with one of the little street Arabs, who were amongst the most active of the population in fomenting excitement during that disastrous time in Paris. The stout old woman was trying to prevent his entrance, which she had summarily concluded must be for some nefarious purpose, and he was obstinately determined to make his way past her; as Mary rose and came towards the combatants, knowing that poor Marthe's sharp temper was apt to beguile her into actions which she afterwards deeply repented, the keen black eyes of the little boy caught sight of her, and he exclaimed, with a triumphant shout, “There she is, the English lady; I know her; I have seen her with my Englishman in the streets, and I will go to her, I have something to give her!”

“Pray let him pass, Marthe,” said Mary, eagerly, “he may have a message for me;” and at her request the woman reluctantly withdrew the strong arms with which she was barricading the boy's en-

trance, and let him pass. He flew up to Mary, and gave her a piece of paper, which seemed to be a leaf torn out of a note book, and she saw these words written on it in pencil—

Come at once to the Church of the Trinity. Bertrand Lisle lies there very ill. Take my little messenger with you to show you the way; he is an ally of mine, and can be trusted.—In haste.

JOHN PEMBERTON.

For a moment Mary's long-tryed strength almost gave way, under the sudden revulsion from the feeling, akin to despair, with which she had begun to think of Bertrand's fate, to the certainty that in another half hour she should see him. She staggered, and would have fallen, had not kind Marthe caught her. “There!” said the voluble Frenchwoman, as she held some water to her lips, “did I not tell you, Mademoiselle Marie, that you would wear yourself out completely? Now, you must go to bed, and stay there till morning, and I will attend to your patients for the night.”

But Mary was making a great effort to control her weakness, and soon she raised herself from the supporting arm of the kind woman. “Dear Marthe,” she said, “I shall indeed be grateful to you if you will do what is required for my patients to-night; but not that I may sleep—I am going out: the friend I have lost so long is found.”

“You are no more fit to go out than your old soldier there, who has only one foot left, and that one damaged; wait till the morning, my child.”

“Wait, after all these weary months!” exclaimed Mary. “Oh, my dear friend, you do not know what you are asking!” and she rose at once to her feet, and, after looking in her pocket-book, to be sure that she had Laura's letter with her, she went out, followed by the boy.

“They call me Pierron,” said the waif, as he ran along by her side; “and I can tell you, Mademoiselle, that I should have been Pierron dead and buried long ago but for my good Englishman with the hard name which I cannot say. My mother died last year, and my father was shot on the ramparts, and I have no one; but this kind man has fed me every day, and I follow him wherever he goes. I shall never leave him.”

“You must try and be of use to him, then, Pierron, for he works very hard.”

“Ah, he does indeed! but am I not of use? Did I not run all the way to Notre Dame de Pitie with the note? am I not conducting you to him?”

“Mr. Pemberton is in the church ambulance, then?”

“Yes, surely; it is crammed with sick people, and wounded, some dead, some dying, all heaped together: it is a spectacle! I jumped over two or three dead men to come to you.”

Pierron was a specimen of what the little Parisian boy of the streets became in those dark days—utterly indifferent to the sight of pain and death, and heartily enjoying the excitement. Mary tried to rouse him to some gentler thoughts as they walked along, but in vain; he persisted in entertaining her with an account of the terrible sights he had seen, till they reached the door of the great church which had been converted into a hospital, and which, at this day, bears an inscription on one of its pillars commemorating the fact.

It was indeed a strange scene which presented itself to Mary Trevelyan as she walked in through the principal door. The church was large and lofty, and the ceiling was richly painted with figures of saints and angels, which looked down with their serene beauty on the terrible spectacle below. The chancel, and the space immediately in front of it, had been left un-

touched; all was confusion and pain: the chairs and wooden barriers had been removed, and the stone pavement was strewn from end to end with rude couches made of straw, having pieces of old sacking for coverlets, on which men, young and old, in every stage of physical suffering, were laid, while surgeons moved about from one to another, and a few kind ladies flitted to and fro doing what little they could amid an amount of misery which baffled human help, and administering to such as could take it small quantities of soup, made from ingredients of which it was best not to enquire the nature. And, through the misty air that overhung all, there went a low murmur, the many mingling voices of weariness and pain, which made the whole place seem like one of the visions in Dante's terrible description of the realms of woe beyond the grave.

Where, amid these hundreds of prostrate forms, was Bertrand Lisle? Pierron had darted away from Mary's side so soon as they entered the church, and was already plucking at the sleeve of a tall man who was bending over one of the miserable couches in a corner of the vast church. At the peremptory summons of the quick-witted little boy, John Pemberton turned round and saw Mary Trevelyan standing motionless under the lamp which overhung the doorway, her dark eyes luminous in its light, and her pale young face seeming in its sweetness and purity almost like that of a pitying angel come to bring comfort and succour to the dying. He could not help watching her for a moment in her stillness and patience—her little hands clasped close on her breast, her dark mantle flung back from her shoulders, and her long grey dress falling in statuesque folds round her to the ground; and he remembered how Lurline used to call her a block of marble. “How little she could understand her,” he thought, “and how miserably Bertrand has failed to appreciate her. There is the imperishable love of a most noble heart beneath that calm exterior, and happy had it been for her if it had been altogether fixed on imperishable treasures; but she is a true and blessed child of God, and He will protect His own, even if she have to pass through a fiery furnace of affliction.” He was advancing to her as he said this to himself, and in a moment she had seen him and was at his side, breathing quick, in her silent agitation. “Yes, he is here,” he said, answering her unspoken question; but come aside with me one moment, much as I know you long to go to him, that I may describe his state to you before you see him.”

He drew her into the shadow of a pillar, and she leant against it to support herself while he spoke to her.

“I found him here,” he said, “where apparently he has been for some time, but unfortunately my duties never led me to the spot until this evening. He has been suffering from violent intermittent fever, like many others who have been exposed on the ramparts; now raving in delirium, now completely exhausted and unable to speak; he was conscious, but very feverish, when I first found him this afternoon, and he knew me at once. Instantly, before I had time almost to say a word to him, he overwhelmed me with a series of anxious questions about Laura. He was certain I could give him tidings of her, he said, and you may think how strange it seemed to me to notice the jealousy of myself in his look and tone as he spoke. I asked him what it was he wished to know, hoping to find he was in a measure prepared for her faithlessness, but it proved to be quite otherwise. It seems he was so impressed with the belief

of her love for him, that he has been tormenting himself by fears that she is broken-hearted for his sake, pining away, dying perhaps; and when I began by telling him such was not the case, I saw that he did not trust me to tell him the truth, knowing how I myself had loved her formerly. Then I told him there was a letter waiting for him, from Laura herself."

"You did not tell him it was in my hands, I hope!" said Mary, anxiously.

"No, I did not mention your name, for I could not tell what your wishes might be in so delicate a matter. I told him a friend of mine had the letter, and that I would send for it, but his excitement and impatience to see it became so great that he was quite unable to control his restlessness, and was so unreasonable and almost violent in his feverish state, that the doctor, when he came to him in his rounds, gave him an opiate, which he said would keep him quiet for at least a few hours. It soon took effect, and he fell into a heavy sleep in which he is now lying. I know that you will wish to take care of him yourself, Mary, at least for to-night; and as I am imperatively wanted in another part of the town, I have only waited for your coming to leave him with you. He will probably sleep a few hours longer, but when he wakes you must give him the letter; it may shock and pain him at first, but it will put an end to all his needless anxiety about Lurline, and I believe that in the end it will make him far happier than he has been since first he had the misfortune to know her."

"He has no idea, then, that I am even in Paris?" said Mary.

"None whatever, so far as I know," he replied, and quietly she determined that she would not reveal her identity to him, that night at all events, since it was necessary that her hand should be the one to give him the letter which would finally part him from her who was in fact her rival.

"Take me to him now then," she whispered, and John Pemberton drew her gently forward.

(To be continued.)

WHAT TO TEACH OUR BOYS.

Not to tease girls or boys smaller than themselves.

When their play is over for the day, to wash their faces and hands, brush their hair, and spend the evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to their mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as to other boys' sisters.

Not to grumble or refuse when asked to do some errand which must be done, and which will otherwise take the time of some one or other, who has more to do than themselves.

To take pride in having their mothers and sisters for their best friends.

To try to find some amusements for the evening that all the family can join in, large and small.

To take pride in being gentlemen at home.

To cultivate a cheerful temper.

To learn to sew on their own buttons.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering these

things cannot be unlearned, and that they are terrible drawbacks to good men, necessities to bad ones.

To remember there never was a vagabond without these habits.

To learn to save their money, and invest it, from the first money they earn, and they are sure to be rich men.

To observe all these rules, and they are sure to be gentlemen.

A DELUSION.

A young man who thinks that he can lead a reckless and profligate life until he becomes a middle-aged man, and then repent and make a good and steady citizen, is deluded by the devil. He thinks that people are all fools, destitute of memory. He concludes that when he repents everybody will forget that he was once a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break up in middle age bad habits which have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough until the wheel gets into a deep hole, and then he stops and looks back. Just so it is with boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough until they get into a tight place, and then they return to the old habit. Of those boys who contract the bad habit of drunkenness, not one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it. The only way to prevent drunkenness is never to drink.

CHRISTIAN MEN AND THE PRESS.

Nothing is more certain than that unsound papers gradually corrupt their readers. "Evil communications corrupt good manners," and this is especially true of the action of the press. And "to him that knoweth to do good and doeth it not, to him it is sin." Some may be ready to ask what we would have them to do in such circumstances. If the press is without doubt a great power for good or evil, we would have them to discountenance the evil and encourage the good. Every Christian man and minister has without doubt much in his power in these respects; and if all would exert their influence on the one side of a sound and Christian press, we should soon see a vast and blessed difference in the state of matters in our land. Why should not every true Christian man determine at once to take in a sound newspaper? Why should they not persuade their friends to do the same? Why should not educated Christian men write for the public press, especially in their own neighbourhoods? A great leeway is to be made up amongst us in all these respects, and we implore those who value the cause of Christ, the best interests of the country, and the salvation of immortal souls, to aim at once at turning the mighty agency of the public press towards the promotion of the highest and most vital objects. If, in addition to discouraging a vitiated press, every Christian man who reads a sound newspaper would only persuade another to follow his example, very much might soon be accomplished by the divine blessing; nay, more if men were only faithful and earnest, vastly more even than this might speedily be done.—*The Rock*.

PRAYER, without watching, is hypocrisy; and watching, without prayer, is presumption.

PREACHING.

Some considerable experience has convinced us that on the human side of the subject thorough preparation is a grand, almost essential, requisite to success. Demosthenes said, "action, action, ACTION," is the grandest essential to success in oratory. He is certainly high authority, and his success justified him in giving an opinion which is entitled to great weight; but for all that, we like the opinion of Lord Brougham a great deal better. When his opinion was asked as to the essential requisite to successful oratory, he replied—not "action, action, ACTION," gentlemen—but preparation, preparation, PREPARATION. Now we know, that although Demosthenes attached so much importance to "action," that his "preparation" was most exhaustive and mature. He copied one of the great masters of Greek style eight times over to thoroughly imbue himself with the felicities and graces of the best Greeks. He spent months in solitude and severe preparation. He had the best thought and the best language. Of course a graceful action contributed to a pleasing and successful rendering of his discourse. Thorough preparation is essential to thorough self-possession. Without self-possession no man is fully master of his resources. He goes into the fight not only half-disciplined, but only half-armed. The unprepared man hesitates, halts, and fears. His manner will be confused and awkward. In feeling about in the dark he is in great danger of losing his way, and in trying to find matters on the spur of the moment is apt to lose sight of manner, and the pleasing and winning proprieties of language. In short, as he has not done justice to the subject, he cannot do justice to himself.

Examples abundantly illustrate the power of thorough preparation. The greatest actors and actresses have only attempted the personation and presentation of a few characters from the creation of the dramatists; but they thoroughly studied these characters, were so familiar with their parts in the play that they could devote their great attention to manner, and hence their success. So with all great orators, their perfect familiarity with their subject gave perfect ease, and full liberty to attend to the details of manner. So it was also with the grand pulpit orators of the church in the generation past. These princes in Israel moved from point to point; never attempted but in a slight degree the duties of the pastoral office. They were simply preachers. Generally speaking they had a comparatively small number of themes, but they were exhaustively studied and clearly comprehended. They learned to deliver their sermons with great ease, propriety, and power; listening thousands heard with heart-piercing conviction. Thousands of believers, listening to their glowing strains, were wrought up to the lofty height of eternity, and rejoiced in hope of the glory of God.

Those examples illustrate the supreme importance and incalculable advantage of thorough preparation. The oil of the sanctuary was well beaten. So should the offerings presented to the Lord from the pulpit. Only thus can we do our great themes justice, and only thus cure those defects in ourselves which mar and hinder the efficiency of the word. According to the suggestion of the discipline, let us "make out what we take in hand;" and the Bible command, "study to show ourselves workmen that need not be ashamed."—*Weekly Review*.

BE satisfied with planting and watering. If no crop ripen accept it as God's will.

THU

One this se be app knowl marke specia tunity the m embod Not s1 somet has l consci ledge profes Writ y said Christ ceived his te press! —the Script the s exem plicati Much arises of the cast u instat their most Praye Bible constu any, t texts, Paul, tures, they 1 of the in her same. about their aspec sition Roma the ol ment tury positi quite icity, claim they the p close the B endes which struc throu also such worth woul the c affect A. pecia