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The Church Herald

187 H J Morse
Secretary State

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TORONTO, THURSDAY, JUNE 6, 1872.

[Whole No. 162.]



THE CHURCH OF THE GOOD SHEPHERD, (MEMORIAL,) HARTFORD, CONN.

THE CHURCH OF THE GOOD SHEPHERD.

The above is an engraving of a memorial Church erected by the widow of the late Colonel Samuel Colt, at Armsmead, near Hartford, Conn. It was erected by Mrs. Colt in memory of her husband and children, and as a place of worship for the use, more particularly, of the armourers, their families and others employed on the estate.

The Church is of Gothic design, and is built of brown Portland, relieved with dressings of Ohio stone. Around the semi-circular apse of the sanctuary, which terminates the chancel is carried an arcade of thirteen lancet windows filled with stained glass, bearing copies of Overbeck's Twelve Apostles. This arcade has a pretty external decoration of alternate polished shafts of red and black granite, standing free, whose capitals are carved with olive foliage and the appropriate Apostolic symbols.

The roof is open-timbered of polished chesnut, of a novel but beautiful design, and is illuminated with gold and vermilion.

Rich borders with texts and other decorations in colour are introduced in the interior. The baptistry and organ room on either side of the chancel open into it and into the Church by arches. Those in the chancel are carried on polished red columns, with white marble capitals carved with water lilies.

At the west side of the Church is a large memorial window, of elaborate design and beautiful coloring.

A screen divides the Sunday School from the Church; it is of chesnut wood, like the wainscoting, pews and furniture of the Church, some of which is richly carved. The screen is filled with plate-glass, and can be opened or closed at pleasure, uniting or separating the Church and S. S. Similar but smaller screens are introduced in the arches of the organ-room and baptistry.

Among the carvings which adorn the exterior, perhaps the most interesting are those of the south porch, the armourers' porch as it is called. Under the symbol of the Cross, and half concealed in foliage, are representations of the different parts of all the fabrics in making which the workmens' days are spent. Around the entrance arch is carved this text, "Whatsoever ye do, do all to the glory of God," and which is for those who placed it there, or those who read, at once an admonition and a prayer.

Preserve your conscience always soft and sensitive. If but one sin forces its way into that tender part of the soul, and is suffered to dwell there, the road is paved for a thousand iniquities.

The ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem, in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey, but the idler, he said, gave him no trouble, as he bit the naked hook.

Current Notes.

It is stated that 47,700 persons die annually in England of consumption.

The mother of the Emperor of Austria died, on the 28th inst., of typhoid fever.

We learn that Dr. Guthrie's proposed visit to this Continent has been postponed till next year.

The *Figaro* announces, on what it claims to be the best authority, that Mlle. Christine Nilsson will be married to M. Rouzeaud, of Paris, in July.

We are pleased to hear that Queen Victoria has appointed the countess of Mayo to be Honorary Lady of the Bedchamber to Her Majesty.

A graceful distinction has just been conferred on a Highland regiment. Henceforth the Ninety first Regiment, officially known as the "Argyleshire Highlanders," is to be entitled the "Ninety-first Princess Louise's Argyleshire Highlanders," the Marchioness of Lorne having consented to the adoption of her name by the corps, and the Queen, her mother, having sanctioned the change of title.

A correspondent of the London *Daily News* suggests that the railway companies should attach a ladies' carriage to every train.

A gentleman of New York has so persistently followed up the vendors of vile books and pictures, agencies for the sale of which have ever been in operation amongst the city schools, that no less than six of the dealers have been lodged in the penitentiary and their places broken up. Few persons are aware of the extent to which this demoralizing traffic has gone.

The *Journal de Rouen* announces that Napoleon III. has contracted a loan of 7,000,000*fr.* with some of the most important London houses. One clause in the contract gives his ex-majesty the right of increasing the loan to 45,000,000*fr.* on the condition of giving the bankers three days' notice. The lenders have no other guarantee than the chance of Napoleon III. remounting the throne of France. The *Journal de Paris* says that this news, incredible as it may appear at the first glance, is not impossible, as it is well known the English dearly love speculation. The Tichborne affair, adds the writer, has furnished us a proof of that.—*Paris Letter.*

The *New York Times* publishes the details of a terrible series of catastrophes which occurred to the sealing fleet, on the coasts of Labrador and Newfoundland:—Up to a late mail, over forty vessels, including four steamships, had been heard from as total wrecks, having been dashed to pieces amid huge icebergs and plains of ice during a terrific hurricane. On an average, each of those vessels carried about one hundred men, who were employed as seal hunters, and of those four thousand human souls only one hundred and seventy-five have been accounted for. The large majority of those unfortunates have left families behind, exclusively dependent on them for support.

A large part of the cannon captured in the last French war is to be employed for a purpose which could scarcely be divined at the time of their casting at Bourges. The Emperor has presented gratuitously to several parishes which have hitherto possessed no church-bells, in compliance with the prayer of their petitions, the requisite quantity of metal for the long desired ornaments to their churches, out of the French cannon in the Strasburg artillery depot. In this way no less than twenty parishes on the Rhine alone have been provided with bell-metal. The cathedral of Cologne also obtained five hundred centners and that Frankfurt-on-Main two hundred and sixty centners.

The *Great Eastern* has not achieved the great results for which she was constructed,—a failure commercially and financially. She has, however, proved to be just in time for the calls of science, which have rendered her invaluable in an unlooked-for capacity. Since 1865 she has laid the Atlantic cable, the British, Australian, China, Submarine, British India and British Indian Extension, and other important lines, and now she is chartered to lay a fourth trans-Atlantic cable, and is only waiting its completion to start. The cable is to be manufactured by and laid under the auspices of the Telegraph Construction Company of England. She may be expected off Sandy Hook some time in August.

Great preparations are, it seems, being made in Egypt for the approaching International Exhibition, at Vienna, at which, says the *Levant Herald*, there is reason to believe the Turkish and Egyptian departments together will give a very complete idea of the East in all its industrial, commercial, artistic, and social aspects. The programme of the section has been arranged by two well-known Austrian men of science. Herr Brugh the antiquarian, and the architect Herr Schmorenz. The latter has been entrusted by the Khedive with the preparation of several characteristic Egyptian constructions to be erected in the exhibition grounds. Prominent amongst them will be a regular Egyptian House, with harem and selamluk. An Arab fountain will play close by, serving as a pendant to a Turkish fountain in Ottoman section, and on a story above it, exposed to view, will be an Arab school.

Ecclesiastical Intelligence.

The Church of St. Thomas, Madrid, has been destroyed by fire. Eleven persons were injured.

At a meeting of the American and Foreign Union, held in New York last week, it was stated that it had planted a number of Churches in Northern and Central Italy and in Mexico. The income in 1871 was \$82,530.

The annual meeting of the Church Missionary Society took place on the 10th, the Archbishop of Dublin in the chair. The Rev. W. P. Walsh, local secretary, read a report, showing that the contributions from Ireland were in excess of those for the previous year, a cheering fact, under the specially trying circumstances of the Irish Church.

The Irish Presbyterian *Missionary Herald*, speaking of the Jews, says:—The number of Jews in the world is estimated at 7,000,000. Missionary effort among them is of recent date. About 120 Missionaries of all churches are labouring for their conversion. About 20,000 have been enrolled as Christian members, besides over 5,000 who are secretly so, but fear to avow themselves "for fear of the Jews."

The General Synod of the Irish Church has resolved not without some hard words, to postpone till next year the subject of the Revision of the Prayer-book, and to re-appoint the Committee of Revision. The proceedings of this year are by no means full of agreeable promise for the future, and it is only too easy to sympathise with the fears of the Archbishop of Dublin that the Irish Church has arrived at a most dangerous point, and has been nearer to shipwreck than ever it was before.

At Bordeaux two priests, Canon Mouis and Mr. Junqua, have openly separated themselves from Rome, and protested against the new dogma. It is asserted that a large number of other priests are disposed to follow their example. Mr. Junqua's lectures at Bordeaux have been very largely attended by the clergy as well as the laity. Canon Mouis has gone to Brussels to establish Old Catholic services in that city. Meanwhile Father Hyacinth has been lecturing at Rome to crowded and most intelligent audiences.

We hear from Berlin that the Reichstag will soon be flooded with petitions from all parts of the Empire asking for the expulsion of the Jesuits. As a protest such an expulsion is, no doubt, desirable. But as far as results go, they might as well petition the Reichstag to abolish the small-pox. The Society has been expelled from every country in Europe, but has never actually abandoned its ground. If it is forbidden in the German Empire, it will be only the name that is expelled, the Society will remain under one of those many forms which it knows so well how to assume in times of difficulty.

A committee was appointed to advise with the Bishop and Dean in regard to the preparation of a draught constitution for the cathedral about to be erected in Edinburgh out of the funds of the Walker bequest. Dean Ramsay stated that the cathedral would cost about \$0,000*l.*, and that over and above there were would be 5,000*l.* or 6,000*l.* a year for the benefit of the Church at large. A resolution was adopted to the effect that the Synod, while desirous that hearty support should be given to the English missionary societies, pledges itself to use its best endeavours to send a Missionary Bishop to Independent Kaffraria.

At the recent Missionary meeting in London, under the presidency of the Earl of Shaftesbury, his lordship enforced a great principle of missionary operations by a striking illustration. He said: "I heard, with great satisfaction, that noble word, 'aggressive' in your report. Christianity, in its missionary efforts, must be 'aggressive.' I remember when we took possession of part of Burmah many years ago, the Duke of Wellington was called upon to give opinion as to the best frontier between our territory and that of Burmah proper. I was in office at the Board of Control at the time, and the Duke, in pointing out the frontier he had marked, said: 'Take this for a principle in all military matters (and I think it equally good in spiritual) that no frontier is good for defence unless it is equally good for attack.' Aggressive (as well as defensive) Christianity must then be the watchword of all successful missionary societies."

Literary and Scientific Notes.

A collection of twenty-five pins, very well made, has just been found in the subterranean vaults of Thebes, made more than 3,000 years ago.

The following are the ages of some of the most celebrated French authors now living: Guizot, 85; George Sand, 69; Michelet, 74; Miguet, 76; Victor Hugo, 70; and Thiers, 76.

Allow some dry hay to remain two days in water, then filter and leave it two more days, and it will thickly swarm with active living creatures. A corpuscle of blood is about the 1-3,200 of an inch in diameter, and yet it is, says the same authority, a giant by the side of a hay infusorial. A score of them might shade themselves under its casting shadow!

An English traveller in Greece has found the site of the Temple of Diana, the pavement of which is twenty feet below the level of the ground, while the main chariot road leading to it is nearly as deeply buried. He has found many portions of the sculptured columns, which he is sending to the British Museum, and he intends to clear out the whole area of the temple.

A locket worth from fifteen to thirty shillings when made of gold can be manufactured in gilt metal for a penny. One that had at one time a large sale in Great Britain was made with hinges and a clasp, with good likenesses of the Prince and Princess of Wales, and was sold at wholesale for about a half-penny. Hence the profit of Milton gold, prize boxes, and dollar stores.

Bleeding from a wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding is profuse use a large quantity, say from one to three pints. It may be left on for hours or even days if necessary. The person who gave this receipt says in this manner he saved the life of a horse which was bleeding from a wounded artery; the bleeding ceased five minutes afterwards.

Theorizers on earthquakes and volcanic disturbances will find a bit of interesting information in the news from Iceland. Mont Hecla is always in a mild state of eruption, but on the 16th, 17th, and 18th of April there was an unusual commotion with volcanic shocks in some parts of the island. It happens that the California earthquakes commenced on the sixteenth of April, and were most severe on that day. These phenomena, widely separated by distance as they are, may be connected by scientific thinkers.

Linseed oil is now, by a newly discovered process, made the basis of a very useful manufacture. It has been discovered that the oil of flax seed may be solidified by oxidation into a resinous substance, which by combination with other materials becomes very similar to caoutchouc, and can be dissolved into a cement, wrought into sheets, or by the process of vulcanization be brought into the condition of a hard, solid material. It can thus be formed into ornamental or useful articles of infinite variety, and is already mixed with ground cork and spread on canvas, made into water-proof floor-cloths, which are perfectly pliable, soft and noiseless to walk upon, and which are far more durable than the ordinary kinds.

Certain colours are observed to exert an unfavorable effect upon the health and spirit when put upon the walls of rooms. It is well known that the arsenical green of wall-papers is injurious to the health. A correspondent of a scientific journal states that he had occasion, for several years, to examine rooms occupied by young women for manufacturing purposes, and he observed that while the workers in one room would be very cheerful and healthy, the occupants of a similar room, who were employed on the same kind of work, were all inclined to melancholy, and complained of a pain in the forehead and eyes, and were often ill and unable to work. The only difference he could discover in the rooms was that the one occupied by the healthy workers was wholly whitewashed, and that occupied by the others was colored with yellow ochre. As soon as he observed the difference he had the yellow ochre washed off the walls and they whitened. At once an improvement took place in the health and spirits of the occupants. In subsequent observations and experiments he invariably found that the occupants of rooms coloured yellow or buff were less healthy than those in whitened rooms.

OUR CITIES, TOWNS, AND VILLAGES.

(From our Special Correspondent.)

AMHERSTBURG, May 30, 1872.

FROM WINDSOR TO AMHERSTBURG.

One of the most lovely river trips in this section of Her Majesty's Dominion is that between Windsor and Amherstburg. Crossing over from Windsor to Detroit by ferry you take a boat—the "Dove"—from the latter place, and, once started, you soon find yourself skirting, both sides, a lovely country. The old town of Sandwich, buried at some points, within groves of beautiful trees presents a picturesque appearance, while on the American side may be seen a number of elegant suburban residences, Fort Wayne, and other prominent features of a great and bustling city. Ascending the Detroit, or the Straits, as the term implies, you reach Wyandotte a town of most rapid growth. There are a number of rolling and smelting Mills, of which we shall speak hereafter, pouring forth from dozens of chimnies clouds of smoke which blacken the atmosphere for miles around, and which suggest the thought that one has arrived in the region of the Black Country, in England, or at Pittsburg, the Birmingham of this North American Continent. After passing Upper and Lower Grosse Isle the steamer makes for

AMHERSTBURG.

There is a history connected with this town of about 2,500 inhabitants, to which reference may be briefly made. In the time of the American war—1810-14—it was a Garrison Town and a Provincial Naval Depot. Sixteen miles below the Elliott family residence was fought the Battle of Lake Erie, in which Commander Barclay showed so much British pluck and courage. It was here, too, that the celebrated Indian Chief, Tecumseh, marshalled his forces, attacked the enemy and put the Americans to flight. After a series of well-sustained battles, Tecumseh, unfortunately, was killed at the engagement on the Thames, 1814. In passing the Elliott estate a little stone structure was pointed out to us as having been once occupied by our noble ally. Amherstburg, although it cannot boast of being mounted on a rock, may, nevertheless, be considered as the "Gibraltar" of America. Immediately opposite is an island—Bois Blanc—between which and the Canadian mainland, passes the greater shipping trade of the Upper Lakes. From Chicago, Milwaukee, Duluth, and other ports on Lakes Superior and Michigan, to Montreal, Ogdensburg, Buffalo, Erie, Toledo, Sandusky and Cleveland, there are numerous transportation lines in addition to ordinary shipping, and all this has to find an outlet to Lake Erie by means of what may be designated the Gut of the American Gibraltar. On the authority of a gentleman as conversant with European as he is with American affairs, we are informed that the tonnage passing Amherstburg and Bois Blanc to the seaboard via the Welland and the Erie Canals excels that passing the Straits of Gibraltar. Hundreds of tugs are in operation during the season, employed in towing the shipping up and down the Lakes, but the most expeditious and probably the best mode of transit is to propel vessels in strings of sixes and sevens, the propellers, at the same time being laden with freight. From Lake Huron to Lake Erie is a most circuitous route, and, for some time, it was thought that the Georgian Bay Canal was the only scheme that would satisfy, by reason of its being the nearest connecting link between the Upper and Lower Lakes, the commercial requirements of the country. It would seem, however, from the numerous railway schemes already in operation, that the Georgian Bay project is shelved, at least for the present. The Canada Southern will cross the Detroit River about a mile above Amherstburg. A ferry, similar to the Great Western at Windsor and the Grand Trunk at Fort Erie, will pass over to the Lower end of Stoney Island and draw-bridges will connect it with the island of Grosse Isle and the American Mainland, Amherstburg which has for some years been rather stationery than progressive will be beautified by this new enterprise. Amherstburg has a population strongly French and strongly Negro, and these two elements in addition to the misfortune of having once been a garrison town, have militated against its success. The churches are numerous; that belonging to the French Catholics being the land mark of the town and is especially fine. The country for agricultural purposes is excellent, wheat, corn, barley, oats, vegetables and fruits of all kinds, including peaches being produced in abundance. It possesses the finest stone quarry in the Province, and in response to American demand, something like 50,000 cords of wood are sold every year. There was once a public asylum here, superintended by Dr. Lauder. Under that gentleman's auspices a more imposing and

commodious structure has been erected by the Government, at London. A hundred or more old Greenwich Pensioners were sent out to this place by the British Government, and lands given them on condition of proper settlement. Eighteen years, however, have considerably reduced their numbers and the probability is that within ten years from now a Greenwich Pensioner in Amherstburg will be a curiosity. There are considerable pasture lands and extensive farms, one belonging to Fred, Elliott, Esq., comprising some 1,600 acres.

THE CHURCH.

The church people in Amherstburg are especially fortunate in having for their pastor so excellent and exemplary a clergyman as the Rev. T. C. Desbarres, a gentleman of a goodly descent. We visited the above church and found that an addition had been made of some 25 feet, and improvements effected, costing from \$1,800 to \$2,000. There is accommodation for about 200 worshippers, the seats, grained, are very comfortable and the church furniture thoroughly ecclesiastical and becoming. The church is placed due east and west, the chancel windows to be frosted and the side windows shaded. The Lectern and pulpit are exceedingly neat. There is a class room on the north, and a vestry on the south side of the chancel. Dr. Grasset, brother of Dean Grasset of St. James' Cathedral, Toronto, left the church a lot some time ago, and we understand the church is endowed to the amount of \$300 a year. The singing is strictly congregational. There is an excellent Sunday School. The Rev. F. Mack was Rector of the Parish 38 years. We wish the Rev. T. C. Desbarres who did a good work for the Diocese of Huron when he travelled for some twenty months in creating what is now known as the Sustentation Fund, every success in his work.

AMERICAN PECULIARITIES.

To show that our American friends are as peculiar as they are generous, and sometimes as original as they are pushing in business we may relate the following:—An American, among many others of his class called Skedaddlers, having occasion to apply for the interment of a child in a burying ground in Canada, inquired of a sexton the charges which, being stated, he objected to, and mentioned that he "did not wish the services of a preacher;" on its being more fully explained that the charges were not for the services of the "preacher," (a Church of England Clergyman), but for the ground and privileges of interment, his reply was, "In that case I'll have the preacher," thus demonstrating that even on such a solemn occasion the 'Almighty Dollar' has a predominating influence. The above story was related to us by the "preacher" himself. Another circumstance which we ourselves witnessed will not be altogether inappropriate though it cannot by any means lay claim to being churchly. As our readers are well aware the Americans are an "Expectorating" people, and the following notice which appeared, printed and neatly framed, in the commodious cabin of the *Dove*, is a fine example of classical diction: "Gentlemen will deposit the superabundance of Salivary Secretions in the Expectorate Receptacle; Loafers will fire at the stove, carpet, and all objects of prominence within range." Could this possibly be improved on?

THE WYANDOTTE SILVER SMELTING WORKS.

The extraordinary yield of Silver Island, Lake Superior, last year, and the strong probability that the Shuniah mine will even exceed that in productiveness this year, has aroused the energies of both Canadians and Americans to an extent that will bring the claims of Lake Superior, as a rich mineral country, prominently before the capitalists of this Continent. The mine formerly belonged to a Montreal Company, but, from some reason or other, it changed hands, and is now the property of an American Company, of which Major Sibley is the manager. Down the Detroit river, on the Michigan side, about 10 miles from the city of Detroit, are the works of the Company. A good deal of watchfulness is exercised to keep mining speculators off the premises, and we experienced some difficulty in obtaining admission. The Works consist of three substantial buildings, 150 x 50, containing every convenience for the business in hand, and establishing pretty clearly the fact that already "paying grist" has been brought to the mill. We visited the chemical rooms, where specimens are subjected to a simple but, as it appeared to us, unerring analysis. The ore contains from 3 to 15 per cent. of pure silver; 130 tons have already arrived this season, and, at the time we write, we learn that a second consignment of 428 barrels, worth \$200,000, has reached the Works by the *Manitoba* and other steamers communicating with the Silver Island. We also learn that another shaft has been sunk 130 feet, and a belt of rich silver ore been exposed, 37 feet in length and 35 feet in width. The process of smelting is exceedingly complicated, for the metal (silver) is compounded so much with other minerals that, besides lead and iron there is an abundance of what is termed matt and slag. A seventy-five horse power low pressure engine, by means of shafts inserted here and there sets the whole machinery in motion; the engine

which has been recently patented, is said to be the most perfect but least complicated piece of machinery yet sent out by the City of Detroit. A Rotary blower for blasting and a tank for condensing purposes completes the apparatus in the engine department. In the Crushing Room the ore undergoes the first manipulating process. By means of ponderous mill stones it is ground until it looks little better than shales. The matt and slag are separated, and then remain compounds of iron and silver, and lead and silver. These, in their turn, have to be separated; they are charged and elevated to a second story, are placed in hot furnaces, and after passing through others called compelling and reverberatory, the iron has entirely disappeared, lead is less conspicuous, and silver more abundant. The refinery does its work, then the crucible and afterwards appears the pure metal in the shape of silver pills. There is an immense iron safe capable of holding five or six hundred tons of silver. One hundred and sixty hands, principally Germans are employed night and day, Sundays included, at \$2 75 per day of ten hours. The ore is brought down in barrels weighing from 600 to 550 lbs, and even in its worst state is worth from \$4,000 to \$4,500 a ton. Adjoining the silver works is an immense rolling mill employing nearly 800 hundred hands. Here they make steel as well iron rails, because manufacturing a large number of boilers. The Agricultural Works, belonging to Vanalstyne and Zabriskie, employing about 80 hands, do an immense business in manufacturing agricultural implements. Another source of prosperity to Wyandotte is an Iron Clad Ship Yard. This, as also the Rolling Mill, is the property of Captain B. Ward, who, some years ago, amongst the poorest of the citizens of Detroit is now, at the age of 60, worth several millions dollars. In a month from now 500 hands will be employed in building Ironclads for the Lake service. There are two Ironclads on the stocks and the one recently launched 'The Queen of the Lakes,' has proved in every respect, a great success.

WHO SHALL BE BAPTIZED AND CONFIRMED?

When a prisoner is pardoned and sent out from prison into society again, it is not because he has already proved himself a worthy citizen, but because he intends so to prove himself. The physician prescribes medicine, and the nurse kindly waits upon the sick man, for the very reason that he is sick, and desires to get well. He would not delay until he felt himself established in health before he applies for assistance, but applies at once to the proper means because he earnestly desires to get well again. The infant is watched over and tenderly cared for on the very account that he is helpless. The ignorant are taught for the very reason that they are ignorant. So sinners are pardoned and received into Christ's Church for the very reason that they are sinners, and not because they are good, or have any ability to serve God. The sick man is received into the hospital because he desires to be well again. The ignorant man is received into school because he desires to be taught. So sinners are received into Christ's Church because they desire to become holy, and are willing to follow Christ's direction. The Saviour receives them not because they are already good and worthy, but because they earnestly desire to become so, and are willing to make the necessary effort. If you have a real desire and intention to serve God, then your proper place is the Church of Christ—for it was established for just such persons as you are, sinners feeling their sinfulness and desiring to be made better. When sinners wait outside of the Church to become good before seeking admission, they act like sick men waiting outside of the hospital to get well before they enter, or like children waiting to become educated before going to school. If you acknowledge your spiritual needs, if you desire pardon and are willing to be renewed, if you have confidence in God's love and willingness to save you through Christ, then allow Him to receive you into His Church and number you among the saved. If you have the desire, the loving Saviour will give you the ability. Seeking for the blessings of His grace otherwise than according to His own appointment, may you not doubt the sincerity of your desire, and may you not be disappointed in your search.—*Gospel Messenger.*

Fear not if troubles come upon you; if the sun is gone down look up to the stars; if the earth is dark, keep your eye on heaven. With God's promise, a man or a child may be cheerful.

ST. MARY'S, SOHO, AND CHURCH WORK AMONG THE POOR OF LONDON.

Among the many agencies for disseminating the blessings of Christianity among the London poor, the institutions connected with St. Mary's, Soho, are prominent. On a recent occasion Canon Liddon spoke to the following effect:—Probably most of those here to-day are aware that the spot on which we are standing, and which has been the scene of the solemn rite, that has just concluded, is what may be called in a very true sense of the term, "historic ground." For here, something like two hundred years ago, the then Bishop of London, Dr. Compton, acting in concert with the highest authorities of the State, assigned to the members of the Greek Church resident in London a site for their chapel; and it was actually used by them for a period, the exact length of which I do not know. That it was used, however, is a fact, on the importance of which we do well to dwell. Upon this very spot during many years the Liturgy, which is perhaps the richest, the most beautiful, the most devotional amongst all the liturgies of the Church, that of St. Chrysostom, was publicly used; and its use was authorised by a Bishop whom persons in my position are specially bound to honour. He ruled this diocese for a longer period than perhaps any other Bishop since the Reformation; and during his episcopate the present Cathedral of St. Paul was built from its foundation to the top of its dome. He was a munificent, learned, and liberal prelate; and this church is only one among the many proofs of his generosity. After a time the Greeks left this spot, and they were succeeded by a body of French Huguenots, who had been driven from their native land by what we must think a most unhappy persecution. These in their turn were followed by a body of our own Nonconformists, a body of Independents, who remained here until two and twenty years ago, when through the exertions of the Rector of St. Anne's, Soho, this spot, which had been in so many various ways dedicated to the worship of our Creator and Redeemer, was saved from becoming a centre of vice—a casino—and was finally devoted to the service of the Church of England. Now may we not see in these historical facts a pledge of future union amongst Christians? No earnest Christian, in his best moments, can look at the condition of the Christian world; at the alarming prevalence of vice and immorality in this great metropolis, as well as in other large towns; at the violent forms of destructive thought that to a degree, unprecedented in the history of the church, threaten to undermine the most fundamental truths of the faith in the minds of large classes of men;—no one, I say, can look at all this without praying for union among those who believe in and worship a common Lord and Saviour. I trust that the descendants of those who use the Liturgy of St. Chrysostom on this spot,—the descendants of the Huguenots driven from France, and who held no doubt an imperfect creed, but who, there is also no doubt, were encouraged in any errors which clung to them by the hard treatment which they received,—and the descendants of those Independents who dissented in a great number of cases much more from the lifelessness and deadness of the Church of England than from her doctrines or even from her connection with the State, may find their way back to a sanctuary where they will have exhibited to them the Truth in all its fulness, and the Truth, moreover, recommended by zeal and love. It is natural to hope that this Church may be a pledge of union among those who worship our common Lord; but if that blessed consummation is ever in God's mercy to be brought about, it will most assuredly be not an unworthy or cowardly surrender of the faith which we have received from our forefathers, the faith which is not ours to give away, and which it is our most sacred duty to hand on to those who shall follow after us. Union can never be possible, if it is sought in a cowardly abandonment of all distinctive truth.

To the first consideration let me add a second. The services of this chapel represent the fruit of one of the greatest movements—probably I should only do it justice if I said the greatest movement—which has been brought about by God the Holy Spirit in the Church of England during the present century. I refer to what is called the Oxford movement. It was not the first quick-

ening of life in the Church of England. During the greater part of the last century the life of the Church of England was at its lowest ebb, and it was because the Church's spiritual vigour had almost sunk to zero that Dissent made such enormous strides. We owe Dissent in one way a very great debt, for by its aid a large portion of the population of this country was saved from nothing less than absolute heathenism. A very great man once said we Churchmen ought never to approach a Dissenter except in a spirit of humility, and indeed of thankfulness. The first movement of God's Holy Spirit amongst us was the Evangelical, which reanimated the sense of our Lord's living Presence, of His glorious Godhead, of the priceless value of His atoning work and the sanctifying power of the Holy Ghost, of the feebleness and sinfulness of poor human nature, unless it is washed in the blood of Jesus Christ, and sanctified by the grace of the Holy Spirit. So far as it went in a positive direction the Evangelical movement was the work of God the Holy Ghost, but it did not cover the whole area of God's revealed Truth. It did not point out with sufficient clearness that God had come among us by His Son and His Holy Spirit not merely to redeem and sanctify mankind, but in order to found a spiritual Kingdom. It omitted to point out the real meaning and value of the Sacraments as channels of that new life which Christ our Lord has given us in the Kingdom of the new Covenant. This more complete statement of the Truth was reserved for what is known as the Oxford movement. That movement began in the University from which it took its name in the year 1833, and at first it was, from the very necessity of the case and the conditions of its existence, of the nature of an intellectual theory, addressed to learned men, making its way indeed by books and processes of argument, but not coming into contact with the heart or the devotions of the people. If it had always remained in that condition it would not have been the work of God the Holy Spirit. The test of Divine Truth which distinguishes it from any mere human theory is this:—Divine Truth has always something to say to every human heart. It is like God's sun shining in the heavens—it may do more for one creature than another; but it does something for all. And, therefore, it was absolutely necessary, in order to prove its vitality, that this great movement should not only penetrate among the intellectual, the refined, and well-bred classes of society, but that it should come down from these social heights and show the universality of its power by appealing to the hearts of the people. Now it is the peculiar glory of St. Mary's, Soho, that in very early days, when the interest of the community at large had not been attracted to the movement as it since has been, this chapel did, under enormous difficulties and through a great deal of shame and obloquy, teach the deeper truths to which I have referred to the very poorest of the people. It is emphatically a poor man's church which we are to-day proposing to enlarge and beautify. This church deals with the poor in a way which ragged-schools and other schemes (of which I wish to speak with the greatest respect) do not. They attempt to deal with the poor as masses, whereas a church like this seeks to deal with them not as a class, but as individuals. To do any good whatever with any man or woman you must consider that man or woman not as one grain in a heap, but as an individual. The soul of the youngest, the poorest, the most ignorant of human beings is too noble and intrinsically majestic a thing to be herded with large masses of other souls and treated as if it had no special peculiarities. It must be dealt with alone, as if there were but two persons in creation, the soul that speaks and the soul that is spoken to—as if there were but two beings in existence, the soul and its Creator. It is characteristic of the work carried on in this place, that it has not been like that of some clerical lecturer coming down here once, or twice, or three times a week, and delivering addresses of more or less merit, to a large number of persons of whom individually he knows nothing. All teaching, here, is subordinated to the one supreme idea of building up, in each individual, the life of Jesus Christ; of adding, line upon line, precept upon precept, one truth to another; one grace to another; of making each Christian more and more fit for the eternal mansions, until at last the predestined day comes when each soul is committed to the pierced hands of Him who has redeemed it. It is the sympathy and respect which I feel for such a work that has made me thankful to have this opportunity of taking part in the ceremony which has just been con-

cluded. Doubtless this chapel will "give light to them that sit in darkness and the shadow of death, and will guide many feet into the way of peace." It "will be a light to lighten the Gentiles, and will be the glory of Christ's people Israel." It will be a glory to God's people when they here experience a foretaste of that communion with God which, beginning on earth, will continue through all eternity in heaven; and it will be a light to lighten those multitudes outside the Church's fold who do not know our Lord, and therefore do not love Him, but towards whom He has intentions as merciful, as just, as generous, as indulgent as those which are the joy and support of the members of His own Body. It is to promote His love and honour that we have laid this first stone.

The Vicar afterwards entertained a number of his friends at the House of Charity, Greek-street; and after luncheon, Mr. Chambers proposed the health of Canon Liddon. The motto of the Rev. gentleman was, he believed—"Toleration with orthodoxy," and if that principle had been adopted in times past, we should not now have to deplore the alienation of many who were unfortunately separated from us.

After acknowledging the compliment, Canon Liddon proceeded to say—I entirely accept the statement of our principles which Mr. Chambers has been good enough to formulate for us—"Toleration with orthodoxy" and I believe that our safety as a Church depends upon our hearty acceptance of it. Toleration of those outside the Church has, of course, in these days no merit; in exercising it we make a virtue of a necessity. But toleration within the Church, and this in conjunction with the Church's adherence to the old language of orthodoxy, is what we contend for. At this time we are learning that the convictions of men upon the most sacred of all subjects are not to be enforced or propagated by process of law. The antiquated and mischievous idea that they can be has been gradually I should hope, disposed of by a series of unsuccessful experiments and the lesson will not have been bought too dear if by means of those experiments it should be established, that religious convictions to be worth anything must be based upon a genuine spiritual freedom. It is because Churches that are dogmatically strong can afford to be tolerant, that we must, on the other hand, hold firmly the principles of orthodoxy. It is useless to disguise the fact that we are now standing face to face with a great anxiety—an anxiety so serious that Dr. Pusey has said, without the smallest trace of exaggeration, that the present crisis is the most dangerous we have had to face in the present century. There can be no doubt that so often it, palliate it, as you will, if the Church of England in her corporate capacity were to resolve on so mischievous a step as the disuse or mutilation of Creeds accepted by the whole Eastern and Western Church she would take up a new doctrinal position in the face of Christendom. When we consider what consequences would be involved in that, we may well feel that all prudent persons would hesitate before lending their assistance to bring about so much religious confusion. I scarcely trust myself to say more upon a matter on which I feel so strongly; but I wish to add to what I have already said one observation. The maintenance of the Athanasian Creed is not by any means a mere duty to the learning and orthodoxy of the Church,—it is emphatically a duty we owe to the poor. I take it that the real crime of the Athanasian Creed is that there is no doubt about what it means. It speaks too clearly for those who do not really believe the great truths which it affirms. Of course I know that if we analyzed its expressions one by one we should be carried into fields of thought, to explore which requires a special intellectual training; but it is also true that the Creed speaks with such terseness, directness, and plainness, that any one understanding a moderate amount of the English language can easily follow it. A remarkable illustration of this was furnished by a message conveyed to me by a clergyman of Essex some little time since:—"I was lately," he said, called to the death-bed of a farmer in my parish who had been all his life, and who died a Dissenter. He particularly wished to see me, and he said:—I hope you will tell those gentlemen of your Church who are doing what they can to uphold the Athanasian Creed that I wish them God-speed. I can tell you that that Creed has been a great blessing to me, for I do not think I should ever have been able without its help to make out from the Bible what is said as

to the nature and the attributes of the Godhead. At this solemn moment, lying on my death-bed, I wish to tell you what this Creed has been to me, and to say that I hope no efforts will be spared that may be necessary to maintain it in your Church. That testimony was given, as I said, by a Dissenter; and it is but one of those many cases which show how the indirect influence of the Church penetrates far and wide beyond her precincts. It furnishes one of those considerations which ought to convince us that while we extend as far as possible toleration to others, and while we seek to interfere with others as little as we can, we should resolve to insist upon maintaining the integrity of the Faith which has come down to us, and of those formularies in which that Faith has been preserved, and which we who have received it should at all costs keep inviolate.

WHAT A LITURGY IS AND DOES.

A Liturgy is the embodied faith. It witnesses our apostolic lineage. It guards the apostolic creed. For it is not chiefly by books of abstract argument, but by these ties of reverent love, linking our growth from infancy to age with the Font and the Lord's table, Lord's day and holy day, that our religion sways the heart. Nothing is truer than the saying of an ancient father, that the doxology kept the faith in the Trinity more than the Athanasian Creed could do. The Church of Christ is not a dry fagot of historic chronicles, of theological disputes; it is this worship, real, vocal, yesterday, to-day and forever. The Book of Common Prayer is not a mausoleum of the dead; it is the communion of the living. We are repeating in these collects words that rose from the heart of saints, and still rise as from a vial full of odours, we sing the *Gloria* and *Te Deum* sung by an Ambrose and a Hilary, yet lingering as the familiar tunes of childhood, we say "Lift up your hearts" in the same voice that lifted theirs. It may be to those who have not studied its design, a "frozen music," but as we grow more and more into its plan, we see its wondrous harmonies. Take up this liturgical treasure, and study any of its parts in such a view. Read the office of Morning Prayer. As we stand together in the house of God, the stately sentences invoke on us the Holy Spirit; the confession calls us, knee and heart, to that penitence which only can prepare the way of devotion, the declaration of God's pardon leads us with a full sense of worship to say "Our Father," the glad *Venite* lifts us, and the Psalter, verse answering verse, brings our souls together; the Word speaks from Old and New Covenant; the people with bowed heads utter their one faith in the simple Creed that speaks of an age "without controversy;" they listen to the voice of God's ambassador, and again kneel together in prayer for the whole Church militant. Compare this with a worship in which the people are little more than listeners. Prayer does not find them kneeling and responsive, but sitting to admire its eloquence, as if it were addressed to them, not by them to the All-hearing God. Pulpit rhetoric becomes the idol of the day; and the plain Word of God has not enough of piquancy to please their epicurean palates. It is useless to disguise the evil; it is a disease of the time. When we are told that a liturgical worship is too artificial for a Gospel piety, we will only send you to some modern Christian assembly, where an admired minister dispenses to a silent crowd his brilliant fancies for devotion, and men and women listen, enchanted now by his dramatic passion, now by the warblings of a favourite stage-singer, without one common, hearty utterance even of the Lord's Prayer; and we leave you to say, if this be nearer to the pattern of such worship as lifted its voice with one accord in the gathering of the first Christian saints. But we will not indulge in any sharp criticism, rather, we rejoice to know on every hand that many devout minds are feeling this need, in the growth of more reverent habits, the better ideas of Christian art, the revival of directories of worship, and many fairer forms of public devotion; and we hail every such tendency as a proof not only of right taste, but of that unity in aim which may make us one at last in faith and fellowship. Here we can stand and ought to stand on the largest ground. We claim that all worship, as it fulfils its design, will accept these great, common features; will so blend the minds and hearts of discordant sects in harmony, that they will give up their private confessions, and pour forth the voice of Christian life in one Lord's Prayer, one Apostles' Creed, one *Te Deum*.

The great man is he who chooses the right with invincible resolution; who resists the secret temptations from without and within; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; and whose reliance on truth, on virtue, on God, is most unflinching.

DEVOTIONAL READING.

READINGS ON THE HOLY COMMUNION, FROM THE WRITINGS OF BISHOP JEREMY TAYLOR.

He being dead, yet speaketh.

1st.

Greater love hath no man than this, that a man lay down his life for his friends.—JOHN 15 ch.

The story of the love of our dearest Lord is written in largest characters, who not only was at that instant busy in doing man the greatest good, even then when man was contriving His death and His dishonour, but, contrived to represent His bitter passion to us without any circumstances of horror, in symbols of pleasure and delight, that "we may taste and see how gracious our Lord is," who would not transmit the record of His passion to us in anything that might trouble us. No love can be greater than that which is so beatifical as to bestow the greatest good; and no love can be better expressed than that which, although it is productive of the greatest blessings, yet is curious also to observe the smallest circumstances. And not only both these, but many other circumstances and arguments of love concur in the Holy Sacrament. 1st. It is a tenderness of affection that ministers wholesome physic with arts and instruments of pleasure; and such was the charity of our Lord, who brings health to us in a golden chalice; life, not in the bitter drugs of Egypt, but in spirits and quintessences; giving us apples of Paradise, at the same time yielding food and health and pleasure. 2nd. Love desires to do all good to its beloved object, and that is the greatest love which gives us the greatest blessings; and the Sacrament, therefore, is the argument of His greatest love, for in it we receive the honey and the honey comb, the Pascal Lamb with its bitter herbs, Christ with all His griefs, and His Passion with all the salutary effects of it. 3rd. Love desires to be remembered and to have its object in perpetual representation; and this Sacrament Christ designed to that purpose, that He, who is not present to our eyes might always be present to our Spirits.

4th. Love demands love again, and to desire to be beloved is of itself a great argument of love, and as God cannot give us a greater blessing than His love, which is Himself with an excellency of relation to us superadded; so what greater demonstration of it can He make to us than to desire us to love Him with as much earnestness and vehemency of desire as if we were that to Him which He is essentially to us, the Author of our being and our blessing? 5th. And yet to consummate this love, and represent it to be the greatest and most excellent, the Holy Jesus hath in this Sacrament designed that we should be united in our spirits with Him, incorporated to His body, partake of His divine nature, and communicate in all His graces; and love hath no expression beyond this, that it desires to be united to its object. So that what Moses said to the men of Israel, "What nation is so great, who hath God so nigh unto them as the Lord our God is in all things for which we call upon Him?" we can enlarge in the meditation of this Holy Sacrament, for now the Lord our God calls upon us, not only to be nigh unto Him, but to be all one with Him; not only as He was in the Incarnation, flesh of our flesh, and bone of our bone, but also to communicate in Spirit, in grace, in nature, in Divinity itself.

(To be continued.)

SCATTERED MEMBERS.

The few following words taken from a letter received by a subscriber, show that although the Churches "at home" are lessened in numbers through emigration, still those of its members who seek other homes are not forgotten. "A person," says the clergyman writing, "I think your sister, called here a few days ago to show me a letter from you in which you referred to St. Paul's (Bow Common, E.) I venture, therefore to send you a line, thinking you may be glad to know that you are not forgotten, now that you are one of the many scattered members of the congregation who once worshipped there. I remember one Christmas Day, some years ago, mentioning that I had been in communication with members of the congregation at that moment in each of the four quarters of the world, and that it was an evidence of the Catholicity of our faith, and when the great Festivals of our Church come around, you and others are much in my thoughts

Faithfully Yours,

A. B. COTTEN.

The Parsonage, Bow Common, E.

THREE THINGS.

Three things we want, to act by—these three: the spirit of faith, the spirit of unity, the spirit of sacrifice,—faith in Christ alone, sacrifice for his dear sake, the unity for which he longed and prayed.—and all these by "the mighty power of the Holy Ghost, so that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed in all places, to the breaking down of the kingdom of sin, Satan and death, till at length the whole of the dispersed sheep, being gathered into one fold, shall become partakers of everlasting life." How sweetly over the suspicious and strifes which sometimes creep in upon us while we wait yet in these mortal tabernacles, come the beautiful catholic words of a saintly and venerable father of one of the Reformed Churches in this country. "I do not belong exactly to either of the schools. There are many things about the old school that I like, and I am of the opinion that it is none the worse for being old. There are some things about the new school that I do not greatly object to. I suspect, after all, that both schools have the same master, though in each some things are learned which the Master does not teach. I think the scholars of both schools ought to love one another. Oh, I wish they would; I desire it for charity's sake; I desire it for truth's sake; for the way to think alike is first to feel alike." "That they all, O Father, might be one!"—*Gospel Messenger*.

THE CHRISTIAN GENTLEMAN.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of inuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbour's councils, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they fluttered at the window or lie open before him in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bands and securities, notices to trespassers are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonour. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to surreptitiousness. In short, whatever he judges honorable, he practices toward every man.

Diocesan Intelligence.

NOTICE TO CORRESPONDENTS.

The editor requests that all Diocesan matter be sent in at the latest by Monday evening.

TORONTO.

CHRIST CHURCH.—A most successful concert, in aid of the Parsonage Fund of this Church, was given a few days ago in the Town Hall, Yorkville. This concert, sustained almost entirely by local amateur talent, was an unmistakable success in every way. The music was good, the audience full and appreciative, and the Fund augmented by something over a hundred dollars.

ST. PAUL'S, YORKVILLE.—On the retirement of Miss Alice Murray from the leadership of the choir, she was on Friday last presented by the incumbent the Rev. S. Givins, with a handsome Family Bible—by the choir with an affectionate address and a silver salver and waterjug. The Churchwardens, also, on the part of the congregation generally, presented her with a drawing-room clock, costing \$100, and expressed at the time the readiness of all, poor as well as rich to join in shewing their appreciation of her services.

NOTICE.—To the clerical and lay delegates to Synod to be held in Toronto on the 18th inst, who may travel on the Midland Railway:

On my applying to the authorities of the above railway for a reduction of fare on behalf of delegates to Synod from this district, I was informed by Mr. McKechnie, the manager of such matters, that he had, in compliance with my request, advised the various station-masters on the road to grant to each delegate, on presenting his certificate, a ticket entitling the holder to a double journey for one fare. I am sure this kindness will be appreciated by my brother delegates.

T. W. ALLEN,
Rural Dean of Durham and Victoria.

PRESENTATION.—The Rev. A. C. Shaw, M. A., who has resigned his Mission of Grantham, Homer, and Merritton for the purpose of spending a few years in England, was the recipient of a purse and the following very kind address from the congregation of Christ's Church, Grantham:

"*Reverend and Dear Sir,*—We, the members of the congregation of Christ's Church, who have enjoyed your personal friendship and profited by your ministrations during your Incumbency, cannot permit you to remove from among us to other fields of duty without expressing to you our deep regret at your departure, and our warm and heartfelt appreciation of those genial qualities and Christian sympathies which have endeared you to all of us, and of which we assure you we will deeply feel the loss, and shall ever remember them with feelings of pleasure. We ask your acceptance of the accompanying purse as a slight mark of our affectionate esteem, and we devoutly pray that God, Whose ministering servant you are, may bless you in the future, and that you may find in your new sphere of duty as warm a welcome as from those friends who now bid you an affectionate farewell."

To this pleasing surprise Mr. Shaw gave a reply as follows:

"*My Dear Friends,*—I thank you most heartily for this culminating proof of the sympathy and kindness which you have ever shown me. The difficulties which I had to encounter in first entering upon the charge of your Mission were, as you know, greater than ordinary; and while by God's help they have been chiefly overcome, my labours and responsibilities have been greatly cheered and lightened by the cordial and kindly co-operation which I have always met with from the members of your congregation. It is with the deepest sorrow that I find myself called upon to take my leave of you; and I am well assured that, wherever in the future I may discharge the duties of my holy vocation, these earliest years of my ministerial life will be remembered among the happiest and the most pleasant.

While the harmonious nature of our intercourse has never been broken, the life of the parish has been, I humbly believe, a progressive one; and I take my leave of you with the assurance that never again in the future will your beautiful Church remain closed for any length of time as it has in the past. May God bless you and yours, and build you up and confirm you in His most holy faith, and bring you all at last into the rest of His kingdom.

Your affectionate Pastor,
(Signed) A. C. SHAW."

Grantham, Homer and Virgil were at one time the stations in Mr. Shaw's Mission. Afterward the service at Virgil was discontinued, and that at Merritton assumed by him in its place, and these three now comprise the Mission.

MEETING OF SYNOD, 1872.

The Right Reverend the Lord Bishop of Toronto, having signified his intention to assemble the Synod of his Diocese on Tuesday, 18th June next, the Executive Committee hereby notify the Clergy and Lay-Delegates of the Synod that they are summoned to meet at the City of Toronto on that day.

The usual general order of proceedings, as arranged by the Executive Committee, and approved by the Lord Bishop of the Diocese, will be carried out.

The following are among the

NEW NOTICES OF MOTION.

TIME ALLOWED TO SPEAKERS.

The Synod in 1870 passed the following regulation in regard to the time to be allowed to gentlemen who may address the Synod during its Sessions:—

"That every speaker, except in moving and seconding any motion, be limited to *ten minutes*; and that all speakers be timed by an Assessor or Assessors, to be appointed by the Bishop, to aid in the maintenance of order and obedience to the rules of the Synod." Session of 1871, page 36.

NOTE.—The Bishop appointed the two Archdeacons to be his Assessors.

Consideration of Notices of Motions in the following order, as arranged by the Executive Committee:

1. REV. RURAL DEAN LETT.

a. That in the opinion of the Synod the present Diocese of Toronto is too extensive for the supervision of one Bishop.

b. That, with a view to subdivision, it is desirable that the Diocese of Toronto should comprise the several Counties named in schedule A, hereunto annexed.

c. That the remaining portion of the Diocese be divided into three Districts, Northern, Western and Eastern, comprising respectively the Counties and territories named in schedule B.

d. That as soon as an Episcopal Endowment Fund producing an annual income of \$2000, (and a suitable house), shall have been provided for each such District, it shall be declared a Diocese by an instrument under the hand and seal of the Lord Bishop of Toronto; and that then his Lordship be requested to hold an election for a Bishop of the same Diocese, according to the canon.

e. That the members of this Synod, Clerical and Lay, and their successors, resident within each such district, are hereby declared to be a Standing Committee, to be designated "The Episcopal Endowment Committee of the ——— District," His Lordship appointing the Chairman, who shall also be convener; and that such Committee shall have power and authority by themselves, sub-committees or agents, to solicit and collect money, securities for money, and deeds of land for the endowment of each supposed See; and that all money so collected be from time to time paid in to the Secretary-Treasurer of the Synod, to be invested in Provincial or Dominion securities, or in trust by this Synod for the endowment of said district; and that the said Committee do present to this Synod, at each annual meeting thereof a report in detail of their proceedings, how much has been collected, how much has been promised, and generally what are the prospects of realizing the object in view.

f. That a communication be respectfully addressed by this Synod to the Lord Bishop of Huron, and to his Synod, to ascertain their views respecting the separation of the Counties of Grey and Brant from the Diocese of Huron, and aiding the said Counties to the proposed Northern Diocese, and to the Western Diocese respectively.

SCHEDULE A.

(1) **DIocese OF TORONTO:** To be composed of the Counties of York, Peel, Halton and Ontario.

SCHEDULE B.

(2) **THE NORTHERN DIocese:** To be composed of the Counties of Simcoe and Wellington.

(3) **THE WESTERN DIocese:** To be composed of the Counties of Welland, Lincoln, Haldimand and Wentworth.

(4) **THE EASTERN DIocese.** To be composed of the Counties of Peterborough, Northumberland, Durham and Victoria.

2. **REV. RURAL DEAN GIVINS,** seconded by the Rev. T. S. CARTWRIGHT, That in the opinion of this Synod

the establishment of a Missionary Bishopric in the Algoma District is a matter of immediate and imperative necessity; and that with a view of carrying out the arrangement for the appointment of a Missionary bishop, in accordance with the terms of the Canon proposed by the House of Bishops in the year 1868, a Committee be appointed to confer on the subject with a similar Committee, to be appointed by the Synod, of each other Diocese in the Province.

NOTE.—This Canon, as proposed by the House of Bishops, is as follows:

1. The House of Bishops may elect a suitable Priest to be a Missionary Bishop to the Indians and others not residing within any organized Diocese, and when the House of Bishops shall be satisfied that adequate provision has been made for the support of a Missionary Bishop, the Metropolitan or presiding Bishop may convene the House of Bishops for such election, and after election proceed to his consecration, and the evidence of the election shall be a certificate under the hand and seal of the Metropolitan or presiding Bishop, and of the House of Bishops, or a majority thereof.

2. In case it is thought expedient by the House of Bishops to appoint a Missionary Bishop over a District composed of a part or parts of one or more Dioceses; then, before the election of such Missionary Bishop, the consent of each Bishop whose Diocese is affected by the proposed arrangement, shall be presented in writing to the Metropolitan or presiding Bishop.

3. The Bishop elected as aforesaid shall exercise his Episcopal functions in such Missionary District in conformity with the Constitution and Canons of this Province, so far as they can be made applicable to the condition of his District, and under such regulations and instructions as the House of Bishops shall prescribe.

4. Whenever a Diocese shall be organized out of such Missionary District, if the Missionary Bishop shall be chosen Bishop of such Diocese, he may accept the office without vacating his missionary appointment, provided he continues to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue.

5. Every such Bishop shall be entitled to a seat in the House of Bishops, and shall report to the House at every meeting of the Provincial Synod concerning the state and condition of the Church in the Diocese or Missionary District.

3. **VEN. ARCHDEACON FULLER.**—That the fifth section of the By-Law adopted at the last session of the Synod for the expenditure of the Mission Fund be amended by adding after the words, "The Synod of 1870," (in the 4th line of said section) the following clause: "Except that a less stipend shall be accepted by the Lord Bishop of the Diocese and three-fourths of the members of the Mission Board present at any quarterly meeting thereof."

NOTE.—The section thus altered to read as follows, (the proposed addition being in Italics: "That whenever the Mission Board and the several Congregations of any Mission have agreed as to the amount which they shall severally contribute towards the stipend of their Missionary, (which stipend never shall be lower than that recommended by the Synod of 1870.) Except that a less stipend shall be accepted by the Bishop of the Diocese and three-fourths of the Mission Board present at any quarterly meeting thereof. Then it shall be the duty of the Secretary-Treasurer of the Synod to enter into a written agreement, in duplicate, with two or more members of said Mission Board, according to the accompanying form."

4. **VEN. ARCHDEACON FULLER.**—That in consequence of the many great changes effected in the country during the last thirty years, whereby the time when farmers dispose of the greater part of the produce of their farms has greatly changed, it is expedient to change the period at which the financial year shall close; and that part of the Constitution of the Synod which fixes the close of the financial year on the 30th April, be amended by substituting the 31st of December for the 30th of April.

7. **REV. V. CLEMENTI.**—That in consideration of the numerous and grave irregularities arising from the present mode of issuing Marriage Licenses, a petition is prepared and submitted to the Honourable the House of Commons of the Dominion of Canada, in Parliament assembled, to the effect that so far as the Church of England in this Diocese is concerned, the office of granting licenses for marriage, in lieu of banns, be hereafter in the Bishop of the Diocese, who shall have the power of appointing clergymen in various localities to act as his Surrogates for the granting of such licenses.

11. **REV. RURAL DEAN LETT.**—That the commutation By-law be so modified that the Synod, while electing the Commutation-Trust Committee, may select the clerical members thereof, not only from those who have commuted, but also from those who shall from time to time be placed on the list, and also from the twenty clergymen whose names appear as the Senior on the list of Non-Commuted clergymen who wish to be benefited by the fund when the surplus permits,

(2) That whenever there is a surplus, after paying the stipends, those already on the fund, the next senior or clergyman on the non-commuted list be placed on said fund, and that the clause in the commutation by-law requiring a surplusage of \$1,000 before the benefits of the funds are extended to others, are repealed.

(3) Provided always that should any deficiency occur, so that all the clergy on the list cannot be paid, the commuting clergyman be first paid, then the next senior, so that if any clergyman is to be unpaid, it shall be the junior on the list.

Note.—The Sections of the By-law, to which reference is made in clause (2) of the foregoing motion are as follows:

"2. That before there shall be any surplus declared by the Clergy Trust Committee, there shall be always held by said Trust Committee the sum of one thousand dollars, (\$1,000), arising out of annual permanent income over and above the amount required to fulfil the covenants into which the Society has already entered, and the expenses chargeable upon the fund.

"3. That said surplus shall be appropriated to the maintenance of the Clergy of the Diocese being in priests orders, according to length of service in the Diocese.

"6. That as soon as the Trust Committee shall report a surplus of \$1,000, as above provided; it shall be paid to the senior clergyman of the Diocese (as above defined) not being on the commutation list, and so on in respect of each successive sum of \$400 dollars of surplus income. And it is hereby distinctly specified that this provision shall not interfere with any existing arrangement. No clergyman shall receive from this fund more than \$400 per annum."

The section of the constitution of 1870 also enacts that "In case the surplus should at any time become insufficient to pay the amount of \$400 to each non-commuting Clergyman placed on the list of annuitants on the said fund, in accordance with the By-law of the late Church Society, then a proportionate reduction shall be made from the annuities payable to all such non-commuting Clergymen."

14. Mr. SNELLING:—(1.) That this Synod, having already acknowledged the insufficiency of the salaries received by many of the Clergy, does now further resolve, in consideration of the special claims of lengthened service, that the salaries of all such priests as have laboured continuously for fifteen years in this Diocese (no matter from what source or sources their incomes are derived), be in future supplemented, as soon as may be, until they reach the sum of \$1,000 per annum.

(2.) And in order to give effect to the foregoing resolution, Resolved. That a Sustainment Fund shall be established, from the interest of the invested capital of which shall be made annually the disbursements necessary to the supplementing aforesaid.

(3.) Resolved. That the steps necessary for setting on foot the Sustainment Fund be taken without delay, in such order as a Committee of Synod, to be appointed for that purpose, shall determine.

(4.) That the following gentlemen from such Committee:

15. Rev. JOHN VICARS, B.A.—(1.) That a Sustainment Fund be raised by a general assessment of the Diocese, out of the proceeds of which the sum of \$400 per annum be paid to each non-commuted Clergyman not in the receipt of a fixed clerical income.

(2.) That a Committee be appointed for each Rural Deanery to carry the provisions of this resolution into effect.

16. Mr. SNELLING:—(1.) That order to carry out more effectually the purpose for which the Widows' and Orphans' Fund was created, and in view of the difficulties of and the necessity which exists to augment that fund, increased liberality on the part of the members of the Church in the Diocese of Ontario, is necessary.

(2.) That a special collection in aid of the said fund be taken up during this and each succeeding meeting of Synod, on such day as His Lordship the Bishop shall appoint.

(3.) That the said collection be from time to time invested in Bank stock to an account called "The Synod (collection) Widows' and Orphans' Sustainment Fund."

(4.) That one-fourth of the principal and all interest be appropriated each year as a part of the annual grant to the Widows' and Orphans.

17. Col. O'BRIEN.—That he will move the adoption as a Canon of this Diocese, of the following resolution, which is No. 6 of a series of Resolutions on the subject of the Diaconate, adopted at last meeting of Synod, page 59:—That in accordance with the principle pervading the "Form and manner of making Deacons," and the "Form and manner of ordaining Priests," no Deacon shall be placed in the independent cure of souls, but shall always be associated with a Priest, as his assistant, to whom he shall be subordinate, and to whom he shall apply for the performance of those offices in the ministry forbidden to the Deacon.

HURON.

LONDON.—This week there will be very much to record of the Church in this Diocese, holding of council, deliberating, legislating, devising the best way and the most available means of extending her influence. This week will witness the ceremony of laying the foundation of the Cathedral of the Diocese. This week the Diocese in Synod will first, since his consecration, meet their present Bishop.

Reviews.

THE TWO ESTATES

We hail the appearance of a volume on this subject published in the neighbouring republic as most opportune, aiming as it does at communistic practices which have become so general there. It is indeed high time that the Church, giving utterance to no uncertain sound, should address herself in real earnestness to one of the most important social problems of the age. Has the institution of marriage a right to claim a Divine authority? Is the bond a permanent one, or may a man "put away his wife for every cause" or on account of a mere freak of fancy? Are the obligations and the duties of the married life such as Christianity takes cognizance of and enforces, or may they be dispensed with at the option of either of the parties to the marriage contract? These are the principal questions which Dr. Dix proposes first of all to answer, and which he does answer most satisfactorily. We heartily recommend his little book; although we could have wished the style in some places to have been a little more forcible and perspicuous. We do not quite agree with some of our author's positions, as for instance when he says that "Home is a word for which the Latin and the Greek have no true equivalent." We would ask what is the Latin *domicilium*? And what the Greek *oikos*? The latter when traced back to its Sanscrit root is found to have the primary meaning of *one's own dwelling or habitation*, rather than that of *house as a building*, which is a secondary meaning.—These matters are, however, of trifling importance when compared with the grand argument of the "Lectures," which is upon the whole well conducted and brought to a satisfactory issue, and we are glad to find that the revenues of the richest rectory on this continent are employed so usefully, and directed to remedying evils so extensive as these referred to in the "Lectures." It was a remark of the late Dr. Chalmers that the princely revenues of the See of Durham, in England, were but a small return for the "Analogy" of Bishop Butler. And we shall feel that the income from the Rectory of Trinity Church, New York, will be quite as well appropriated, if employed in a really earnest endeavour to bring back the marriage relations to the position indicated by the great Head of the Church.

Dr. Dix states that his object is to meet one of the remarkable features of the times in the United States which shows itself in a "disregard of the married relation with a disposition to make divorce easy." "Temporary unions, founded on no law but that of free selection, and dissolvable at will." As a branch of this sign of the times, there is to be found "a growing restlessness of women, and their wish to take the place and perform the work of men." But it is to the former of these that our attention is chiefly directed. The writer speaks of marriage as a natural contract, a civil contract and a religious contract. As a natural contract, Almighty God gave the man and the woman to each other, and blessed them with His word and Fatherly benediction in the happy land where sin, sorrow, and death were unknown. This natural contract is spoken of as indissoluble, sacred, and involving responsibilities of the gravest description. Polygamy, divorce, concubinage, and other similar excrescences had deformed the original institution, when Christ came and restored marriage to its old rank as an ordinance of Almighty God; but as if that had not been sufficient, it was yet more highly honored and exalted to the dignity of a sacrament in the new dispensation, and here we come to the meaning of the term *sacra-*

ment. According to our Church's definition in the catechism (and all definitions are more or less arbitrary) marriage is not a sacrament. It was not instituted by Christ himself, nor is it necessary to salvation; but it is certainly of Divine origin as anything that can be added, and when entered into, it has its permanent obligations and duties, which are as binding, and as absolutely necessary to salvation as either Baptism or the Supper of the Lord. Our Church in her homilies admits the application of the term Sacrament, in a secondary or subordinate sense, to other institutions than the two primary Christian Sacraments; as to absolution, as "having," she says, "promise of forgiveness of sins." And further "Absolution is no such sacrament as Baptism and the Communion are. And again; "neither the ordering of Ministers, nor any other Sacraments such as Baptism and the Communion are." We apprehend that the name is of far less consequence than the duties and obligations connected with the institution of marriage; and on this point we are glad to be able to agree with Dr. Dix.

We had marked a number of passages in the book before us, for special notice, but want of space prevents our giving them the importance they demand. The last two lectures are devoted to the consideration of those who remain single, not from worldly considerations, not because they think they can thus better prepare for the Land of the Holy; but "for the Kingdom of Heaven's sake." We should have been glad, if space would permit, to enter fully into the argument of the author of these lectures upon this subject; as we think it is in this department he has shown the greatest power, and the fullest appreciation of his subject. We commend the volume to the prayerful consideration of our readers, and trust it will be followed by works of a similar character, and calculated to meet the requirements of the age.

The Two Estates; That of the Wedded in the Lord, and that of the Single for the Kingdom Heaven's Sake. By the Rev. Morgan Dix, S. T. D. (D. D.) Rector of Trinity Church, New York, 1872—pp. 130—12mo.

THE LATE HON. JOHN (SANDFIELD) MACDONALD.

We regret to announce the death of the Hon. John (Sandfield) Macdonald, his decease taking place at 2.10 p.m. on Saturday, June 1st. Although suffering from consumption, and living for twenty years with but one lung, his death it seems resulted from displacement of the heart. Mr. Macdonald, called Sandfield distinctively, was born in the County of Glengarry on the 12th December, 1812, thus making him sixty at the time of his death. After a very short experience of country store life, he gave his attention to legal studies, and in 1834 was admitted a member of the Law Society of Upper Canada. In June, 1840, he was called to the bar, practising in Cornwall. He never relinquished his connection with law, and in his profession amassed a considerable fortune. Mr. Macdonald entered Parliament in 1841, and during his long Parliamentary career was a witness of many and strange governmental changes. In 1843, Mr. Macdonald was returned for Glengarry, between three and four thousand of the constituents bearing his name. In 1849 he became Solicitor General, in 1851 he refused the offer of Crown Lands, and two years after obtained the Speakership, which he held till 1854. In 1858, whilst holding the Attorney Generalship in the Brown-Doigon Government, was born the breach of cordiality between Mr. Macdonald and Mr. Brown, which was never properly healed. In 1862 he became Premier and Attorney General, holding office on a small majority until 1864. In 1867 he again obtained the leadership of the Governmental party, which he held until the autumn of '71. As an orator Mr. Macdonald made no mark, facts were his forte; socially he was all that was pleasant and agreeable; personally he was tall and feeble. As a politician he was truthful, but fearful of self-committal; in manners generally suave, with an occasional assumed brusqueness. With the history of Ontario the name of the Hon. John Sandfield Macdonald must ever be inseparably bound up.

The Church Herald.

TORONTO, THURSDAY, JUNE 6, 1872.

Calendar.

June 9th—2nd Sunday after Trinity.
 " 11th—Thursday—St. Barnabas.
 " 16th—3rd Sunday after Trinity.

Proper Lessons for June.

2nd { M. Josh. 3 v. 7, to 4, v. 13, John 13, v. 21.
 { E. Josh. 5, v. 13, to 6, v. 21, or Josh 24, Heb. 9.
 9th { M. Judges 4, John 18, v. 28.
 { E. Judges 5 or 6, v. 11, Jas 1.
 10th { M. 1 Sam. 2, to v. 27, Acts 1.
 { E. 1 Sam. 3 or 4, to v. 19, 1 Pet. 1, v. 23 to 2, v. 11.
 23rd { M. 1 Sam. 12, Acts 6.
 { E. 1 Sam. 13, or Ruth 1, 2 Pet. 3.
 30th { M. 1 Sam. 15, to v. 24, Acts 9, to v. 23.
 { E. 1 Sam. 16, or 1 Sam 17, 1 John 3, v. 16, to 4, v. 7.

CORRECTION.

In the Diocesan Intelligence of Toronto, in last week's number, was a paragraph, headed "Missions in the Northwest—District of Algoma." One of the three Missions was styled that of Sault Ste. Marie. It should have been: To a Mission North-west of Bracebridge, Muskoka, \$500 per annum.

EPISCOPAL OVERSIGHT.

ARTICLE II.

The consequence of this state of things is, that the people are not doing nearly so much as they ought to be doing, so much as they would readily do, if the Bishop could spend, at least, a day with each congregation, see the leading people of the congregation, at the house of the Incumbent, and confer kindly with them on matters of interest to their parish or mission.

Somewhere we have read, or heard, of a Bishop in one of the Colonies, who, having a small diocese; was enabled to devote so much time to the thorough visiting of all the congregations of his diocese, that he raised the salaries of all his clergy to £800 sterling a year.

Such a thorough knowledge of all the wants of the several parishes and missions of the diocese, as this plan alone could afford, would often prevent these deprecations which are sure to arise when the wrong man is sent to a place, and which are so injurious to the growth of the Church and the increase of true Godliness amongst the people, and would prevent the people from sending deputation after deputation, often from each party interested, till the poor Bishop shudders whenever he hears the word "deputation" mentioned.

We have learned with great satisfaction, that we have one Bishop in the ecclesiastical province of Canada, who has adopted the system of thoroughly visiting a parish before leaving it, sketched last week, and that the greatest benefits have resulted therefrom. He, however, feels most sensibly the necessity of a sub-division of his diocese, in order to enable him to continue this system of thoroughly visiting its parishes and missions.

To do the work of an overseer of the Church of God effectually, a Bishop should not have under his care more than fifty parishes and missions. As soon as he has more his diocese should be sub-divided. The American Church provides, in her Constitution, for a new Diocese whenever any section of a Diocese has seven self-supporting congregations in it, and they are anxious to be separated and are prepared to support a Bishop. Forty years ago the Rev. Adam Elliott had, as his first field of labour, the County of York (except Toronto, the Credit and Thorn Hill), the Counties of Peel, Simcoe, and Ontario, and parts of Walton and Durham. He could visit these different Counties but once a year. Numbers we have lost in these places; how much greater would have been our loss if this vast missionary field had not been subdivided into smaller missions? Mr. Elliott did his best; but after all he could do his work very imperfectly. So the late Bishop of Toronto, with the whole of Upper Canada as his Diocese, was obliged to rush through the country.

But, as it was not desirable that the great missionary field occupied by Mr. Elliott should be so imperfectly cultivated, as it was by him, so it is by no means desirable that the work of this Diocese should be performed in the same way in which it was by our great Pioneer Bishop. Our people have found the advantage of having the vast missionary field of forty years ago reduced to smaller missions, to parishes, in which the clergyman can do his duty; so, now, that they are well able to provide a reasonable support for several Bishops in each of the large fields occupied by our several Bishops, will they find the advantage of reducing our large dioceses to dimensions in which our Bishops can do their work of overseeing God's heritage to their own satisfaction and the growth of the Church.

SUNDAY SCHOOL IMPROVEMENT.

We are glad to observe that, in addition to the Missionary Meeting to be held in connection with the approaching session of the Synod of the Toronto Diocese, an evening is to be appropriated to the discussion of questions bearing on the management of Sunday schools, as no Sunday School Convention will be held this year. It is to be hoped, especially, that the clergy and lay delegates will feel it to be as much a part of their duty to attend this meeting, as the sessions for the ordinary business of the Synod. We have all much to learn from one another on the vital subject of the religious culture of our young people, and all will admit that, as the Sunday schools practically afford the only opportunities in which a vast number of our children can obtain anything approaching to systematic teaching in religious truth and duty, no clergyman or lay representative may regard their condition with indifference.

We do not care to deal with theories in this matter, but with facts, and however we may deplore that the divided state of religious opin-

ion has tended to secularize modern instruction, let us be resolved that what is in our power shall be done, and done in the best way. We find that the Sunday school is a popular institution, and that, if well managed, a large and beneficial influence can be exerted through its means. Let it be felt to be the duty of all to do what in them lies to work up our school to a condition of thorough efficiency.

We understand that it is proposed to direct the attention of the meeting to three points, all of which are of essential importance to the effectiveness of the schools. One of these will be the "Preparation of the Lesson by the Teacher." The best system will break down if the teachers are not good; but there are, it is to be feared, some, if not very many, who do not, in undertaking to teach the young, feel it necessary themselves to study the subjects on which they have to speak. No teacher can accomplish much unless he has such an intelligent and devout appreciation of the lessons that the Church has to set before the young, as to lead him to use the exertion necessary to enable him to impart them with effect. With the help of the clergyman, and the lesson schemes and books that are provided, there need be no difficulty in getting at least earnest and fairly competent teachers in most of our schools. The discussion on this subject is to be opened by the Rev. Mr. Dumoulin, and we hope will be participated in by many others.

A second topic to be considered is, "Classification and Routine of Management." Many of those who recognize the value of exact discipline and classification in a public school, seem to think that a Sunday school may be conducted in a much more free and easy manner. This, it appears to us, is a very mistaken view. Of course the teachers are volunteers, and so, to a great extent, are the scholars, but no Canadian will be willing to admit that a volunteer army must necessarily lack discipline, and we may be sure that we shall only half do our work unless there is system and order, and especially, proper classification. It is deplorable sometimes to see an unfortunate teacher trying to manage a class where every one of the scholars has a different lesson. The Rev. Mr. Cartwright, of Ancaster, will introduce this subject to the meeting.

Not long ago we called the attention of our readers to the advantage of interesting our children in the Mission work of the Church, a subject which has often been frequently alluded to of late at Missionary meetings. We are glad to hear that the Rev. Mr. Roberts will speak on this point at the proposed meeting, and assuredly there is no aspect of the Sunday school question more full of interest.

In order that the meeting may be a success, it is necessary that there should be plenty of volunteer speakers, and as the time of each will be limited, there will be ample opportunity within the allotted time for any brief and pointed observations that may occur to those present. We anticipate great advantage from the meeting.

TAKING HEART.

There is no more encouraging indication of increased energy and life in the Church than is shown in the rapid growth of the Free Seat System. We have always given our columns to the advocacy of Freedom of Worship, for we have long been assured that it would produce new life and draw strength to us from sources for which there is no room under the old system. On this ground we have repeatedly urged it, as well as on the higher ground of scriptural principle.

Our present object, however, in returning to the subject now, is to draw attention to the evidence its general adoption affords, that throughout the country, and not in one diocese more than in another, there has been during the past year or two a marked increase of strength and vitality. We think that no one who knows anything of the circumstances ordinarily attending the throwing overboard of the Pew System and the inauguration of the Free Seat System will cavil at the inference we have drawn.

In too many of our parishes there was until a comparatively recent period, an easy going indifference amounting to stagnation. Bad as things were, it was thought that they were well enough, and that it was better to leave well enough alone. But for some time back there has been a steady, though gradually deepening of interest in Church affairs, and a growing conviction that there must be progress in the Church analogous to the social and civil progress of the country. Men's minds have become accustomed to ideas relating to Church work which twenty years ago would have been regarded as preposterous for any except the one or two in every parish who had always interested themselves in such matters, and to whom such matters had always been resigned by others as a hobby of theirs. It is not many years ago that the number of laymen who felt that it was their place to take an active share in Church matters was lamentably small. Now a much healthier condition of public opinion exists and, and there are very few parishes in which there is not a comparatively large number of the laity, who feel their responsibility for the success of the church, and devote a very considerable share of attention to her interests.

And the natural consequence is, that when the thoughts of practical business men are interested in the support and extension of the Church, and when general consideration is turned towards what may be called her "internal economy," the evils of the pew system should be seen more clearly.

Had we remained in our previous lethargic condition, the question as to the advantages of unrestricted freedom of worship would never have been mooted. It might, perhaps, have been proposed here and there by one or two far-seeing enthusiasts; but it would have elicited no attention, and would have been pool-pooled and laughed at as an impracticable and visionary fancy. But instead of this, we see on every side evidences of life, strength, and

growth; we see men of mark and of large business occupations and capacities, interesting themselves in the affairs of their parishes; and alongside of this we see everywhere the abolition of pews and the adoption of the free seat system proposed; and if not adopted, yet steadily growing in favour. The inference is too striking to be evaded.

By a reference to the reports of the Easter Vestry meetings, which were published in several numbers of this journal, it will be seen how generally the system has been proposed, and how completely, where it has been adopted, the result of a trial has verified the anticipations of its advocates. "In several parishes last year the system was adopted, 'on trial for a year.' In every such case the experiment has been so satisfactory that it has been adopted this year permanently and unconditionally. This is as it should be; and with anything like harmony and proper management, it will be found that the parishes which have foregone the income from pews will have increased their resources rather than diminished them. In this connection we are glad to note that the 'envelope system' has been adopted in many of the parishes, by vote of the Vestry. This system may best be described as the 'offertory systematized,' and while it in no way interferes with spontaneous offerings, yet it carefully husbands a weak or intermitting offertory, and in some parishes, owing to local circumstances, will be the only condition of a successful offertory.

An analysis of the Statistics Report of the Diocese of Toronto shows that out of 102 Churches of which the statistics were reported in 1871, there are 34 only which retain the pew system, and there are 68 which are entirely free. Of the free Churches, 44 have the offertory, pure and simple, and 24 have the envelope system to a greater or less extent. A comparison of statistics strongly favours the use of the envelope system.

Without egotism, we may state that we have advocated the freedom of worship from the earliest opportunity, and as the only journal in the Dominion which has done so, we are bold to claim for ourselves the credit of having contributed no slight impetus to so healthful a movement.

DELEGATE MISSIONARY MEETING
AT BUFFALO.

On Whitsunday the 19th ult., missionary sermons were delivered both at morning and evening service, in the eight churches of Buffalo, in furtherance of the general missionary work of the Protestant Episcopal Church in the United States. These sermons were delivered by eminent clergymen, from Boston, Albany and New York, and were admirably adapted to interest the people in this great work, which is divided into three departments; viz.; that carried on in Foreign countries; that carried on the west and south west amongst the white settlers and Indians; and, thirdly, that carried on amongst the coloured freedmen of the south. In the af-

ternoon the children belonging to the different Sunday schools in the city were collected in St. Paul's Cathedral, to the number of about one thousand, and after prayer and the singing of hymns, were addressed by some of the delegates. Amongst these the address of the Rev. Dr. Twing, the Secretary of the Domestic Branch of the Missions, was most telling. He informed the children that he had in his books the names of 52,000 children who had contributed to the mission funds of the church; that he had raised during the past year no less a sum than \$48,000 by his mite chests; and that two boys, one in Baltimore and the other in Cleveland, had raised for this excellent object more than \$800 each.

On Monday at ten o'clock, the subject of their "Financial system and the need of a better one" was discussed in an informal manner, on which occasion the writer of this article, (who had been kindly invited to Buffalo by the eloquent Bishop, and that staunch friend of the Canadian clergy, the Rev. Dr. Sheltur) was enabled to state that the improved system, which they felt that they needed, and about which they had been so eloquently theorising, had been carried out in actual practice for the last thirty years in our branch of the Church, by our missionary parochial Associations in every parish mission. For once our brethren across the lines acknowledge that we are ahead of them.

In the evening of Monday, the subject of Domestic Missions occupied the attention of a large congregation; when addresses of a more formal character were delivered by some of the delegates and by the writer of this article, who was particularly requested to give an account of the work in our own country. On which occasion he gladly availed himself of the opportunity to acknowledge our heavy debt of gratitude to the American branch of the Church for many lessons which we have carried into operation in our synodical system. The next morning, Tuesday, was occupied by an informal consideration of the subject; Domestic Foreign Missions, "unity and independence." In the evening the subject which was very ably and eloquently treated by the Rev. W. H. Hare, Secretary to the Foreign Missionary department, and others, in formal speeches was "Foreign Missions." The same evening several of the delegates were discussing the same subject at Niagara Falls and others at Dunkirk.

On Wednesday the 22nd, the subject for the morning's informal discussion was "Physician heal thyself, or the need of unity for evangelizing the world," and the subjects for the more formal addresses before a large congregation in the evening was, "Home Mission to coloured people."

This system of sending a number of the ablest clergymen that they can command, called "delegates," to awaken a missionary spirit in the Church in the United States is comparatively new, not having been carried out more than about three years. These meetings are held generally once in three months; and have hitherto been confined to the great cities of influence, such as New York, Boston, Philadelphia, Baltimore, Louisville, Ky., Detroit, Chicago, San-Francisco, Hartford and Buffalo.

It is hoped that the services of Dr. Twing can be secured for the Diocesan Missionary meeting to be held in this city on the evening of Wednesday the 19th inst. If so, it would be very desirable that the Sunday school children of the city should be gathered together on Sunday the 16th inst., to receive an address from him, as he would no doubt greatly benefit them, and through them, greatly further the cause of Missions, so essential to our branch of the Church of Christ.

Notices to Correspondents.

"Alpha."—Your MSS is too personal for publication. It will be posted in return, according to request, next Thursday, and until it arrives please do not communicate again.

Correspondence.

It is to be distinctly understood, that by inserting letters we neither wish to convey a favourable nor an unfavourable opinion of their contents. If there is any departure from this neutral position, special mention is made of such.

EVILS OF MINISTERIAL ELECTIONS.

(To the Editor of the CHURCH HERALD.)

SIR,—I deeply deplore to have to confess that the very unscriptural and uncatholic practice of the sheep choosing their shepherd, is rapidly creeping in amongst us, and is, of course, producing its usual miserable results. The plan, too, upon which this is done, has always appeared to me to be worse, if possible, than the thing itself, namely, that the people pay their minister! Whereas, the payment, at the very least, of one-tenth of their incomes is *directly due to God Himself*, exclusive of the poor, and other claims, for His own honor, and as the sole owner of all things; and He simply appoints His Church to receive and apportion it. This tenth is *due* therefore to the Most High whether we are privileged with religious ordinances in our own locality or no. Now if people "hire" a minister as they would a servant, to suit their own fleshly fancies, this surely is not paying to God that which He demands for His Church and clergy! Consequently they are defrauding Him of His sovereign dues.

Again, such parochial elections are an open insult to the divine Jesus as the Head of His own Church. He, before He left the world, appointed Apostolic Overseers, or Bishops, to act for Him, in the spiritual guidance and government of His Church; though they were to take counsel, also, with the Church herself. Therefore, for a parish to usurp the ordering and placing of His Ambassadors, is simply arrogant rebellion against the Majesty of Jesus; on a point, too, which he must most painfully feel; (if I may so speak;) since it is not only deeply ungrateful to His love, but is also most injurious to the flock itself, for whom He laid down His life.

That ministerial elections must need be very damaging to the best interests of any parish, a word or two may suffice to show. Who then are the parties usually most busy and influential in such elections? Are they the humble, prayerful and self-denying followers of the Lamb? Or are they the rich, the worldly, and the self-willed? And hence, what is the sort of minister usually sought after! Is it the patient, long-suffering Priest of God, who, like his Master, will be ready to leave the ninety and nine—often embracing amongst them, the wealthy, the self-righteous, the influential,—and go to the dwellings of the poor, and the haunts of the disreputable to bring back, with much pains-taking, the lost sheep and lambs? Is the man, I ask again, of their choice wont to be a true-hearted ambassador of Christ, who, with loving earnestness will fearlessly declare the whole counsel of God, concerning even fashionable sins, and popular, self-exalting, intellectual opposition to God and His truth, whether his pay-masters (,) will hear or whether they will forbear? Nay rather, is not a florid pulpit fluency, a pleasant obsequiousness, and an expedient sailing with the current of this nineteenth Century, are not these the requisites demanded by a modern parish? How, indeed, can it be otherwise? Would not worldly-minded Christians, and such, alas, are the bulk of all congregations, drive the Incarnate Jesus again from amongst them, as did His ancient people? How then is it likely that they will choose His most faithful ambassadors? Is the "servant above his Lord!" now any more than he was in the former days?

Again these ministerial elections are destroying all reverence for, and faith in the Priestly Office of the Clergy. And yet where they are not received as the Priests of God, and as Ambassadors for Christ, the Covenant Graces of the Gospel cannot be dispensed by them. The promise of Jesus, when He says, "As the father hath sent me so send I you," must be heartily believed by both priest and people, or the clergy are shorn of their official grace and power to the sore spiritual loss of their people.

Forgive me for saying, that with all my love and reverence for many of her worthies, I cannot glorify the Church in the United States, as many of my British brethren do, when I see that, notwithstanding her being, so far as man can judge, the only, true Bride of the Lamb in the great Republic, she only ranks about the seventh of their religious denominations in number, and perhaps lower still in her influence with the masses! Now to my convictions, one chief cause of these sad facts is, her *sanctions*—prevent it she might not be able—the giving of the honor and authority of the Incarnate God to the people; and, worst of all, consenting to it, without protest, within her own fold. The result, as it appears to me, being first the judicial displeasure of her Divine Head, and secondly, as the natural consequence, the terrible lowering of all spiritual aspirations, by the undermining of the very foundations of rev-

erence, and the almost total destruction of a noble, child-like faith in the covenant promises of Christ, as made to His chosen people through the Sacraments and ordinances of His Body, the Church.

Other denominations who apparently flourish, I am of course aware, many of them elect their ministers; though not some of the most flourishing. But of what is really their inward life, we are not the judges; and moreover, Christ has given His honor and truth to the especial charge of His Body and Bride, the Church, in return for the unspeakable privileges with which He has endowed her. If, therefore, she in any measure betrays her trust herein, deep must be both His grief and His displeasure; and it must needs be, that He will withhold, in some degree the light of His countenance, and that full out-pouring of His spirit, which, when faithful, is hers by covenant right, until she repent and do her first works.

Yours truly,

A. T.

Diocese of Huron, 3rd June, 1872.

THE CHURCH AND THE PEOPLE.

(To the Editor of the CHURCH HERALD.)

SIR,—Your editorial on "The Church and the People" seems to have been effective. It has evidently awakened attention to a subject which urgently demands the thoughtful and earnest consideration of the Church. I trust it will not be allowed to rest, but that the pen which contributed the article will follow up the subject, and that others will be permitted to give expression to their opinions through the columns of the HERALD, until the whole body of our people, clerical and lay, is roused from the death-like apathy and torpor which has settled down upon many. There are portions of the article with which I do not altogether agree, yet, on the whole, it is excellent and true, and the earnest members of our Church, who are alive to the wants of the day, will thank you for such productions. As a Churchman, I have no wish to point out defects in her system, or to say anything which could discourage our earnest members. I love her too dearly to take pleasure in anything which could mar her work, or lower her in the affections of her members; but when I see the complacent, self-satisfied smile on the faces of some of our easy-going Churchmen, I often think it would indeed be a blessing if these apathetic members could be made to feel that the Church is indebted to them for what little measure of success has crowned her work in this country. I could point to many laymen whom I have known, and also to some of the clergy, who seem to be neither useful nor ornamental to the Church. They help to swell our numbers on the census, but as far as anything they do is concerned, we might as well be without them. Indeed, we might better be without them. If any proposition is made with a view to the increased activity and effectiveness of our new system, these gentlemen at once cry out against it as a novelty, or as something which is inexpedient. If you try by various means to get the members of the Church together, and to create a feeling of sympathy and kindly fellowship between the different members of a congregation, these gentlemen hold themselves aloof from the movement, and in every possible way discourage those who are disposed to work in and for the Church. They may advocate the distinctive teaching of the Church, and assert that "she has claims, both in her institutions and her teaching, which no other system under heaven can pretend to," yet, if with these advantages, she fails to keep within her fold earnest, good, Christian people, I greatly fear that there has been something most defective in the mode of presenting these principles, or in the illustration of them, as manifested in the lives and actions of their representatives. I am personally convinced that our Church is a Divine institution; that she maintains the true faith of the early individual Church; and that she is ruled by true Apostolic Bishops; and it is because I believe this that I am now a member of her fold, and that I should not dare to separate myself from her Communion. It is because I believe this that I am anxious to see her principles practically carried out in the performance of all those Christian duties which you from time to time advocate.

Do we believe in the order of Bishops? Let us, then, have them in such numbers that they will be able to do a bishop's work. We want at least three in what is now the Diocese of Toronto, and two each in Huron and Ontario. Do we believe in the Diaconate as a separate order in the Church, with definite duties and a distinctive work? Then let us be true to our faith, and have fifty deacons where we now have one (if we have any). Do we believe that the laity form an integral portion of the Church? Then let us act accordingly. We teach our children to say they have been made the members of Christ. The clergy are not the only members; the membership of the laity is quite as real and true; and, though the clergy have their distinct duties, yet every other member of the body has a place to fill and a duty to discharge in the work of the Church, and I trust the acclamation now inaugurated will be continued, till we all recognize more thoroughly than we have done our individual responsibility in the Church of God.

The clergy are the principal Church officers in the parish, and under them, and co-operating with them, we have our

wardens and sidesmen, our organists and choir members, our Sunday school superintendent, librarians and teachers, our district visitors and our sextons—all having a recognized position and a peculiar work to do for God and the Church. And the duties pertaining to these various offices are all discharged, more or less, by those who have undertaken or been appointed to them; but the circle of workers must be ever widening and extending until it embraces every member of the Church. The word "member" teaches us this: we are the members of Christ's body; we are to be hands, and eyes, and feet for doing Christ's work, and if we will, we can all find something to do which will help on the good cause. Take the simple case of the mode of conducting our beautiful Services, suggested by "A Layman" in the last number. I regret to say that, in spite of the wishes of our vector (and probably this parish is no worse than scores of others), there is but a feeble response on the part of the congregation, and the Service seems cold, dull, and wearisome, instead of being warm and soul-stirring, as it ought to and might be. The fault is not in the Service, but in the mode of rendering it. We must recognize the fact, that it is intended to be *common Prayer*. We must all bear our part in it without exception. It seems a simple thing, but yet it is most important, and those who think they cannot do anything for the cause may help it greatly, if they will only resolve, as a matter of Christian duty, to take part in, and encourage efforts to make the Service more hearty, and to raise it to the character of *common worship*.

One of the prevalent evils amongst our separated brethren is a growing want of reverence for the House of God. Their services are losing their devotional aspect, and becoming mere preaching-houses, so that earnest men amongst them are longing for the return of the old days when they went to meeting to pray and praise. And some of them are looking to the Church as the true maintainer of the worship of God in the land. With us the preaching is but a minor part of the Service, and, while we look to the clergy to give us good, practical sermons, and to train us and our children in the one faith, we must do our part in carrying out the rules of the Church. Let every one lift up his voice in the congregation, joining audibly and distinctly in the various parts assigned to the people, and if they find a difficulty in doing this, let those who are interested in it meet together for practices and encouragement, and the seeming difficulty will soon vanish. Let them also shake off their apparent indifference, and observe the directions of the Prayer Book as to kneeling and standing, and they will soon find a new interest in the Service. They will discover excellencies and beauties in our Liturgy, which they never even dreamed of, and this devout stranger who may visit us will find our Churches the true earthly home of the heart's best devotion, and will be disposed to cast in his lot with us and become one of us.

Yours truly,

A CHURCHMAN.

THE ANGLO-CONTINENTAL SOCIETY.

(To the Editor of the CHURCH HERALD.)

SIR,—I send you the following extract from the columns of the *Guardian* of May 1st, thinking it may be at the present time interesting to your readers.

At a meeting of the Anglo-Continental Society, held in Willis' Rooms, on Friday, the *Bishop of Ely*, in opening the proceedings, explained that the object of the Society was to promote throughout Christendom, as far as possible, unity as consistent with truth. Great interest was felt in the operations of the Society, and in the working of the English Church in very varied parts of the world. American Bishops who had been in England had expressed their strongest sympathy with it, and had sent out Clergymen to Italy and elsewhere to see the state and working of the Continental Churches, and to communicate information to those Churches concerning the character of the English Reformation and the Anglican Church. Even in the far East there was great sympathy with the English Church, and a strong desire to draw closer to it. He had recently received a letter from the *Archbishop of Syria*, who said:

"I have the greatest pleasure in mentioning that the cordial reception I met with in England has not been without its results, for since that time not only the hierarchy, but also the people of the East feel greatly inclined towards England, and all wish that it may not be long before our Churches extend to each other a brotherly hand to effect a perfect union. As we are aware what strength lies in Christian love, we should carefully foster it, and pray to the Lord of the Church graciously to remove all obstacles that stand in the way of union, and thus to seal brotherly love by such a perfect union. We are anxiously looking forward to the issue of the great movement of the Old Catholics in Germany, and rejoiced as we are to find them men in the Roman Catholic Church who are moved by the spirit of Evangelical truth, and decidedly opposed to the impious dogma brought forward by sinful men, we are equally afraid, on the other hand, that these men, perhaps, overstep the bounds within which they ought to limit their efforts, and thus, at the expense of the Church, endanger the wished-for result. In our opinion, the only thing we can do is to take for our pattern the Church as it was before the schism, and to proceed exactly as our Patriarch Gregorius justly remarked to the delegates of the Pope three years ago: "If anything has been added since the time of the schism, let it be taken away; if anything be taken away since that time, let it be added." For after the sep-

aration nobody has a right either to add or take away any thing. In this manner those who style themselves Old Catholics will be able to cleanse the Roman Catholic doctrine from all that the Popes have added since the schism of their own accord, and contrary to the true spirit of Christianity; they will form a community which will possess greater authority and more spiritual power than the present Romish Church; they will thus render themselves worthy of the name of "Old Catholics," and largely contribute to the union of the Churches, for with such a community the Eastern Church, as well as any other Christian sect which is striving for the truth of the Gospel, will much more easily come to an understanding.

Passing from America and the far East to the Continent of Europe, he stated that, Mr. Meyrick, the Secretary of the Anglo-Continental Society, received on the previous day a letter from Dr. von Dollinger, which was an assurance that he took not only a deep interest in England, but also felt a special interest in that Society.

The Bishop of Lincoln moved:—

"That the Old Catholic movement, so happily inaugurated in Germany by the venerable and learned Dr. von Dollinger, and other eminent theologians, is such as to encourage the liveliest hopes for the future of the Christian Church, and to call out our warmest sympathies; and that the friendly feelings towards the Church entertained by the Old Catholics of Germany, and exhibited as well in Dr. Dollinger's lectures and other ways, deserves to be gladly supported and cordially reciprocated by English Churchmen."

It was popularly believed that the loss of the temporal power had been a severe blow to the Church of Rome; but he had a very different opinion as to that, for he believed it had been her exaltation. In matters concerning the domination of conscience, the Papacy was now in a more powerful attitude than it was in the eleventh and twelfth centuries. Members of free Governments were quailing against Ultramontanism, and they had nothing to set against it but a spirit of socialism. He was persuaded that in a short time, even in our insular position here, we might be made to tremble before the autocratic power of Pius IX., unless we did something to destroy it. The result of the decrees of the Vatican was that the intelligence of Europe was drifting towards infidelity. Mr. J. G. Hubbard seconded the resolution, which was unanimously adopted.

Sir H. Bartle Frere, K.C.B., moved:—

"That it is the earnest hope of this meeting that the Old Catholic movement will not be confined to Germany, but will continue to gather strength, and to extend itself in France, Spain, Italy, Austria, and wherever the Latin Church may sway; and that our respect and admiration are due to those French Priests and others who have dared to face persecution and poverty in their resistance to the pretensions of the See of Rome."

Dr. May seconded the resolution, which was also agreed to, as was a third.

I believe, Mr. Editor, that thousands of Churchmen in this Diocese will rejoice to know that this sympathy and encouragement have been accorded these noble men, who are struggling against such fearful odds for the truth as it is in Jesus. Irresponsible bodies, like the Anglo-Continental Society, can of course do what duly constituted Synods of the Church might not feel justified in doing; but I for one venture to express the hope that the various Synods of the Church of England in Canada will, if it be at all possible and proper to do so, in some such way as this strengthen the hands of these men, whose every movement is watched with such interest by earnest Christians both East and West, and on whom so much depends for the future of the whole Church.

Yours truly,

Diocese of Toronto, } CATHOLICUS.
May 30, 1872 }

MISSIONARY BISHOPS.

To the Editor of the CHURCH HERALD.

Sir,—A letter has been recently written and highly recommended by the CHURCH HERALD, addressed to the Metropolitan and Bishops of Canada, in which a most able and powerful appeal has been made, for the immediate appointment of a Missionary Bishop in the District of Algoma, by a brother clergyman of more than ordinary ability and intellectual power under the *nom de plume* of Julius Anglicanus. I heartily concur in the urgent necessity which exists for such an appointment, and earnestly hope that his appeal will be fully, effectively and speedily responded to.

The Missionary efforts in Rupert's Land and in different parts of the world, previous to the appointments of Bishops to those parts must be regarded as failures and useless. Most gladly and thankfully would the faithful and devoted missionaries have hailed the arrival of Bishops amongst them, but in their absence they la-

bourd on, perseveringly, incessantly, prayerfully, and with the blessing of the Chief Shepherd, successfully. Success stimulated them to renewed exertions, success is written by the finger of God on the heavenly record of their grand and glorious achievements. Success is shouted by thousands before the throne of God who were brought to Christ by their instrumentality, redeemed by his precious blood, sanctified by His Holy Spirit and so made meet for their heavenly inheritance. In view of this, the record of failure by Julius Anglicanus, stands prominently forth in pitiable contrast as a humiliating proof of men's erring opinion and fallible, imperfect judgment. But now let us see what has been done by our Church in Algoma when compared with other denominations. The Roman Catholics have a church at Wequemakoon, one at Garden River, one at the Bruce Mines, one at the Sault Ste. Marie and one at or near Fort William. The Wesleyan Methodists have part interest in a church at Bruce Mines, and one church at Sault Ste. Marie. The Primitive Methodists have one church at the Bruce Mines. The Church of England has a church at Makitookiny, one church and school house at Shegwayandand, one at the Little Current part interest in a place of worship at the Bruce Mines, one church and two school houses at Garden River and a new stone church at Sault Ste. Marie. From these statements it is manifest that our Church has not been so lamentably unprogressive in the District of Algoma when compared with other denominations, as Julius Anglicanus represents. In addition to this some of our missionaries have acquired the native language and have translated the Pentateuch, the New Testament, the Prayer Book, Hymn Book and other books for the use of the Indians, who are as industrious, moral and religious as any Indians in the Province, and if those Missions have been a failure, then no Indian Mission or white parish in the Province can be considered successful. Julius Anglicanus will perhaps say as the author of the little tract on the Diocese of Algoma, written in the same strain, said, that he did not intend his remarks should be understood as a reflection upon the Missionaries or a depreciative of their Missionary effort, but they are certainly calculated to convey that impression, and the statements in the tract were so unguarded as to form the alleged grounds for the withdrawal of the valuable support of the N. E. Company from the District of Algoma. I therefore felt it to be my solemn duty in the interest of the Missionaries, in the interest of the Indians, and of the Church, to guard the Bishop and the public against the effect of unqualified uncalled for and injurious statements. At the same time I would earnestly advocate the immediate appointment of a Missionary Bishop, and fervently pray that the Lord of the harvest would send forth an increased staff of labourers into his vineyard, men of earnest minds and devout hearts, of patient perseverance, of firm resolutions, of entire dedication to His service, and of unquenchable love to immortal souls, so that "The wilderness and the solitary places shall be glad for them and the desert shall rejoice and blossom as the rose."

Yours truly,
ALGOMA.

THE GREAT NORTHWEST.

(To the Editor of THE CHURCH HERALD.)

Sir,—Allow me to call the attention of your intelligent readers to an excellent work lately published by Dr. J. H. Hulbert, on "the Climate and Resources of Canada," a notice of which is contained in yesterday's number of the paper which promises to do so much for our country, the *Daily Mail*. In confirmation of what Dr. Hulbert states, I think it my duty to mention, that I was informed by one of the chief factors of the Hudson Bay Company, that the effect of the Isothermal line is so great in the far northwest that, in latitude 58, and 1800 miles north-west of Fort Garry, where he has been stationed for several years, the people generally plant their potatoes by the 30th of April, and that the cattle are out in the fields by the middle of that month, that all the vegetables grown in this latitude, except perhaps tomatoes, are grown there, and that even Indian corn is sometimes ripened in that distant part of our country. He says, that coal is found within 120 miles of Fort Garry, and extends for thousands of miles towards the rocky mountains. It is well that our people should know these facts, in order that they may realize the richness and the value of our Great Northwest.

Yours truly
A SUBSCRIBER.

Toronto, June 1, 1872.

Order is a lovely nymph, the child of Beauty and Wisdom; her attendants are Comfort, Neatness, and Activity; her abode is the Valley of Happiness. She is always to be found when sought for, and never appears so lovely as when contrasted with her opponent—Disorder.—Johnson.

The spirit of true religion breathes gentleness and affability; it is social, kind and cheerful; far removed from that gloomy, illiberal superstition and bigotry which cloud the brow, sour the temper, doject the spirit, and impress morosity on the manners.

ADAPTATION OF THE PRAYER BOOK.

In the possession of a Christian patriot of the American nation is the remaining fragment of a Prayer-book, torn almost to pieces, and soiled with the dust of the battle-field. The day after the fight it was picked up by a soldier of the Ambulance Corps, as he went over the ground gathering up the wounded and the dying. Before his sad day's work was done he was lifting from the earth a poor bleeding member of the Massachusetts First, who groaned with pain and cried, "Do not move me, I am dying; only pray with me." But the helpless, thoughtless soldier did not know how to pray alone, and stood in pitying, pitiable silence. Suddenly he remembered the book, and thinking it "might be something religious," he held it up, and there, on the very first untorn leaf, he read, with trembling astonishment these words:—

"O most gracious Father, we fly unto Thee for mercy in behalf of this Thy servant here lying under the sudden visitation of Thine hand. If it be Thy will, preserve his life, that there may be place for repentance: But if Thou hast otherwise appointed, let Thy mercy supply to him the want of the usual opportunity for the trimming of his lamp. Stir up in him such sorrow for sin, and such fervent love to Thee, as may in a short time do the work of many days. That among the praises which Thy saints and holy angels shall sing to the honour of Thy mercy through eternal ages, it may be to Thy unspeakable glory that Thou hast redeemed the soul of this Thy servant from eternal death, and made him partaker of the everlasting life which is through Jesus Christ our Lord. Amen."

"Every word," he says, "seemed adapted to his case, and fixed itself on my memory. Soon after I was taken prisoner. I had nothing to do but think, and I could think of nothing but the remarkable providence which led me to offer my first prayer for a dying man, and reflect on my own condition, unprepared to die. I could find no peace until at length I began to pray earnestly for myself, and found pardon."

A BEAUTIFUL INCIDENT.

Rev. Dr. Adams in his book of "Thanksgiving Memories," gives us the following incident: "In the cathedral of Limerick there hangs a chime of bells which was cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first hung that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to some distant land, and their maker himself became a refugee and an exile. His wanderings brought him after many years to Ireland. On a calm and beautiful evening, on the placid bosom of the Shannon, suddenly the evening chimes pealed forth from the cathedral towers. His experienced ear caught the sweet sounds, and he knew that his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life were in those sounds. He laid himself back in the boat, crossed his arms across his breast and listened to the music. The boat reached the wharf, but still he lay there silent and motionless. They spoke to him, but he did not answer. They went to him but his spirit had fled. The tide of memories that came vibrating through his heart at the well-known chime had snapped his life strings."

It was this incident that suggested to Moore the song of "The evening Bells." As Moore is not so much read as he used to be a quarter of a century ago, we reprint the lines, as they may not be familiar to some of our young readers:

"Those evening bells! Those evening bells!
How many a tale their music tells
Of youth, and home, and that sweet time
When last I heard their soothing chime.
"Those joyous hours have passed away,
And many a heart that then was gay,
Within the tombs now darkly dwells,
And hears no more the evening bells,
"And thus 't will be when I am gone,
That tuneful peal shall still ring on,
And other hearts shall walk these dells,
And sing your praise, sweet evening bells!"

THE ARABIC SCRIPTURES.

A GIFT FROM MARASH AND A QUICK RETURN FROM AMERICA.

In the Bible Society Record was printed the following extract from a letter of Rev. Isaac G. Bliss, Constantinople, with reference to a contribution raised at Sidon, in Syria, by the Christians of that mission, for the Arabic Scriptures:

"You will notice that I report \$73.70, a difference of fifty-eight cents. This fifty-eight cents was sent me from Marash, by a poor woman (one of the poorest of the poor, but warm-hearted Christians found there). She sold one of the only two copper cooking dishes she had, and when remonstrated with for doing so, replied that she was glad to deny herself for Christ, and to give his word to others, who had it not. This humble fifty-eight cents will be a power in helping on the great work, which the Master will not forget to use."

This statement was soon copied into one of our city religious newspapers. The ensuing communication shows how quickly the poor Christian woman's great liberality has borne its precious fruit on this side of the Atlantic. Our good brother Bliss only uttered the language of faith when he wrote in his closing sentence—that "these humble fifty-eight cents will be a power in helping on the great work, which the Master will not forget to use."

EXTRACT FROM A LETTER ENCLOSING TWENTY DOLLARS FOR THE ARABIC SCRIPTURES—A THANK OFFERING.

"Our only child was taken ill and seemed about to die. Her sinful father was brought to his knees. God heard even him; spared the child, and we hope and pray will keep the father in the way of life.

"Just at this time we read, in the Christian Intelligencer, of a poor woman who 'sold one of the only two copper cooking dishes' she had, in order that she might contribute something to aid in giving the Word of Life to others. We thank God that this deed of that far-off woman touched our hearts, and made us feel how much we owe to God for his infinite love, and the innumerable unnoticed mercies shown unto us.

"In the name of our little Elsie we send you a twenty dollar bill as a thank-offering to God, and as a token that we recognise His loving kindness and tender mercies.

"In our hearts we believe we owe the making of this gift to the example of that poor woman, and we therefore desire that this money may be applied to the same purpose for which she gave hers, namely: to aid in *Electrotyping the Arabic Scriptures.*"

Forgiveness is rarely perfect except in the breasts of those who have suffered.

Respect to age, and kindness to children, are among the tests of an amiable disposition.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

Do not be above your business, no matter what that calling may be, but strive to be the best in that line.

When infidelity can persuade men that they shall die like beasts, they will be brought to live like beasts also.

The burden of the gospel is love; but it is a love which speaks the commands of God with authority, and insists upon obedience to Him as the only way of safety and life.

KIDNEY TROUBLES of long standing relieved by use, internally, of *Johnson's Anodyne Liniment.*

Special Notices.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING. —"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also makers of Epps's Milky Cocoa (Cocoa and Condensed Milk.) 127-52

TRAVELLERS' GUIDE.

DEPARTURE OF TRAINS FROM TORONTO.

GRAND TRUNK EAST.

	A. M.	P. M.	P. M.	P. M.
DEPART	6.37	12.07	5.37	7.07
		A. M.		
ARRIVE	9.37	11.07	5.57	11.07

GRAND TRUNK WEST.

	A. M.	A. M.	P. M.	P. M.	P. M.
DEPART	12.05	7.50	11.45	3.45	5.20
ARRIVE	5.25	10.15	1.05		9.20

GREAT WESTERN.

	A. M.	A. M.	P. M.	P. M.	P. M.
DEPART	7.00	11.50	4.00	5.30	8.00
ARRIVE	9.20	11.00	1.15	5.30	9.30

Trains on this line leave the Union Station five minutes after leaving Yonge Street Station.

NORTHERN.

	A. M.	P. M.
DEPART	7.00	4.00
ARRIVE	11.10	9.10

TORONTO AND NIPISSING.

	A. M.	P. M.
DEPART	7.45	3.30
ARRIVE	10.45	6.30

TORONTO, GREY AND BRUCE.

	A. M.	P. M.
DEPART	7.10	3.00
ARRIVE	11.10	8.10

NEW YORK AND ERIE RAILWAY.

We met with a paragraph the other day which is very descriptive of this grand thoroughfare of the world, and now give it for the benefit of the Canadian public:

"The railways here, that is in England, are not better than our own. Either the English roads have deteriorated, or else our own have appreciated. I assume that the fastest train on the direct line between Liverpool and London may be taken as a fair sample, and compared with similar trains on the New York and Erie Railway at home—with which I am most familiar. From Liverpool and London, two hundred and twenty miles, through first-class fare is thirty-five shillings—say nine dollars. On the New York and Erie, from New York to the west end of Suspension Bridge, in Canada, distance upwards of four hundred and fifty miles, in drawing room coach, the fare is nine dollars and twenty-five cents. We ride in by far the more elegant coaches on the Erie than here in England, and at only one half the cost. We ride as fast, too, on the Erie as in England, about thirty-nine miles in either case. In smoothness there is no comparison. Motion on the New York and Erie is like rolling on oil; but here we rattle in our seats like tin pails in a wheelbarrow. Here there are four wheels under a coach, on the New York and Erie twelve! Here one wheel failing necessitates disaster; on the Erie we can spin off from one to six, and, if judiciously selected, the coach is still mobile and not a wreck. Here it is difficult to talk, and impossible to write on the Erie I do both quite intelligibly. I am proudly surprised, after an absence of some years, to find an English railway no longer superior to others in the world in any particular that affects a traveller—no, not even in the matter of dust and ashes."

Commercial Intelligence.

CHURCH HERALD OFFICE, TORONTO, }
Wednesday, June 5, 1872. }
TORONTO MARKET.

No improvement to report in the market, the feeling, if any, being towards more ease in prices. Business continues exceedingly quiet. Liverpool, 1d per cental higher in red wheat; 3d to 6d in European corn, and 6d lower in peas. Flour weaker, but without material change.

- Flour—Extra, \$6 40; superfine, \$6 35; fancy, \$6 50.
- Wheat—Softs, \$1 55; Treadwell, \$1 50; Delhi, \$1 55; Spring, \$1 42.
- BANLEY—No. 1, 60c to 61c.
- PEAS—70c to 72c.
- OATS—12c.
- BUTTER—20 to 23c per lb., roll.
- EGGS—Small fresh lots worth 12 to 13c.
- HAY—\$21 to \$24.
- STRAW—\$12 to \$15.
- POTATOES—70 to 75c per bag.
- APPLES—\$2 75 to \$3 35 per barrel.
- POULTRY—Turkeys, \$1 50; chickens, 50c to 55c.
- BEEF—Offering freely at 8c. to 8 1/2c per lb., by the carcass.
- PORK—Meas, \$14 75.
- MUTTON—By the carcass, \$9 to \$10.
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- CALF SKINS—10 to 12c per lb. for green, 15c. to 20c. for dry.
- SHEEP SKINS—Green, \$2 75 to \$3 50; dry 30c to 75c.

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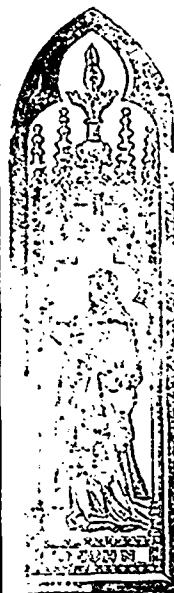
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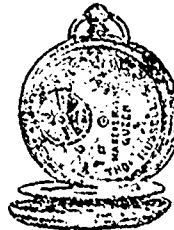
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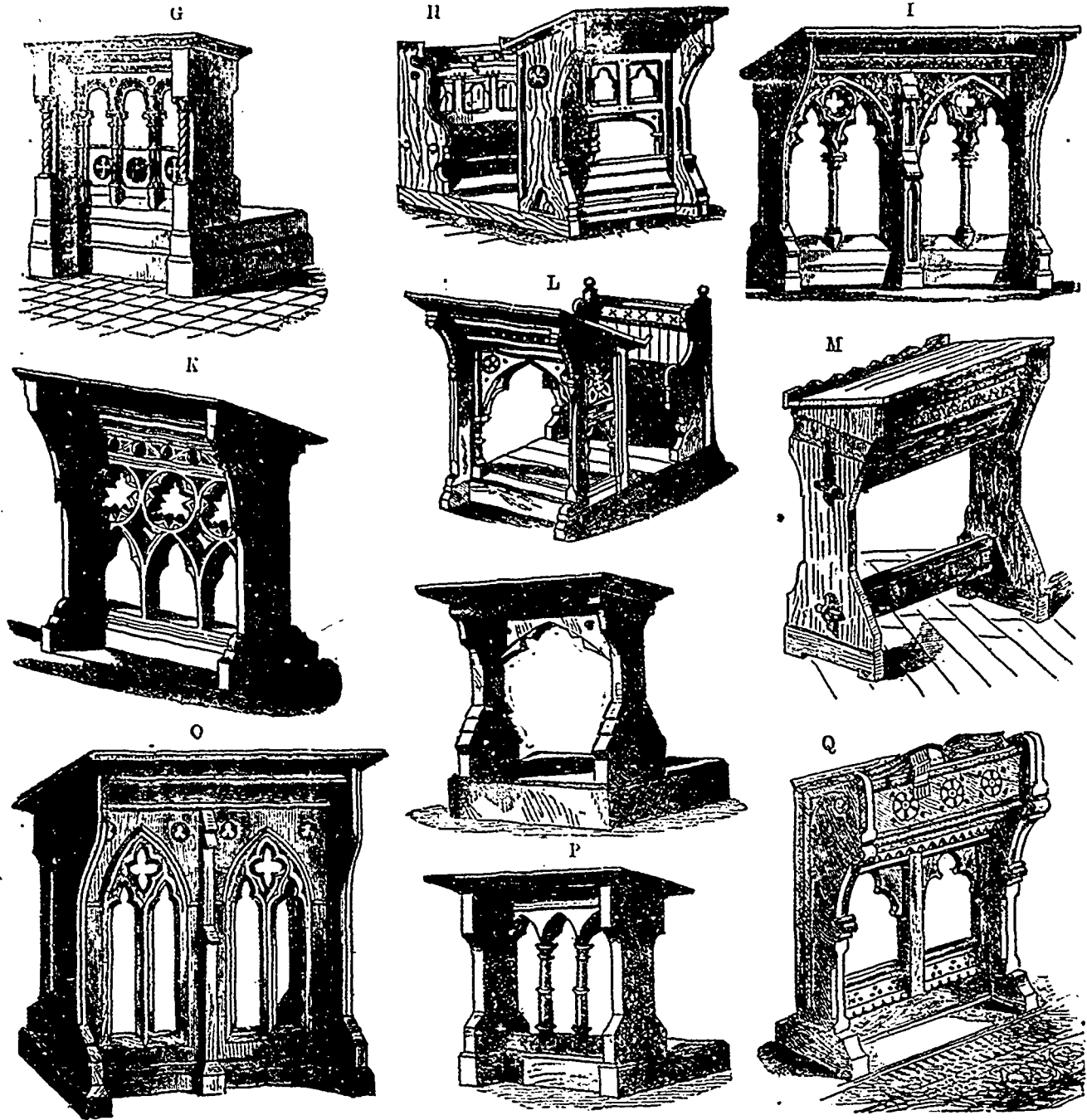
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