

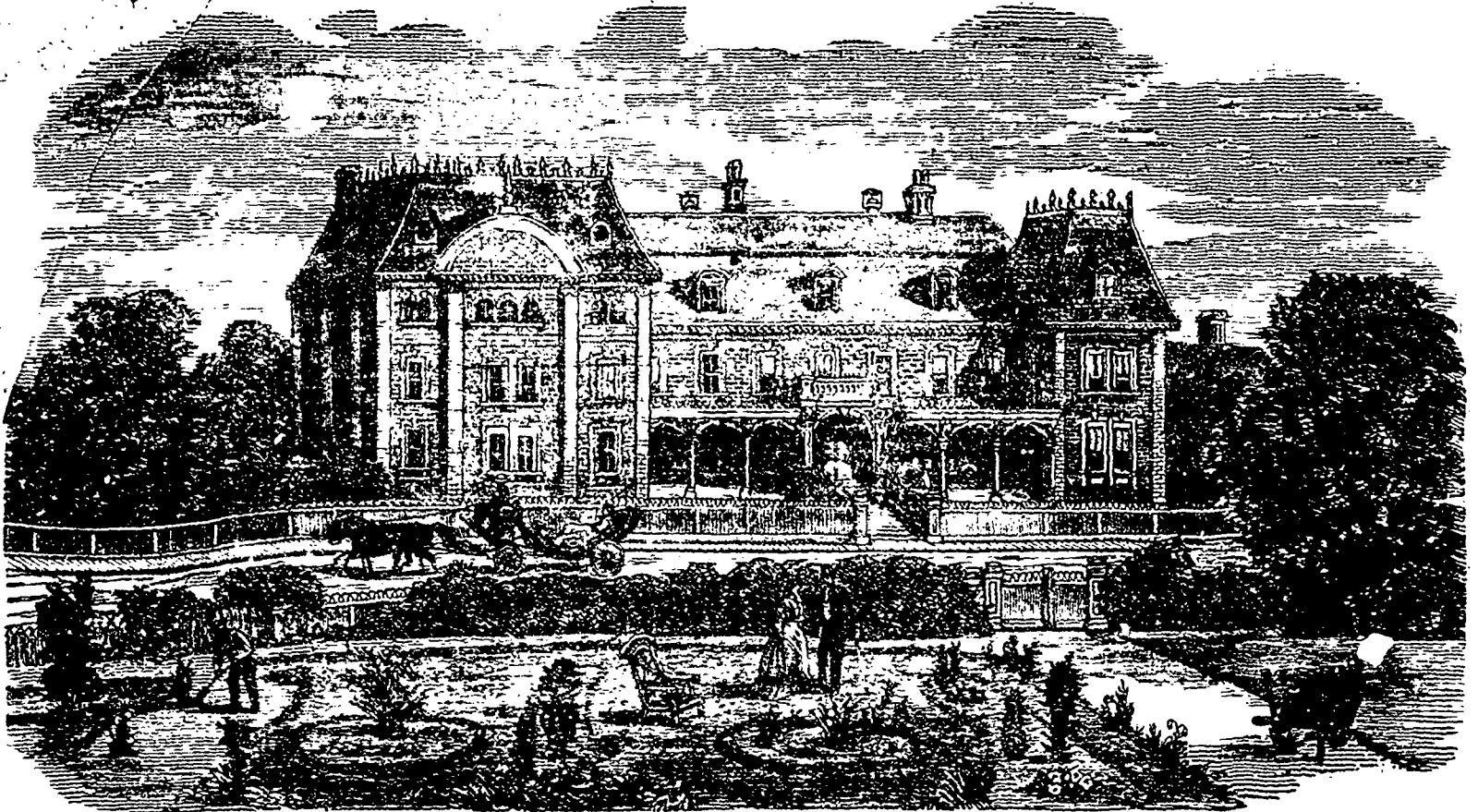
The Church Herald.

187 H. J. Moran
Secretary State Dept.

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TORONTO, THURSDAY, MAY 23, 1872.

[WHOLE No. 160.]



SPRING BANK, ST. CATHARINES.

Accompanying this we give our readers a view of this remarkable establishment, the most perfect of the kind on this Continent, and a monument of Dr. Mack's indomitable energy, as well as of his scientific and professional talents. Large sums have been expended very recently in still further adding to its attractions, not merely as a resort for invalids, but also as a delightful and luxurious abode for those in good health. We find in a late St. Catharines Times an article on the recent improvements, from which we take a few extracts:—

"This celebrated sanitary establishment has, during the past year, received many additional improvements, and is now as near perfection as science and mechanical skill, combined with a liberal expenditure of money, can make it. The grounds and various buildings occupy a space of four acres, with a frontage of 340 feet, and running from Ontario street across Yates street, down to the Artesian Well in the valley of the Welland Canal. The grounds are well laid out, are planted with trees, and adorned with ornamental shrubs, which in the mild climate of the Niagara District attain remarkable perfection; while, in the summer season, the spacious lawn is not only studded with tents, hammocks, summer-houses, fountains, &c., but also affords ample space for croquet playing and other entertaining amusements. The main building, fronting on Yates street, stands at an elevation of 89 feet above the water level of the Welland Canal. It is three and four storeys high, 130 x 40, with ornamental front. There is also in course of erection a large tower, 80 feet high, which will contain tanks for the supply of all the baths, as well as the laundry and kitchen. The laundry is a separate building of two storeys,

100 x 30, and is fitted with a steam drying room, laundress office and wash room on the first floor, the second being used as a complete suite of servants' apartments, thus keeping them together and separate from the main body of the establishment.

"When we pass to the brick ice house and meat and fish rooms, 100 x 20. This necessary adjunct to summer comfort is filled with over 2,000 tons of pure ice. The plumbers' and carpenters' shops are also in the rear, both these classes of tradesmen being employed on the premises throughout the whole year. The plumbing alone done last year cost over \$5,000. There are also several detached cottages for families, connected with the institution. One of them, known as the Terrace—Mr Adams' old residence on Ontario street, overlooking the Montebello Gardens—is fitted up in the most luxurious style, and is much coveted by tourists and invalids. It is approached by a covered road from the main building.

"The heating apparatus, like everything else in the establishment, is the best of its kind that could be procured, and is quite sufficient to maintain every part of the house in a pleasant temperature, effected by three Gommenginger & Allen furnaces, and one of Messrs. Baker, Smith & Co., with tube and hot air radiators. So perfectly is the whole heating arranged that any required temperature can be obtained in any given room.

In the front portion of the main building are drawing and reception rooms, the apartments of the lady manager, the lady secretary's rooms, consulting room, and other offices. The drawing room is furnished in elegant style, the walls being varnished with walnut and chestnut, while a border of rich parquetry runs round the room, the floor being

covered with beautiful Brussels carpet. In fact, the whole of the carpets were designed and made to order in England, and imported by Mr. H. Carlisle, of the West End Store. The drawing room is also used as a chapel, where Divine worship, in accordance with the forms of the English Church, is held every Sunday by a clergyman. This is a very pleasing feature in the establishment, and one that is much appreciated by the visitors generally. A well-selected Library is also another attraction, and is much approved of.

"The dining room is 40 x 100 feet. It is also furnished with parquetry flooring, and otherwise finished in the most modern style. A large and airy billiard room affords exercise and amusement to any who may desire it; while the spacious reading room, with its table well filled with the leading newspapers and periodicals of the day, is always a source of pleasure to those of more sedentary habits.

"The suites of bedrooms are airy and spacious, the iron bedsteads being manufactured expressly for the purpose, many of them being so constructed that any required position can be obtained. Many of the best were made by Mr. George Ross, of this town, and do him great credit as a mechanic; the wooden portion of the furniture is unique in style, and presents an elegant appearance. It was designed by Dr. Mack, and made by Messrs. Higman, and Allan & Brothers. It is not too much to say that for both design and manufacture it is not surpassed in the Dominion. These rooms, as well as all others, are ventilated by shafts in the chimney stacks, and carpeted with Brussels carpets. The bathing departments, which are now much enlarged and improved, at an enormous expense, may be justly termed the most perfect on the Continent. They

are situated on the wings, the ladies' Turkish bath being in one, and the gentlemen's Turkish bath being in the other; they are now nearly completed to twice their former size, and with their elegant furniture, drying rooms, reposing rooms, dressing rooms, wardrobes, and other equipments require to be seen to be appreciated. There is a complete suite of ladies' baths, consisting of mineral, douches, and fresh water baths, all fitted up with dressing rooms in the most modern style, with the latest improvements, while a suite of gentlemen's baths of a similar description are under the management of the best bath attendant in America. In addition to a numerous staff of experienced nurses, both male and female, all trained by himself, Dr. Mack has made extensive arrangements for the use and application of electricity as a sanitary agent, and for this purpose has procured the best description of apparatus that modern science can produce. The inhaling chamber is another improvement lately introduced, for the purpose of inhaling oxygen gas and other vapours, and for atomizing fluids, or producing spray medicated and simple.

"The water used for the mineral baths is brought from the Artesian Well, which, owing to a more thorough system of tubing; is stronger than any other mineral water (the well is 400 feet deep.) The spring water for the baths, as well as the canal water for other domestic purposes, such as sluicing drains, is all forced up to the cistern at the top of the house by steam force pumps. The ten horse power engine which works the pumps also saws all the wood used in the establishment."

Current Notes.

Dr. Wm. Joos, a wealthy Swiss, is soon to visit Minnesota in search of 100,000 acres of land, with a view of locating a Swiss Colony.

There are in the United States 63,000 church edifices, affording accommodation for twenty-one millions and a half of worshippers.

The bi-centenary of Peter the Great is to be celebrated at St. Petersburg, on May 30, with considerable display.

Cable messages to Great Britain, only under ten words may be taken at one dollar per word, with 25 cents added. Thus a message of five words will be \$5.25.

According to the last census, the population of St. Petersburg is 667,267, in the proportion of 76 females to 100 men. The average house rent is £48.

NAPLES, May 3.—The eruption of Vesuvius has entirely ceased, and the inhabitants of villages which were threatened with destruction by running lava have returned to their homes. A hurricane of terrible violence has swept over and devastated the country, greatly damaging the villages and remaining crops.

The agent of the Cunard line has received information of the loss of the steamship *Tripoli* from Liverpool to Boston. The *Tripoli* went ashore on the South Tuscar rock of the Cansore Point, on the Irish coast. The crew and passengers are all saved, but the vessel will be a total loss. Little of the cargo can be saved.

Business in the stock exchange on Friday, the 18th ult., was inaugurated by a public burning of the *Daily Telegraph*, general condemnation being expressed of its bold assertions on Thursday with regard to the existing relations between France and Germany, which the telegrams from various parts of the Continent totally contradict.

Deputations headed respectively by Sir Charles Dilke, M.P., and Mr. Harvey Lewis, M.P., waited upon the Marquis of Ripon, to urge the opening of the British Museum and other art galleries to the public on Sundays. The Lord President of the Council promised, on behalf of Mr. Forster and himself, carefully to consider the subject.

Mr. Henry Mitchell writes to a Birmingham paper:—The remarks which have appeared in the local papers upon the death of Mr. Joseph Gillott, "that the adaptation of machinery to the manufacture of metallic pens" was his invention, lead the public to wrong conclusions. It is due to the memory of my late father, John Mitchell, that I should state that he not only made steel pens, but used machinery in their production, for some time before Mr. Gillott commenced in that branch of business.

Another item of news, and good news, too, from Japan: A despatch from Yokohama, dated April 23, says by an Imperial decree, Tenno, of Japan, has abolished all edicts directed against Christianity, which have been in force for over three centuries. This is a voluntary act of a generous and enlightened Sovereign. This result has been delayed by the frequent embarrassments which the government encountered from the persistent interference of certain foreign missionaries who systematically baptized criminals convicted of infamous crimes, and then attempted to avert just punishment under the laws by raising cries of Christian persecution and invoking foreign interference.

The martello towers on the S. English coast having in a measure been rendered useless by the more recently constructed forts and the wonderful progress made in the science of gunnery of late years, the authorities decided to destroy by gunpowder the two towers, Nos. 35 and 38, situated on the coast of Sussex, near Hastings, on Thursday, the 25th ult. The experiments were made by the Royal Engineers and officers of the Ordnance Corps, and others likely to feel an interest in the operations were invited to be present. The tower No. 35 was blown up by 200 lbs. of gun cotton placed in three positions, and No. 38 by 800 lbs. of powder in barrels.

The following is a return of the number of building grants applied for by managers of elementary schools for the enlargement of existing schools, and the denominations to which the applications belong, and of the number of applications undisposed of on the 1st day of January, 1872 (in continuation of Parliamentary Paper, No. 185, of Session 1871):—Church of England, 2,885; Roman Catholic, 82; British, 100; Wesleyan, 96; Primitive Methodist, 4; United Methodist Free Church, 7; Methodist New Connexion, 1; Baptist, 6; Congregational, 9; English Presbyterian, 1; Unitarian, 3; Jewish, 1; Undenominational, 135—total, 3,330. This number is slightly (100) in excess of the previous return (185 of Session 1871), owing to accidental delay in registering some of the latest applications made in 1870. The number of applications undisposed of on the 1st of January last was 2,077, of which 1,773 belonged to the Church of England. In the great majority (1,474) of these cases the applications have been approved, but the plans or trust deeds are still under consideration.

The following is a condensed *etat* of the German army for 1873:—The total of the regular standing army is 401,700 men, 17,000 officers, 94,800 horse, and 1,700 medical men. The Prussian contingent for the infantry is 113 regiments, guard and line, including five sub-officers' schools and a gun-practice school. The Prussian body comprises 5,585 officers, 19,833 sub-officers, 1,663 commissioned, and 5,484 private drummers and bandsmen, 167,204 privates and sergeants, and 4,206 artisans—total, 199,760 men; besides 685 surgeons, 344 paymasters, 343 armourers, and 3,306 horses. There are besides 9 Saxon, 2 Mecklenburg, 8 Wurtemberg, and 16 Bavarian infantry regiments. The Jaeger (voltigeurs or chasseurs) are represented by 13 Prussian, 2 Saxon, and 1 Mecklenburg regiment, and 10 Bavarian battalions—total, 14,765. The cadres of the Landwehr only contribute 4,876 officers and men. There are 63 cavalry regiments (71 Prussian), with 66,284 officers and men, 313 doctors, 94 paymasters, 534 veterinary surgeons, and 93 armourers and saddlers to each regiment. The field artillery musters 21 regiments, 30,269 officers and men, and 14,878 horses; siege artillery, 16 regiments—13,730 men; the two together forming about 44,000 men, with 15,000 horses. Finally, there are 18 battalions of engineers (7,476 men), 18 battalions of the train (4,180 men), with 176 medical men, and 3,400 horses, &c. The Landwehr may be fairly estimated at 900,000 men, ready at short notice, not to mention the Landsturm.

Seven months ago Chicago was almost obliterated from the face of the earth by one of the most terrible conflagrations of modern times; one who saw it then would hardly recognize it now. The rapidity with which it has been rebuilt is marvellous; the unsightly ruins made by the fire are almost replaced by fine blocks of buildings, more substantial and beautiful than those which once occupied their sites, and the value of property is rapidly rising in all parts of the city. On Wabash Avenue and in Jackson, Adams, Monroe, and Jefferson streets the price of land has advanced from \$1,000 per front foot to \$200, and in some instances to \$1,500. The Grand Pacific Hotel is the finest and largest of the new buildings, and has 500 rooms; it is rebuilding on its old site and will cost \$1,000,000. The Republic Life Insurance building, which was badly damaged by the fire, is rebuilding with stone, iron and brick, and the many public edifices in process of erection will make Chicago a much finer and better city than it was ever before. As may readily be believed, in all buildings great precautions are taken against danger of fire, Chicago being a "burnt child."—*The Leader*.

The Boston *Advertiser* gives a description of the jubilee Coliseum as it is to be if not again blown down. Five hundred and seventy-five men are to work at it, and it is thought that it can be finished before June 17 without night work. The roof will be sustained by 300 pillars sixty feet long, and the building will be painted a light pearl-grey colour. The abutments of the Newton street bridge have already reached its highest level in the centre, and the abutments of the Huntington Avenue bridge are complete on the east side and nearly up to their full height on the western side of the Boston and Albany Railroad. The building will be insured for \$100,000. Altogether it will be a great affair; but the Bostonians should beware lest the fate of Jericho meet it when the trumpets shall blow and the people shall bawl. The singers and other musicians are hard at work rehearsing, and from one end of Massachusetts to the other nothing is heard but the loud bassoon, the soft flute, the twanging horn, the thrumming piano, and the melancholy cry of the midnight cat, whose nose has been put out of joint by all this endeavour of Boston to emulate the aesthetic portions of Bostonese culture.

Whatever may be their precepts, the practice of the "Peculiar People" is far from commending itself to the approval, or even the toleration, we should imagine, of any enlightened people. Religious mania has, in times gone by, shown us many examples of absurd zeal and revolting custom. We recall the sacrifices at Smithfield, the thumb-screws of Spain, the floating bodies on the Ganges, and the ill-treatment of Jews, with horror, commingled with satisfaction that we in England can now pursue the even tenor of our religion in safety and repose. An investigation just concluded at Plumstead, however, will not fail to excite considerable attention at the hands of the public, for it exhibits the slowly expanding nucleus of a social danger. An inquest, it appears, was held on the body of a child, aged seven years, named Cecilia Hurry, and who had died from small-pox. The special feature of the case rested in the fact that the father of the deceased is an elder of a sect called "Peculiar People," who consider medical attendance unnecessary in any sickness that may befall the faithful. In this case the disease was allowed to run its course unchecked, and unattended by a medical man. In the result the jury returned a verdict of manslaughter against the father of the deceased. Now, whilst we would not desire for one moment to deny to any sect or individual the extreme latitude of thought upon religious matters, we can but feel that toleration must stop short of encouraging so pernicious a system as that which appertains to the "Peculiar People." The age of miracles, we are led to believe, is gone by, and, consequently, we can assure the misguided creatures who rejoice in the designation of "Peculiar," that of recent years faith has not proved the most competent attendant on a broken limb or a raging fever. Moreover, does it not appear monstrous that a child of seven years, who cannot possibly have a mind to grasp the views of the "Peculiar People," should risk its life in conformity to the prejudices of that sect? Perhaps these people act conscientiously; but even if they do so, they must be taught to take care of themselves and their friends, or otherwise their sect may rapidly become extinct.—*Morning Advertiser*, April 20th.

Ecclesiastical Intelligence.

The Greek Archbishop of Patras recently laid the corner stone of a Protestant Church in England.

The income of the English Wesleyan Missionary Society for the year 1871-2 is reported at £150,000 sterling.

The number of "Friends" or Quakers in the United States and Canada is reported at 58,000—a gain of about 800 over last year.

A world's convention of the Young Men's Christian Association is to be held in Amsterdam, Holland, in August.

The Bishop of Exeter, Dr. Temple, has refused to license a curate who believes in systematic voluntary confession.

The Protestant missionaries at Peking have at length translated the English edition of the Bible into the Chinese language, and are printing it in that country.

The Lord Chancellor has presented the Rt. Rev. T. N. Staley, D. D., formerly Fellow of Queen's College, Cambridge, and late Bishop of Honolulu, to the Vicarage of Croxall, near Tamworth.

There is a strong Spanish parish of the Anglican Commission at New York, under Mr. Dr. Palma, once a Romanist priest. In March he presented to Bishop Potter thirty-eight candidates for confirmation.

John Howell, Esq., of Chelsea, England, has willed to "ten poor clergymen of the Church of England, not being High Church, or holding Puseyite doctrines, £200 each." Rev. J. B. Owen, his executor, makes the selection.

The Archbishop of Cologne has launched the major excommunication against four professors of the University of Bonn, Hilyers, Knood, Langen and Reusch, who have declined to accept the doctrine of Papal Infallibility.

The Bishop of Manchester, presiding at the annual meeting of the Manchester Diocesan Church Building Society, made a speech in which he declared that the Church of England is to be saved by the 20,000,000 of poor rather than by the 10,000 rich; that Church accommodations for the poor ought to be increased; and that pew rents were an "abomination," and he only accepted them as a necessity.

Dr. Thomas Vowler Short, who retired from the bishopric of St. Asaph, North Wales, in 1870, died recently in his eighty-third year. He was consecrated Bishop of Sodor and Man, in 1841, and translated to the See of Asaph in 1846. Two years later his wife died, and during his long residence of twenty-four years in St. Asaph, after her decease, the venerable bishop every day, storm or sunshine, regularly placed flowers and plants upon her tomb, near the west door of the cathedral, in affectionate remembrance of the wife he loved so well, and beside whom it was his wish to be buried after death.

In the Methodist Conference, New York, on the 14th inst., Rev. Dr. Wild, delegate from Canada, addressed the Conference, saying that the Canadian Methodist Episcopal Church would prefer a union with the Methodist Episcopal Church of the United States rather than with other Methodist bodies in Canada, under their present relations with England. He said that the Methodist Church in Canada is growing more and more favourable to the independence of Church and State, to the non-interference of Europe with this continent; and was politically and religiously growing tired of the interference of England. The address of Dr. Wild and that of his colleague, Dr. Benson, were, on motion of Dr. Haven, referred to a committee.

The *Schwabischer Merkur* reports from Berlin: "As the Bishop of Ermeland has not yet felt disposed to answer the questions addressed to him by the Minister of Ecclesiastical Affairs concerning the excommunication incident, the Minister has found it necessary to repeat them with a notification that the Government cannot permit the matter to remain as it is, and that further silence on the part of the Bishop may lead to unpleasant consequences. In reply to the answer of the Archbishop of Cologne, the Minister has desired to be informed by the prelate what the precise consequences of the excommunication pronounced on the Bonn professors will be. The ulterior steps which the Ministry may take will of course entirely depend on the reply given by the Archbishop on the question."

The Bishop of Exeter continues to manifest an enthusiastic desire for the reformation of the English Church. A fortnight since he made a speech at Launceston against the sale of advowsons, which he said were "most shocking to the religious sentiment, not only of Churchmen, but of Nonconformists." Such sales, he said, "lowered the patrons' idea of their own responsibility." The Bishop would compel the patron, if he sold at all, to sell to the Ecclesiastical Commission, who should exercise the patronage on the advice of a Committee of the Patrons in each Archdeaconry, half of whom would be elected by the clergy and the others by the churchwardens. But *The Spectator* thinks that this plan would only result in a few permitting the parishioners to elect their own clergyman.

Mail news from Vienna informs us that Bishop Strossmeyer has been once more required by the Papal Curia to subscribe to the infallibility dogma which he still repudiates. It is stated that six weeks have been allowed him for compliance. His friends believe that he will continue firm in opposition, and the Old Catholics hope especially now, when government is hostile to their independence that Bishop Strossmeyer's leadership will add seriously to their prospect of success. At the same time, it is said Bishop Strossmeyer was asked to redeliver his celebrated speech which he delivered in the council against the Infallibility, and which has been distributed in thousands of copies throughout South Germany, and declared to be apocryphal. General Von Koller, the Governor of Bohemia, has issued a circular letter to the clergy of his province, calling their attention to the abuse which is made of the pulpit for political agitation, and warned them that such conduct is opposed to the principles of the constitution and will be vigorously punished.

The Bishop of Auckland sends a copy of a resolution which he has received from the Wesleyan body in that part of New Zealand respecting the death of Bishop Patteson, which shows the esteem in which that great and good man was held by all. "Resolved, That the Wesleyan Ministers of the Northern District of New Zealand (embracing the Auckland and the New Plymouth Provinces) cannot close their annual assembly in Auckland without an affectionate expression of their sincere condolence with their brethren of the Church of England in this colony (and with the members of the Melanesian Mission especially), on the mournful occasion of the death of the late Bishop Patteson and the Rev. J. Atkin by the hand of violence while engaged in their missionary duties at the Island of Santa Cruz. They deplore this calamity as a common loss; they honor the memory of our martyred brethren; they pray that others, gifted and holy, may be 'baptized for the dead,' to carry on the work so well begun in the Melanesian Mission, and trust that this painful event may be overruled for the suppression of the so-called 'labor traffic' in the South Sea Islands. The Secretary is directed to convey this expression of their deep sympathy to the Right Rev. Dr. Cowie, the Bishop of the Auckland Diocese.

Literary and Scientific Notes.

Edmund About, has become editor of the new *Le Dix Neuvieme Siecle*.

Messrs. Houlston and sons of London, Eng., are advertising the "People's Edition" of Mr. Samuel Thomas's "Albion Church." The original edition had a considerable sale.

The *Athenaeum* says the Duke of Wellington has announced his intention of presenting to the Chicago Library, Crystal Palace, a complete set of the Wellington Despatches, consisting of twenty-three volumes.

James Redpath, the well-known journalist, and chief of the Boston Lyceum Bureau, is said to be negotiating with Chas. Reade, Wilkie Collins, and other prominent Englishmen, for their appearance in America as lecturers.

M. Gustave Dore is about to challenge the opinion of the world of art on a grand scale. He has just finished a picture 30ft. long by 20 ft. wide, at which he has been working pretty constantly for about four years. The subject of this large composition is "Christ Leaving the Temple," and it contains about 400 figures. This picture is to be shown for a few days in the painters' studio in Paris, and to be sent to London for public exhibition early in May.

A Glasgow professor has just discovered that a mass of ice placed upon a wire gauze, will, upon the application of slight pressure, pass through the gauze, retaining its shape and nearly all its weight, and re-appear a solid mass on the other side.

A cable telegram announces the death, at his residence in London, of the well-known litterateur Horace Mayhew, who for many years was attached to the staff of *Punch*, being associated in this connection with the late Mark Lemon. As a writer he enjoyed a decided popularity, his contributions being marked by a run of humor and clever satire.

It is said that a relief of the early Oxford press has been lately discovered at Bramshill Park; used as "waste" to make up a binding. It is a portion of the "Oratoria pro T. A. Milone," thus furnishing us with another issue from Rood's press to add to those few already known. Sir William Cope, Bart., has presented these leaves to the Bodleian.

A self-illuminating ophthalmoscope, so constructed that it can be used in full daylight, has received the warm commendation of the Royal Society of England. This principal of construction is important, as it obviates the necessity for examining a patient in a dark room, and allows of his taking any convenient posture. The Society has also had a sphygmograph and a stethograph brought to its attention, the one to show the beatings of the pulse, the other those of the heart. The principle is practical; tubes convey the impulses from the chest or the visit to a drum, in which a delicate indicator makes every movement visible.

THAT'S MY BOY,

I remember, says Dr. Fowler, standing by the surging billows, all one weary day, and watching for hours a father struggling beyond in the breakers for the life of his son. They came slowly towards the breakers on a piece of wreck, and as they came the waves turned over the piece of float, and they were lost to view. Presently we saw the father come to the surface and clamber alone to the wreck, and then saw him plunge off into the waves, and thought he was gone; but in a moment he came back again, bringing his boy. Presently they struck another wave, and over they went and again they repeated the process. Again they went over, and again the father rescued his son. By-and-by, as they swung nearer the shore, they caught on a snag just out beyond where we could reach them, and for a little time the waves went over them there till we saw the boy in the father's arms, hanging down in helplessness, and knew they must be saved soon or be lost.

I shall never forget the gaze of that father. As we drew him from the devouring waves, still clinging to his son, he said, "That's my boy! that's my boy!" And so I have thought, in hours of darkness when the billows roll over me, the Great Father is reaching over down to me, and taking hold of me, crying, "That's my son!" and I know I am safe.

The Carlist rising in Spain has assumed serious proportions. We learn through Paris, May 17th, and through — it should be mentioned — Carlist channels, that the Government troops have been defeated near Bilboa, with the loss of many prisoners. On the other hand, a government despatch from Berlin, bearing date of the 20th, announces officially, that desertions from the Carlist bands in the Province of Biscay have commenced; many of the insurrectionists present themselves to the Government troops and give up their arms. More than 4,000 have already submitted. Uriberri, the Carlist leader, is dead. The insurgent bands in the other provinces are dispersing. It is stated, too that the attitude of the Government of France towards the Carlists, and the facility with which retreating insurrectionists escaped into France, have caused a deep feeling of irritation on the part of the Spanish Government. Senor Garcia Gutierrez, Spanish Consul at Bayonne, has arrived in Madrid. He comes for the purpose of formally complaining of the course pursued by the French authorities towards fleeing Carlists. One effect of the rising has been the passing in the Cortes of a Bill providing for bringing the effective force of the regular army in Spain up to 80,000 men.

LECTURES ON PREACHING.

BY HENRY WARD DEVEREEUX.

In July, 1871, a Lectureship was founded by Mr. Henry W. Sage at Yale College, and named by him the *Lyman Beecher Lectureship on Preaching*. A course of twelve lectures is annually to be delivered on this foundation before the classes in Theology, by preachers selected and appointed by the Faculty of the Divinity School of Yale College. The following are extracts from the Sixth Lecture on "Rhetorical Drill and General Training:"—

There is, in certain quarters, a prejudice existing against personal training for preaching, in so far as it is affected by posture, gestures and the like. There is a feeling abroad in regard to it, as though it would make a dramatic art out of that which should be a sacred inspiration. You know that a man needs academic and professional education in order to preach his best. But the same considerations that make it wise for you to pass through a liberal education, make it also wise for you to pass through a liberal drill and training in all that pertains to oratory.

THE VOICE.

It is, however, a matter of very great importance what end you seek by such training. If a man is attempting to make himself simply a great orator, if his thought of preaching is how to present the most admirable presence before the people, and how to have tones that shall be most ravishing and melting, and if he considers the gesture that is appropriate to this and that sentence—in short, if he studies as an actor studies, and as an actor properly studies, too,—he will make a great mistake, for what are the actor's ends are but the preacher's means. On the other hand, as a man's voice is that instrument by which the preacher has to perform his whole work, its efficiency is well worthy of study. For instance, the voice must be elastic, so that it can be used for long periods of time without fatigue, and the habitual speaker should learn to derive from it by and by the power of unconscious force. There is just as much reason for a preliminary, systematic and scientific drill of the voice as there is for the training of the muscles of a man's body for any athletic exercise. A man often has, when he begins to preach, a feeble and low voice; each one of his sentences seems like a poor scared mouse running for its hole, and everybody sympathizes with the man as he is hurrying through his discourse in this way, rattling one word into the other. A little judicious drill would have helped him out of that. If his attention is called to it before he begins his ministry, is it not worth while for him to form a better habit? A great many men commence preaching under a nervous organization. They very speedily rise to a sharp and hard monotone; and then they go on through their whole sermon as fast as they can, never letting their voice go above or below their false pitch, but always sticking to that, until everybody gets tired out and they among the rest.

VARIOUS TONAL ELEMENTS.

If a man can be taught in the beginning of his ministry something about suppleness of voice, and the method of using it, it is very much to his advantage. For example, I have known scores of preachers that had not the slightest knowledge of the explosive tones of the voice. Now then a man falls into it "by nature," as it is said; that is, he stumbles into it accidentally. But the acquired power of raising the voice at will in its ordinary range, then explosively, and again in its higher keys, and the knowledge of its possibilities under these different phases, will be very helpful. It will help the preacher to spare both himself and to spare his people. It will help him to accomplish results, almost unconsciously, when it has become a habit, that could not be gained in any other way.

There are a great many effects in public speaking that you must fall into the conversational tone to make. Everybody ought to know the charm there is in that tone, and especially when using what we call the vernacular or idiomatic English phrases. I have known a great many most admirable preachers who lost almost all their sympathetic hold upon their congregations, because they were too literary, too periphrastic, and too scholastic in their diction. They always preferred to use large language rather than good Saxon English. But let me tell you, there is a subtle charm in the use of plain language that pleases people, they scarcely know why. It gives bell-notes which ring out suggestions to the popular heart. "There are words that men have heard when boys at home, around the hearth and the table, words that are full of father and of mother, and full of common and domestic life. These are the words that afterward, when brought into your discourse, will produce a strong influence on your auditors, giving an element of success; words that will have an effect that your hearers themselves cannot account for." For, after all, simple language is loaded down and stampered through with the best testimonies and memories of life. Now, be sure that your theme is one of interest, and worked out with thought, if you take language of that kind and use it in

colloquial or familiar phrases, you must adapt to it a quiet and natural inflection of voice—for almost all the sympathetic part of the voice is in the lower tones and in a conversational strain—and you will evoke a power that is triumphant in reaching the heart, and in making your labours successful among the multitudes.

But there is a great deal beside that. Where you are not enforcing anything, but are persuading or encouraging men, you will find your work very difficult if you speak in a loud tone of voice. You may fire an audience with a loud voice, but if you wish to draw them into sympathy and to win them by persuasion, and you are near enough for them to feel your magnetism and see your eye, so that you need not have to strain your voice, you must talk to them as a father would talk to his child. You will draw them, and will gain their assent to your propositions, when you could do it in no other way, and certainly not by shouting.

On the other hand, where you are in eager exhortation, or speaking on public topics, where your theme calls you to denunciation, to invective, or anything of that kind, it is then that the sharp and ringing tones that belong to the upper register are sometimes well-nigh omnipotent. There are cases in which by a single explosive tone a man will drive home a thought as a hammer drives a nail; and there is no escape from it. I recollect to have heard Dr. Humphrey, President of Amherst College, who certainly was not a rhetorician, on one occasion speaking in respect to the treatment of the Indians. He used one of the most provincial of provincialisms, but he used it with an explosive tone that fastened it in my memory, and not only that, but it gave an impulse to my whole life, I might say, and affected me in my whole course and labour as a reformer. It was the effect of but a single word. He had been describing the shameful manner in which our Government had broken treaties with the Indians in Florida and Georgia, under the influence of Southern statesmanship. He went on saying what was just and what was right, and came to the discussion of some critical point of policy which had been proposed, when he suddenly censured his argument, and exclaimed, "The voice of the people will be lifted up, and they shall say to the Government, YOU SHAN'T!" Now, "shan't" is not very good English, but is provincial, colloquial, and very familiar to every boy. It carries a home feeling with it, and we all know what it meant. He let it out like a bullet, and the whole chapel was hushed for the moment, and then that rustle followed which showed that the shot had struck. It has remained in my memory ever since.

(To be continued.)

THE PLEA OF INSANITY.

The frequency with which the plea of insanity is advanced in the trial of murder cases, and the increasing disposition of juries to entertain it favourably, are becoming, both here and in England, prominent features of modern criminal practice. The explanation of these facts need not pre-suppose the existence of an unusual amount of insanity at the present day; other and sufficient reasons are easily found. A refined civilization quickening and exaggerating the sympathetic sentiments and susceptibilities, has developed in this generation a strong repugnance to the infliction of severe and revolting punishments, such as the death-penalty. The horror of condemning a man to a terrible doom thus often outweighs the feelings of indignation aroused by the commission of a bloody deed, as well as the known necessity of condign punishments to prevent future outrages and repress the insolence of crime.

This general sentiment inclines juries to avail themselves of any reasonable pretext to avoid convicting of a capital offence. The plea of insanity is so general and successful, because it furnishes a very available and defensible ground for indulging this merciful disposition, a purpose for which it is eminently calculated by virtue of the confusion existing in the popular, and it may be added, the scientific mind on the entire subject of *dementia*.

Physicians and physiologists are called upon the stand; are examined and cross-examined; every difference of opinion magnified ten-fold by the art of opposing counsel—until finally a mass of the most incongruous and contradictory dicta has been elicited. Out of this a hopelessly confused jury is to construct a verdict on which a man's life depends.

What wonder, that men in such a predicament refuse to take upon themselves the responsibility of

the criminal's death, and acquit him rather than incur the risk of visiting with human vengeance one whom the judgment of God has set apart.

There is, it may be truly said, no subject in the mixed domain of moral and physical pathology, at once so full of inherent difficulties, and much enveloped in quackery and superstition, as insanity. The whole border-land of sanity and insanity is in fact utterly befogged. "What constitutes mental integrity, and when does the mind become unsound? At what point does an idiosyncrasy become a monomania? When do eccentricities begin to indicate mental derangement? How far in fact is a marked individuality itself perfectly consistent with unimpeachable sanity? These are all questions full of the most subtle embarrassments, requiring for their correct determination a council of psychologists and physiologists, but which in fact must be settled to the best of their knowledge and belief by the first dozen impartial men that can be found.

When may a person be called well, and when called ill? Upon reflection, this appears to be by no means a simple question. For the daily necessities of mutual comprehension, we broadly describe each other as sick or well, and yet we know that few persons are in perfect health, and few so sick that all their physical functions are perverted. It is a question of infinite degrees, shading imperceptibly into each other. It would be impossible to state, except by some arbitrary rule, the precise point at which a man ceases to be well, and becomes sick. Now, if we suppose the life of the man to depend upon the decision of a precisely similar question concerning his mental state, we can vividly imagine the nature and difficulty of the problem before a jury, sworn to make true deliverance between the Commonwealth and a murderer pleading insanity. We must, however, further remember that a question of sanity or insanity is far more difficult than any question of the state or relations of our bodily faculties, by reason of the more subtle and complicated nature of the mental and moral attributes. Nor should we forget that moral insensibility is not, in the eye of the law, to be confounded with moral incapacity; for the former implies only depravity—the latter, legal insanity. This distinction is, indeed, clearer in theory than in application, but it is very material, since without it every hardened villain might claim impunity by virtue of the very induration of his conscience. Nor, on the other hand, does unquestionable insanity imply entire inability of self-control and insensibility to the influence of rewards and punishments; for in all well-managed insane asylums the inmates are chiefly controlled by a system of rewards and deprivations consequent upon conduct.

The uncertainty involving the subject of insanity is on the whole so great, that in theory it appears capable of bringing the entire administration of justice into an anarchical condition. But practically the common sense of the community—a criterion not to be expressed in rules of general application, but fitting itself like a plastic measure to the peculiarities of individual cases—will doubtless prevent such a result, except where the death-penalty depends, and any plausible argument for acquittal is easily credited by merciful juries, and generally acquiesced in by the public. The tardy infliction, and frequent ultimate evasion or remission of the extreme penalty, still further indicates the general sentiment on this subject. It is not too much to say that at present homicides stand more chances of escaping the vengeance of the law than any other class of criminals.

The only remedy for this state of things is the substitution for the death-penalty of some punishment—such as perpetual imprisonment—which, not being so excessively repugnant to the humane spirit of this generation, shall have some chance of being enforced. We should then doubtless witness a marked falling-off in the number of insane murderers; and "experts" in insanity—or mad-doctors, as the English call them—would find their quasi-judicial occupation gone.

There is one other point: An insane person with a mania for homicide, although not fully amenable to law, may still be as dangerous to the community as the most cool-headed of Thugs, and there is no more right for turning him loose upon his fellow men, than there would have been for hanging him. Our law imperatively requires amendment in this respect. A jury acquitting a homicide for whom insanity has been pleaded, should be required to specify whether they had acquitted him on that

ground. If so, the unfortunate should be at once committed to an asylum. The protection of society, and not the Divine responsibility of vengeance, is the motive of the judicial systems of men—an end certainly not subserved by discharging from custody a man solemnly adjudged incapable of controlling homicidal propensities. In this manner, also, juries might be spared the alternatives of hanging an irresponsible lunatic, for the safety of society, or turning loose a madman, in the interests of abstract justice.—*Christian Union.*

EARTHQUAKES.

The subject of earthquakes is brought home to us again by the convulsion of March 16, which extended through California and Mexico, and that of April 3, which has overwhelmed the unfortunate city of Antioch in Syria, destroying fifteen hundred of its inhabitants. The ravages of earthquakes, as recorded in history, amount to no inconsiderable matter. That which took place in Syria and Asia Minor during the reign of Tiberius destroyed twelve celebrated cities in one night. In Antioch itself the Emperor Trajan was injured, leaping from a window, during the earthquake of A.D. 116, at which time, we are told, "mountains were thrown down and rivers disappeared and were replaced by others in new courses." Trajan rebuilt the city; but the tremendous catastrophe of May, 526, in which, according to Gibbon, 250,000 persons perished, put an end to its glory. Its struggling existence since has been twice afflicted with earthquakes, and now we may consider its career as closed. One of the most terrible catastrophes of this kind was the great Lisbon earthquake of Nov. 1, 1755. It was accompanied by a flood-tide from the sea, a furious gale, and a conflagration. The loss of life at Lisbon was estimated at 60,000 persons, and the loss of property at \$50,000,000. The effects of the shock were sensible throughout Spain, Italy, Germany, France, Holland, Sweden, Great Britain, Ireland, and far out on the Atlantic. In Africa the city of Algiers was in great part destroyed, and Fez, Mequirez, and Morocco were injured. Even at Antiqua and Barbadoes the sea rose in an extraordinary manner; and it is reported that a strange ebb and flow was observed in the interior lakes of North America. The extent of surface affected by this earthquake was not less than four million square miles.

Certain parts of the world—Southern Italy and Sicily; the Canaries, the Azores, Portugal and Morocco; Asia Minor, Syria, and the Caucasus; the Arabian shore of the Red Sea, the East India Archipelago; the West Indies, Nicaragua, Peru and Chili—are particularly liable to destructive earthquake shocks; but probably no part of the world is entirely free from minor earthquakes. Between 1821 and 1830 no less than 115 were felt north of the Alps, and 225 are recorded in England, since 1089. Kluge has collected the notes of 4,620 earthquakes during the eight years 1850-57, of which 509 were observed in Southern Europe. Perhaps some of these are duplicate records, but on the other hand, the list is must be very incomplete for all barbarous or thinly-settled countries. We may infer, therefore, that not a day passes without an earthquake somewhere.

The theory that earthquakes are caused by the reaction of fluid molten masses in the interior of the earth against its solid crust, either by direct impact of subterranean tides, or by the generation of vast bodies of steam, or in both ways, is vigorously disputed, and certainly has not yet been so formulated as to overcome all objections and explain all the phenomena involved. But no other theory comes so near an adequate explanation. They all break down before the frequency, power, and extent of the earthquake shocks. But perhaps it is not necessary to assume an actually molten condition of the whole mass of the globe, excepting a comparatively thin crust, in order to account for seismic (*i. e.* earthquake) and volcanic phenomena. Mr. Mallet, of England, who went to Naples to study scientifically all the effects of the great Calabrian earthquake of 1857, came to the conclusion that the depth of the original shock did not exceed seven or eight miles, and calculated from the data of still larger convulsions, that the depth of the subterranean points where the shocks originate perhaps never exceeds thirty geographical miles. These estimates are arrived at by determining the direction and intensity of the movement at different points within the area affected, and finding at what angle from the centre of disturbance the shocks appear to proceed. This method is not accepted as entirely conclusive, for reasons which we cannot here detail. At the focus of the earthquake, the motion is violent and vertical; at every other point, it is oblique in direction, and causes undulations. But these are complicated with the waves proceeding from the immediate shock at the centre,

and they have also their own wave systems. In this way the wave-motion of an earthquake extends over a very large area, especially across the sea. Thus the earthquake wave of Arica (1868) was felt in fifteen and a half hours at Chatham Islands, 6,500 miles away, and an hour later at New Zealand.

A German philosopher has attempted to prove a coincidence of the earthquake with the maxima of attraction of the sun and moon—in other words, a tidal theory of earthquakes. The evidence for this notion presents some striking coincidences, but does not amount to demonstration.

EXTRACT FROM A SERMON

Preached by the Rev. Henry C. Potter, D.D., in Grace Church, New York, at the time of the Annual Collection for Domestic Missions

Money is secular, but a secular thing may have its sacred uses, and he alone uses any secular thing aright who puts it supremely to that use which is highest and wisest and best. It is not enough that we get money honestly, or spend it profusely, or even give it generously. Behind our giving there must be an intelligent principle and a hearty and loving motive. "I have mistaken a sovereign for a penny, and put it in the plate," said a worshipper in a Scotch kirk to its old verger; "I suppose I cannot get it back." "Na, you cannot get it back," replied the verger. "Well, then, I shall at any rate get credit in Heaven for so large a gift." "Na," again was the answer, "you will only get credit in Heaven for what you meant to give."

The homely dialogue cuts deeper than at first appears. For it goes down to the root of all that careless, impulsive, merely conventional, merely fashionable giving, of which there is so much. What is wanted in our day is, first of all, the recognition that there is a nobler use of money than to spend it upon ourselves, and then the further recognition that in spending it for others we are to spend it with forethought and wisdom and a loving discrimination. It is a pleasant thing to make life smooth and beautiful, as we are moving through it; there is a certain zest in the indulgence of a cultivated taste, and in the education of that taste, even while we indulge it: to hang round our persons or our dwellings with ornaments, to ransack the far East and the far North, the depths of the forest and the islands of the sea, for the rare, the beautiful and the curious, to lap ourselves in splendour, and dazzle our neighbours, as we move to and fro among them, with costly jewelry and rare attire; to compete with other women in the thousands and tens of thousands of dollars that we hang round our necks in dazzling precious stones—there is a certain charm in all this. But oh! to hang in some wayward and sinful heart an image of fraternal love, to enfold some shivering child with the soft, white mantle of our tender charity, to illumine some far-off wigwam with the light of the Cross of Christ; to cheer some dying bedside with the vision of a Saviour's free forgiveness—these, it seems to me, are uses of our wealth which brings rewards beyond compare.

I ask your gifts to-day for the missions of this Church upon our Western frontiers. I do not ask you to give without reflection or inquiry. Would rather that I might take you by the hand, and lead you, as I have gone myself, across those distant Territories, to see there how dioceses have been organized, and churches planted, and schools opened, and children ingathered, and savages reclaimed and Christianized, in wildernesses where, a score of years ago, no Christian teacher had ever set foot, nor sound of church bell had been heard; and all this at an annual cost of less than is spent every year by almost any half-dozen families in this congregation.

Such results establish a veritable claim; and if to-day you shall find it in your hearts to own that claim, think what supreme results await upon your gift! You cannot trace it now; but one day, when all this tangled skein of human deeds and human thoughts shall be unravelled by the Master Hand, and every thread of influence traced backward to the motive which begot it, then, oh! what joy, if it shall be your privilege to see how that gift which here in this house you made to-day went forth upon its gracious errand, till at last it lifted to some

parched and thirsty lips the cup of Living Waters—lips which thou, too, if they shall precede you to the farther shore, shall bid you welcome there in God's own everlasting habitations.

THE ARCHBISHOP OF CANTERBURY AND THE ATHANASIAN CREED.

The following correspondence has been published:—

"THE BISHOP OF LINCOLN TO THE ARCHBISHOP OF CANTERBURY.

"Rischolme, Lincoln, 6th April, 1872.

"My Lord Archbishop,—I received yesterday a copy of a published letter addressed to your grace, in which there is a reference made to some words reported to have been spoken by your grace in the Upper House of Convocation on the Athanasian Creed, to the following effect:—'We, (the Archbishops and Bishops) do not—there is not a soul in this House who does—take the concluding clauses of the Athanasian Creed in their plain and literal sense.' "As I have seen these words very severely commented upon, both in public and private, on many occasions, and as I was present when they were uttered, I venture to address your grace with regard to them.

"My own impression was, when I heard them, that your grace intended to say that the clauses in question were not regarded by yourself or by us as applicable to those who, like the heathen, have not had an opportunity of hearing the Gospel, or who, by circumstances of birth and education, have been debarred from examining into the evidence on which the doctrines of the Creed are grounded, and that therefore, on common principles of equity and charity, the clauses are not to be understood in an unqualified and absolute sense, but are to be limited and modified by such exceptional considerations as those which I have specified.

"I do not presume to say whether I have interpreted your grace's meaning correctly, but I trust you will permit me to state that it would be a great comfort to my own mind, and, I believe, to that of many others, to know that your grace repudiates the charge which some would fasten upon you of giving any countenance to the acceptance of solemn words in a non-natural sense.—I am, my Lord Archbishop, yours dutifully, "C. LINCOLN."

THE ARCHBISHOP OF CANTERBURY TO THE BISHOP OF LINCOLN.

"Addington Park, Croydon, April 8, 1872.

"My dear Lord,—I am very much obliged to you for your letter of the 6th, this day received. You say that you understood my words in Convocation, respecting what are called the damnatory clauses of the Athanasian Creed, as intending to say that the clauses in question were not regarded by me or by the bishops as applicable to those who, like the heathen, have not had an opportunity of hearing the Gospel, or who, by circumstances of birth or education, have been debarred from examining into the evidence on which the doctrines of the Creed are grounded, and that therefore, in common principles of equity and charity, the clauses are not to be understood in an unqualified and absolute sense, but are to be limited and modified by such exceptional considerations as those specified above."

"These words of yours very fairly express what I stated. I had, you may remember, alluded to the explanation of the clauses in question advocated by Dr. Fusey, Dr. Hewlley, Dr. Ogilvie, Dr. Liddon, and Dr. Bright, and I believe, Canon Mozley, which seemed to me to represent the opinion of a very large body of the clergy of the Church of England, and I expressed my belief that every member of the Church of England adopted some such modification of the literal meaning of the clauses as these eminent divines advocated, and that no one took them in the sense which they would bear if explained without such qualifications. I conceived this to have been made clear by the recommendation of an explanatory rubric—first by the Ritual Commission, and afterwards by the Theological Faculty of Oxford, as well as by the speeches of all who had treated of the subject in Convocation. I am confident that it is only in a modified sense, with such modifications as you allude to, that these clauses of the Creed are retained by the Church, and though I see no inconsistency in subscribing the words with such acknowledged qualifications, I still feel that it is in itself an evil to use words which require such explanation. If these clauses remain they will always be used with such qualifications as you have alluded to, whether an explanatory rubric distinctly stating the qualification be adopted by the Church or no.—Believe me, yours sincerely,

"A. C. CANTUAR.

"The Lord Bishop of Lincoln, &c."

A great fire occurred in Jeddo, Japan, on the 23rd ult.; during a severe gale, destroying habitations covering a space of two by three miles. An immense amount of property was destroyed. Where the wounded and sick were unable to escape, they were put to the sword to save them from the more awful fate of being burned. Thirty thousand persons are homeless. The government opened their rice stores and fed all who applied.

Diocesan Intelligence.

TORONTO.

The Right Reverend the Lord Bishop of Toronto having signified his intention to assemble the Synod, of his Diocese on *Tuesday, the 18th day of 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.

Notices of the business to be submitted to the Synod, to secure precedence in the order of proceedings, and all Reports of committees, must be sent to the executive Committee, at the Synod office, not later than Tuesday, the 28th of May instant.

Synod office, Toronto, May 15th, 1872

ACKNOWLEDGMENT.

The Secretary-Treasurer begs to acknowledge the receipt of the following Collections and Donations in answer to the Special Appeal on behalf of the Widows and Orphans' Fund:

Toronto.—A Friend,	\$100 00
The Provost of Trinity College.	10 00
Collected by Mrs. J. K. Kerr:	
J. F. Lash,	25 00
G. J. Campbell,	25 00
J. K. Kerr,	25 00
Edward Blake,	25 00
Ernestus Crombie,	10 00
Mrs. Blain,	10 00
B. Haldan,	10 00
H. S. Strathy,	10 00
R. M. Wells, (on account)	2 00
	142 00
Collected by Mrs. Bothune,	102 00
" " Edgar,	47 00
" " Ince,	32 00
" " McCaul,	124 00
" Miss Jarvis,	12 00
	317 00
LINDSAY.—A, Hudspeth,	5 00
H. Dunsford,	5 00
John Dobson,	2 00
R. Muria,	1 00
Mrs. Wm. Grace,	1 00
" T. Niblock,	1 00
" B. Jowett,	1 00
" W. L. Russell,	1 00
S. O. Wood,	1 00
Mrs. Wm. Needler,	4 00
P. S. Martin,	2 00
Wm. Bell,	1 00
Mr. Grant,	0 50
Per Revd. W. T. Smithett,.	25 50
MULMUR.—St. Lukes'	4 92
St. Pauls'	4 28
Trinity,	1 05
Per Rev. T. Walker,	10 25
SCARBOROUGH.—Christ Ch.,	18 00
St. Pauls'	12 00
St. Judes'	5 00
John Taber Senr.,	1 00
Per Rev. John Fletcher,	86 00
CHIPPAWA.—A Friend,	
Per Archdeacc. Fuller,	10 00
Shanty Bay.—Collection	2 25
Donation, Col. O'Brien,	20 00
	22 25
HASTINGS.—Collections,	3 75
Donation, Rev. T. W. Paterson,	5 75
	8 75
	\$414 75

Synod Office, Toronto,
May 20th, 1872.

PREFERMENT.—The Rev. Charles Garrett Jones, formerly of the Diocese of Toronto, has been promoted to the Living of Magdalen Laver, Essex, England. The Rev. gentleman was formally inducted on Sunday the 7th of April last. From the record he has left behind him in Canada, the Rectory which he has accepted, can be congratulated on having as a successor to its former Rector an experienced, pains-taking and efficient clergyman; while Mrs. Jones who did so much towards estab-

lishing their parish in the Diocese of Toronto will prove a strong help-mate in conducting the Church work of Magdalen Laver. Mr. Jones' predecessor, lately deceased, left about one thousand pounds in aid of the school of the parish.

ALL SAINTS' PARISH, EAST TORONTO.—A meeting of the promoters of this new parish was held on Wednesday evening, the Rev. Arthur Baldwin, Incumbent, presiding. A letter from the Bishop, intimating the appointment of the clergyman, having been read, it was resolved to proceed at once with the erection of a school house on the Church lot, Shorbourne Street, in which a Sunday School can be gathered and Sunday Services can be held while the new church is being built. The permanent church is to be undertaken forthwith and will be of much larger dimensions than was at first intended. A large and energetic committee was appointed to obtain subscriptions, which will also be thankfully received by the Treasurer, Mr. A. McLean Howard. It is hoped that services will be commenced early June, of which further notice will be given.

TRINITY COLLEGE SCHOOL, PORT HOPE.

We give a few extracts from an interesting account of this school, found in the columns of the *Port Hope Times* :—

The building now finished in Elizabethian style has four storeys, is built of brick strong and massive, and will form, when the projected buildings are all erected, the east wing of the School. The main entrance, on the south side, reached by double doors into a wide, lofty hall, lit by a fine Gothic window, from which two stair-cases, one for masters and pupils, the others for servants, communicate with the upper storeys, whereas similar halls traverse the building from south to north, while each flat is again crossed from east to west by a passage eight feet wide.

The ground floor contains, besides the reception, head-master's and matron's rooms, all models of neatness and comfort, the studies of the pupils, one for the higher and lower classes, and one for the prefects (elder scholars who by diligence and good behaviour have won the confidence of the head-master), and also the temporary dining-room. All these rooms have a charming view either of the fertile country and the lake beyond, or to the north on the green hills and well cultivated fields and orchards, dotted with country houses and farm buildings. The walls of the studies, wainscoted from floor to ceiling, look warm and comfortable, more like libraries of private residences; while their whole aspect is cheerful and cosy, and almost invites to quiet study. Each boy has his desk, each his box on the wall for his books and writing material. Each room is properly ventilated and heated with hot air. We have the choice to reach the second floor either by a lift, which at present is only used to convey the meals to the dining-hall, and trunks to the loft and sleeping apartments; or by the elegant broad stair-case, which we chose, and landed on the floor containing the dwelling and bedrooms of the first Assistant Master, with its magnificent view far over the great lake. Close to it, the library; further on, abutting on the broad passage, we find the sleeping apartments of the boys, of different size, holding some three, some four to six neat iron bedsteads, with snowy white linen, washstands, etc., and in the walls, closets for their clothing in daily use. There can be nothing more comfortable, more inviting, neater and cleaner than these bedrooms, with their broad windows offering enchanting views of the surrounding country, heated by hot air, and provided with the most complete system of ventilation known.

The next floor is devoted to a similar purpose as the second, and has besides a large airy sick room, which has, however, not had an inmate since the finishing of the building. It is a notable feature that each floor contains a sitting and bedroom for a master, so that in case of an accident, of illness or disturbance, an experienced gentleman is close at hand.

The lowest floor contains a large, neat kitchen, china closets, linen closets, and all the sleeping apartments of the male and female servants of the house. It is reached by an entrance on the west side of the building, exclusively used by the servants of the institution, and boys have no access to this floor, except to the bath-room and lavatory close

to the east or boys' entrance; so that in returning from play they may perform their ablutions without going up to their bedrooms, before entering the dining-hall or their studies.

The small wooden chapel will shortly be replaced by a large brick edifice, adjoining the east side of the new schoolhouse. As it is, the chapel has been made attractive and pleasant, and while too often in other schools to go to church is considered a great bore, here the boys long for it, and are happy to offer their humble prayers.

The instruction comprises Classics, Mathematics, English, German, French, Natural Science, Drawing, Vocal and Instrumental Music, and Book-keeping. Thoroughness being aimed at, the masters wisely abstain from overtaxing the mind, and devote an equal share of their attention to the body of the boys. The food provided is simple but excellent; the masters partake of the same food as the pupils; frequent ablutions and bathing is insisted upon; rural sports, football and cricket playing encouraged, and no means neglected to make the children happy as well as healthy.

ALL SAINTS, HAMILTON.—For some length of time it has been known that the Hon. Samuel Mills had determined to erect a handsome stone Church on the corner of King and Queen streets, which should meet the requirements and necessities of the members of the Church of England in the western portion of Hamilton. Mr. William L. Ith, architect, was instructed to prepare plans for the building, and in December last they were submitted and met the approval of the founder of the church. The building will be entirely of stone, with the main body running along Queen St., with a depth of 74 feet and width of 48; in rear of this will be the chancel 26 x 24 feet, and on either side the organ chamber and vestry, 20 x 16 feet. The tower, which will be square, with buttresses crowned with turrets, will be 80 feet in height, and stand at the corner corresponding with the street corners. The edifice will be purely Gothic in style, and of the most attractive proportions. The ground floor will be arranged in the matter of chancel, vestry, reading desk, pulpit, seats, aisles, etc., somewhat after the manner of those of St. Thomas Church. The ceiling will be divided into five highly ornamented panels, with Gothic principles, and cusped decorations. In the tower there will be a belfry and a place for a clock. The front entrance will be on Queen St., and the side one through the tower. The Church will seat comfortably some six hundred persons. The site, for prominence, is beautifully adapted to the purposes of the church, and extremely convenient for those who will attend. The cost of the lot and the building of the Church will be about \$20,000. The building is to be known as All Saint's Church. At three o'clock on Thursday afternoon the children of the St. John's Chapel Sunday School and their teachers, together with a large representation of the membership of Christ Church, and others, met in the chapel. Rev. Rural Dean, J. Gamble Geddes, M. A., officiated, and began the appropriate service. Among the clergy present, were the Rector of the parish of Hamilton, Rev. Rural Dean, F. L. Osler, Dundas; Rev. T. S. Cartwright, Ancaster; Rev. J. Hebden, Rev. J. P. DuMoulin and Rev. A. N. MacNab, Hamilton; Rev. G. A. Bull, Barton; and Mr. Kemp, Brampton. The 320th hymn having been sung, the litany was chanted in response by those present; after which the children, headed by three appropriate banners formed into procession, and, while singing the 385th hymn, marched to the foundation of the new church. After the chanting, the Rev. J. Hebden offered an especial prayer. Rev. Mr. Osler read a portion of Scriptures from first Peter, chap 2, verses 6 to 10, inclusive, when Rural Dean Geddes offered up two appropriate prayers.

The 241st hymn being sung, Henry Crawthra, Esq., of Toronto, read the following inscription upon the engraved parchment, designed to be placed in the corner stone:

"The chief corner stone of All Saints Church in the west end of the Parish of Christ Church, Hamilton, was laid with appropriate religious ceremony by Mrs. Mills, wife of the Hon. Samuel Mills, founder of the church, on Thursday, the 16th day of May, in the year of our Lord 1872, being the 34th year of Her Most Excellent Majesty

"QUEEN VICTORIA,

"His Excellency the Right Honorable Baron Lisgar, P. C., G. C. B., G. C. M. G., being Governor-General of the Dominion of Canada,

"The Honorable W. P. Howland, G. B., Lieut.-Governor of the Province of Ontario.

"The Right Reverend Alexander Neil, Bishop D. D., L. L. D., Lord Bishop of the Diocese of Toronto.

"The Rev. J. Gamble, Geddes, M. A., Rector of the Parish, and the Rev. Allen Napier MacNab, M. A., Curate.

"Colonel Villiers and C. L. Jones, Church Wardens.

"Wm. Lamb, architect, and Messrs. Hancock and Butcher, contractor and builders.

"Except the Lord build the house, their labor is but lost that build it."

Hon. Samuel Mills then placed the parchment, the copies of the latest issues of the Toronto daily "Globe," and "Mail," Hamilton "Spectator" and Evening "Times," and a copy of the Canadian Almanac for 1872, together with current coins of Canada in a bottle, sealed and deposited it in the cavity of the corner stone, which is placed in the King street wall of the church, behind the buttress to the north of the chancel.

Rev. J. G. Geddes, with a few complimentary remarks, presented Mrs. Mills with a mallet and a beautiful silver trowel, elaborately engraved and ornamented with the following inscription:

All Saint's Church. Presented to Mrs. Mills by the Rev. J. G. Geddes, M. A., and the congregation of St. John's Chapel, on the occasion of laying the Corner Stone of All Saint's Church, erected by the munificence of her husband the Hon. Samuel Mills Hamilton, May 16th, 1872.

After some preliminaries, Mrs. Mills with the mallet tapped the cap-stone three times and said:

In the faith of Jesus Christ we place this foundation stone in the name of God the Father, God the Son, and God the Holy Ghost. Amen.

Mr. Geddes then added:

Here let true faith, the fear of God and brotherly love remain; this place is consecrated to prayer and to the praise of the most holy name of the same, our Lord Jesus Christ.

Then followed the 87th and 122nd psalms, chanted by the choir.

Rev. A. N. Macnab and the Rev. G. A. Bull concluded the services by reading each two appropriate Collects.

Interesting and appropriate speeches were delivered by the Rev. G. Geddes the Rev. J. P. DuMoulin, the Rev. T. S. Cartwright, the Rev. J. Hebden, and the Rev. Dean Osler, which want of space alone compels us to omit.

HURON.

THE SYNOD.—The Synod of this Diocese is summoned by the Bishop to meet (D.V.) in London on June 6th.

ST. JOHN THE EVANGELIST, BERLIN.—The Rev. Alex. S. Falls, having obtained leave of absence, is about to visit Europe, and the Rev. W. Brothour, late of the Diocese of Montreal, has undertaken Mr. Fall's duties during his absence.

CONVERSAZIONE AT CHRIST CHURCH, LONDON.—A second and successful conversazione of this parish was held in the apartment of the Sunday School, on the evening of Thursday, the 16th inst. The choir rendered a very choice programme of music, adding much to the pleasure of the evening. Mr. G. L. Ridout, of Huron College, gave some select readings. Music, readings, conversation, added to the viands provided by the ladies of the Church, all made the hours, if too swift, very pleasant.

THE NEW CATHEDRAL.—The corner stone of the new Cathedral of the Diocese is to be laid on the 5th of June, the day appointed for the annual diocesan. The Bishop designs to have the building carried on as rapidly as can be done consistent with good workmanship. The Cathedral is to accommodate 1,000 worshippers. Attached to it will be a chapel having sittings for 500. The chapel, it is hoped, will be open for divine worship before the winter sets in.

CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION.—An adjourned meeting was held in Bishop Cronyn Hall on Thursday evening, the 16th inst., for the purpose of completing the arrangements of the previous meeting for reorganizing the Association. The Bishop of Huron presided, and the meeting was opened with prayer.

The meeting being in session, the officers for the current year were appointed, viz: The Bishop of Huron, Patron; President—Dr. A. T. Manhattie; Vice-Presidents—The clergymen of the city, and Messrs. H. Briant and E. B. Koed; Secretary—Mr. Armstrong, of Huron College; Treasurer—Mr. F. Osborne; Librarian—Mr. Popper, of Huron College.

The Bishop expressed his desire to see the Association a truly Christian organization, and that all the members should each have a Christian work to do, as in similar operations in Great Britain. It was deemed desirable that the next step would be a considerable increase to the Library, at least to the value of \$100. The question of having readings, debates, or other entertainments, at intervals, was discussed. The meeting was closed with the benediction.

We learn also that the clergyman is preparing confirmation classes.

FROM THE NORTH.—The Sunday School at Bayfield is prospering, increasing in numbers and usefulness. The clergyman of the mission parish, Rev. Evans Davis, had the pleasure of distributing over 100 premiums to the more worthy scholars, a few evenings ago.

They have let the contract of a new brick church in the Goderich township. The building is to be of the Gothic style of architecture. The body of the church is to be 26 feet x 32; the chancel 13 feet x 13. These are to vestry porch and basement. The bricks are to be the best white that can be produced. The basement to be of stone. Mr. C. Middleton, a member of the Bayfield congregation, has already presented them with a cabinet organ for the new church. For a number of years divine service has been held in a schoolhouse.

The church at Varna has been erected a number of years, but not finished inside. It has only had benches in it to seat the congregation. It also is about to be finished. They have let the contract for pews, &c.

Added to the good news of the building of the churches, we have the better intelligence that two churches in the Mission are to be consecrated this summer.

ONTARIO.

BELLEVILLE.—The Curacy of St. Thomas' Church, Belleville, is now vacant by the resignation of the Rev. A. H. Baldwin, B. A.

CHURCH OF ST. MARY MAGDALENE, PICTON.—On account of the inadequacy of the income of this church during the past few years, to meet the current expenses, a debt has gradually been accumulating, \$971 of which it was necessary to raise at once. In this emergency, an appeal was made to the ladies for aid and met with a hearty response. A meeting was held at the Parsonage, Mrs. James McCuaig presiding. A number of resolutions were passed, the principal of which were as follows: The Rev. W. Lewin was requested to give a lecture, which he readily consented to do. It was also decided to give an Amateur Concert, and further to hold a series of musical entertainments at their respective houses every fortnight. The first of these was held at Mrs. Dr. Chapman's on the 30th April, and about 150 people were most agreeably entertained with vocal and instrumental music, varied by readings and recitations; the receipts were \$22. The second was held at Miss Washburne's, also very pleasant; \$14 50 received. The Rev. W. Lewin delivered his lecture on the 7th inst. The subject was "Geo. Stephenson, Father of Railways." There was a large audience, and the lecture was most interesting and instructive. He spoke of the influence this great man's genius and perseverance had on the prosperity of the world, and suggested to the Picton people the advantage of a railway through their country. \$38 were realized by this; thus in three weeks \$74 50 have been raised, \$5 of which were paid for expenses.

RUPERT'S LAND.

The Church of England in Manitoba numbers ten parishes. It has a Bishop (Macray), an Archdeacon (McLean, formerly of London) besides fifteen clergymen, assisted by catechists and schoolmasters. About 700 families adhere to the church. The total number of communicants is nearly 1,000. St. John's college (for which Archdeacon McLean recently collected funds in Canada), gives literary and theological instruction. The mission work is being gradually extended into the interior with considerable success.

CRITICAL NOTES ON READING AND PREACHING.*

BY REV. FRANCIS T. RUSSEL, M. A., PROFESSOR OF ELOCUTION IN THE BERKELEY DIVINITY SCHOOL.

ARTICLE XV.—THE LESSONS.

It is a rare power given to men to make the reading of the divine word expressive of its own meaning, the true character of its own mission, and while sinking individuality of manner in the reader, so to read as to show that the reader himself is in fullest sympathy with the thought he is uttering. There are some very ef-

fective readers of the Lessons, whose style of utterance is certainly effective, interesting and expressive, who nevertheless carry a personality of expression so far as to color every portion of the divine message with a tinge of their own. For instance, one reader holds a congregation enchained by every reading of the Lessons, by the tender touch of a peculiarly sympathetic voice, which, while it reaches the gentler feelings, would necessarily, in the course of time, leave the impression that the inspired volume was a very sad history, and never to be taken in hand except for the consolation of sorrowing hearts. But how does this agree with some of the grand utterances of Isaiah, or how can it properly set forth such a passage as the eight woes pronounced on the Scribes and Pharisees?

We cannot trust the ear merely because it is pleased. It is appropriate and expressive reading that we want, and not merely 'ho sound of a "pleasant voice." We want something that helps to an understanding of the divine message—interpretation of it—as far as the human voice can interpret it in appropriate uses. The reader of the Scriptures, as Hooker asserts, is the herald of the divine word; at every reading he delivers an heraldic message. It cannot always be the same either in delivery or in effect; every passage must be set forth in its own character.

We have spoken of the pathetic effect of one reader we might speak of the other extreme of a very rough and uncouth style, as though the reader were fresh from the backwoods, and had only laid by his axe until he should exercise his stentorian voice awhile. When such brusque expression is made the character for the reading of the narrative of our blessed Lord's sufferings and death, the effect becomes extremely painful.

If the directions should be given for guidance in reading the Lessons, the critic would say, by way of warning, Don't *whine*, don't *drawl*, don't *whisper*, don't *barl*: don't dramatize the Lessons; and, on the other hand, don't read them like old advertisements of a newspaper; don't read them as though they belonged to the reader alone, and were just what he thought at the moment; and, again, avoid the other extreme, of reading as though the herald himself had no sympathy with what he is uttering.

The reader may help himself somewhat by always keeping in mind that the Lessons are the *word of God*. If the hearer loses the impression that it is the *inspired word* that is read, the reader is at fault. As it is not ordinary in character, the reading is to show that it is not commonplace or uninspired. If the mind of the reader is on his work, his reverential tone and manner will show that it is the *word of God* he utters. If any reader doubts this, let him go to the lectern with his thoughts on other matters, and so begin to read, and then let him carry in his mind the monitory thought that this is the word of God, and the people are, *through his lips*, to be made to feel that it is indeed the message from the High and Holy One, and if his heart be made of "penetrable stuff," he will readily mark the difference. If he is still in doubt, let him question with himself in private practice whether such and such tones would satisfy the listener that he was hearing the *Holy Scripture*, written for our learning.

In addition to this leading effect in the expression which is to mark all passages read from the Divine word, the voice, to be expressive, must mark the difference between the *reading of a letter—the epistles*,—and the *reading of a story—the narratives—the delivery of heraldic messages—the prophecies*, the style of plain language, as in historical narrations and descriptions, or the *rhythmical effect of the lyric passages*, where the range of utterance is through the sublime songs, prayers, or varied changes of all the shades of human feeling, as in the Psalms, etc. Again, the effect of the expression should be closely followed by the ear, that the hortatory passages may not be rendered with merely didactic effect, and that the didactic portions may not sound with commanding or supplicatory tones to the ear. The sensitive and appreciative ear will mark shades of difference between the *oral style* of the personal utterances of CHRIST, as in the Sermon on the Mount and the teaching of His parables—the former being more axiomatic, and the latter more in the style of narrative.

There is neither time nor space to continue this discussion, which might extend over much ground; but the mere mention of a few chapters will of itself enforce the principles laid down, if they are thus noticed in their wide contrasts. Gen. i., Isaiah 1s., Rev. xxii., St. John 1s., St. Matt. xxvi., xxvii., Jo' xxviii., Judges v.; St. A. t. v., etc., etc.

* Entered according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D. D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

THE CHURCH HERALD.

The recent alteration in the form of our Journal gives us an opportunity of briefly stating to our readers the principles on which the CHURCH HERALD is conducted, and the grounds on which it claims support.

It aims at being a good weekly newspaper for Churchmen, and for all Christians friendly to the Church of England. Like its English counterpart, the *Guardian*, it gives the first place in its intelligence to that which immediately concerns the Church. But, like the *Guardian* it does not confine itself to ecclesiastical news or to ecclesiastical questions: it embraces all important news; and deals with all the interesting questions of the day.

It will endeavour to regard all questions from a Christian point of view, and to discuss them in a Christian spirit. By so doing, its managers believe it will render more real service to the Church and to religion than by assuming a distinctly clerical attitude, or by mingling in doctrinal controversy. Doctrinal controversy will be avoided as far as possible; the conviction of the managers being that it cannot be profitably carried on in the columns of a Journal.

The HERALD is not the organ of any party in the Church. It aims at representing and promoting the interests of the Church as a whole, and at preserving unity rather than inflaming discord. All controversies of a personal character will be sedulously avoided.

Our Correspondence Column will be freely opened, without distinction of parties, to all writers whose communications are of present interest, and who observe the rules of Christian courtesy and charity.

Literary and Educational Intelligence will be collected with care, and hold a prominent place in our columns. Persons connected with Colleges and Schools are especially invited to aid us by furnishing news of their institutions.

The HERALD stands entirely aloof from party politics. It will touch such subjects, if at all, only in the interest of the Church, or in that of public morality, taken in the broadest sense.

The Church Herald.

TORONTO, THURSDAY, MAY 23, 1872.

Calendar.

May 26—Trinity Sunday.
 " 27—Monday, St. Bode.
 June 1st—Saturday, St. Nicomede.
 " 2nd—1st Sunday after Trinity.
 " 5th—Wednesday, St. Boniface.
 " 8th—Easter Term ends.
 " 9th—2nd Sunday after Trinity.

Proper Lessons for May.

5th. { M. Deut. 6, Luke 23 to v. 26.
 E. Deut. 9 or 10, 1 Thoss. 2.
 12th. { M. Deut. 30, John 3, to v. 22.
 E. Deut. 24 or Josh. 1, 1 Tim. 1, to v. 18.
 19th. { M. Deut. 16 to v. 18, Rom. 8, to v. 18.
 E. Isa. 41 or Ezek. 36, v. 25, Gal. 5, v. 16, or Acts 18,
 v. 24 to 19 v. 21.
 26th. { M. Isa. 6 to v. 11, Rev. 1 to v. 9.
 E. Gen. 18 or Gen. 1 and 2, to v. 4, Eph. 4 to v. 17, or
 Matt. 3.

THE INCREASE OF THE EPISCOPATE.

Upon the division of the old Diocese of Toronto into three parts, the Sault St. Marie and north coasts of Lakes Huron and Superior remained with the present Diocese of Toronto. The result has been stagnation. Both the late and present Bishops of Toronto have done their duty to the best of their ability, but no improvement has followed their labours. A Missionary Bishop would have the Mission under his own eye, be able to pick out the best men and put them to work most suited to their powers, on occasion he could take special charge of a district himself, and instead of applying by letters to the Mission Board of one Diocese, he could personally appeal to the whole country. The

growth of the Sault and Prince Arthur's Land- ing renders his appointment a more pressing necessity, but we will revert to the details of this subject in another article.

In this we continue our former article, and desire to show the necessity of the labours of a Missionary Bishop nearer home. At present the outposts of settlement north of a line running from Coldwater through Orillia, Lindsay, Lakefield, and so easterly, until it would meet a parallel running north, about twenty miles west of Ottawa, are so distant as to be practically beyond the reach of episcopal supervision. The difficulties are those of all new settlements—primitive roads, poor and scattered settlers, and a large, floating, and lumbering population.

The extent of the Bishop of Toronto's Diocese, and the claims upon his time in his more immediate neighbourhood, preclude the possibility of his devoting much time to this country, and it is well known that the Bishop of Ontario's time would be more than occupied were he simply to traverse his Diocese in one year.

In one of his earliest charges, the late Bishop of Huron pointed out most clearly the manner in which the Church lost by not keeping pace with the outposts of the immigrants. He described the early settler's secluded clearing, his attempts to observe Sunday, and to inculcate on his young family a feeling of reverence for the Holy Day. He waits, but waits in vain, for the passing ministrations of a missionary. Presently, at a convenient log hut, service is held by an itinerant preacher. From this he stays sedulously aloof, and restrains his family from attending it, altho' he feels great difficulty in explaining to his young ones the differences that keep him away—with all the time a feeling of wounded pride rankling in his heart that his Church should be the last to find him out. By and by, for the sake of the example, and to prevent the growth of evil habit, he sends his children to the chapel, into which the log hut meeting has expanded. At length, long after, the missionary appears, and finds a family attached to another Church and a most unpromising sphere of labour.

How many are there of us who do not know of their own knowledge the truth of the above sketch, and feel a passing doubt at the wisdom of going on in our present system. The evils Bishop Cronyn appreciated exist in every new settlement, and an increase of immigration means a loss to the Church. How many, too, have not felt more than a doubt, a feeling that there must be something radically wrong in a Church which helplessly leaves its people to drift away, and cannot, or does not, preach the Gospel to the poor.

Bishop Cronyn, in the pastoral we have referred to, strongly urged, in addition to the increase of the clergy, the holding of services by laymen and lay missionaries, that in districts remote or poor the services of the Church could always be found. But there is the apathy which we hear so much about, which is really not apathy at all, but the result of the habits of generations, the result of belonging to a rich

State Church, and having everything done by the rich, the clergy, and those in power. No wonder that organizations accustomed to self-dependence and self-help should adapt themselves successfully to the changed circumstances. Knowing the necessity of teaching the lay immigrant, of rousing him to an appreciation of his changed position, and the duties forced upon him, we have sometimes been surprised that no special organization has been attempted to meet the necessities of the case.

If our readers will take a map of Ontario, and mark off in pencil the district we have indicated, running from Georgian Bay to within a few miles of Ottawa, bounded southerly by a line about 45 miles north of Lake Ontario, and stretching indefinitely northwards, he will find he has mapped out a district with a large population, the scene of timbering and railway labours, and with, we believe, at most, 20 clergymen in it all. Look again at Ottawa and Toronto, and the extent of the Sees of the Bishops of Ontario and Toronto, and calculate for yourselves the possibility of their giving any but the most cursory personal supervision.

Here, at our doors, is a district where the labours of a missionary Bishop are specially required, are indispensably necessary; and we must repeat for a moment another suggestion which appeared in our columns a few weeks ago, but which embodies a scheme that commends itself to thinking minds as the most practicable means of supplying the clergy of this new country. We mean the establishment of "mission centres," where a clergyman of 15 or 20 years' standing would be aided by young catechists or students. These young men could take circuits or districts in each direction, and study under the care and supervision of the clergymen. The old idea of the parish must be modified in such fields of labour. We can fancy how a Bishop travelling through this country, establishing lay readers, students, catechists, clergy and mission centres, would in a few years work a marvellous change. It would not cost much; the work is already begun; and if our Church cannot work where others do so successfully, it does not deserve to be a Church at all.

We do not desire to dogmatize, but to awaken reflection and discussion. And we hope such of our readers who agree with us will not dream upon the subject, but interest their friends, introduce resolutions in their Synods, be up and doing, and quit themselves like men.

SYNOD REPORTS.

Few subjects are more important, yet thought less of, than that of reporting the proceedings of our Annual Synods. To the clergy and lay delegates who will assemble in June to legislate upon ecclesiastical affairs, we can, therefore, at this season of the year, say a word or two, and indicate publicly what has often been intimated in private. How often it is that a crude report is produced in the secular journals of some unimportant and well-directed speech, and an impression conveyed to the minds of the public

that the matter in hand has not been worthy of the time and talent employed in its behalf; or that an unnecessary excitement has prevailed in the Synod respecting the issue. Whereas, had sufficient means been at the disposal of the proprietors of the journal reporting, a first-class man could have been engaged in the difficult task of furnishing correct accounts of the proceedings of the meeting at which he sat. It is well known that in this particular no system prevails, and that at the same time it is deplored. It might be obviated by the adoption of a resolution to the effect that no Report should be issued without its first being subject to the perusal of two or three competent gentlemen, to be named by the Synod about to be represented. Of course the resolution could be supplemented by a supply vote, according to the actual reporter some eight or ten dollars per day, along with expense money (this being the usual allowance for a short-hand reporter.) The respect and confidence of the public thus obtained, would more than compensate for the trouble and disbursement involved; and accordingly we are assured there are many of the wise and calculating who join in a desire to have some such method of reporting adopted by our Synods.

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.

A CONNECTION.—In the letter on Hymns, Ancient and Modern, given in our last, in the third paragraph from the verses, and the last line but two, for "Priest or," substitute the word "Puritan," the sentence thus reading, "Honest Puritan Churchman."

"THE CHURCH AND THE PEOPLE."

(To the Editor of the CHURCH HERALD.)

SIR,—I have read, with much satisfaction, in the HERALD of the 9th inst., your article entitled "The Church and the People," and I desire to endorse as emphatically as I can, and to declare from personal knowledge and observation the truth of the statements therein contained, as well as to express my hope that the suggestions there made may be favourably received and ultimately adopted. Every true friend of the Church must deplore the existence of so much apathy as does exist among our people, from whatever cause arising, the fact is so, however distasteful or humiliating the admission may be. Your allusions to the organizations existing among the Methodists are well-timed and apposite, and as you truly remark, we might, I think, with propriety, "take a leaf out of their book." Is it not to the want of a similar agency to their local preachers, or, I may say, the absence of the Diaconate, we owe it, that the Church, in the early settlement of this country, has lost thousands of her members; and this state of things still continues in the new districts, for the want of Church ministrations. This want has been met, even while the country was a comparative wilderness, by the Methodist body, whose local preachers, and occasionally a settled minister, keeping the people together, and I may say, keeping them from spiritual starvation. And, in the dearth of Church ministrations from year to year, as many of our settlers have experienced, who can blame even those who had been all their previous lives faithful members of the Church of England, if they accept those services, even on the principle (if you will) that "half a loaf is better than no bread," nor can we wonder, if out of gratitude—if not conviction—such persons form religious and social connections which result in numerical loss to our Church membership, and a proportionate increase to that of Methodism; nor will this result be effectually checked until the Diaconate—clerical and lay—become a settled and working institution.

I know not exactly to what cause we may attribute the fact—and which I do not hesitate to term an inconsistency,

too—that, altho' the public service of the Church is so eminently calculated to develop the religious sentiment and fervour of the people, yet, as a rule, the people do not manifest that heartiness in the rendering of the service which they ought to do much to the detriment of themselves as of their fellow-worshippers, thus rendering them as congregations liable to the charge of being apathetic—afraid or ashamed of joining audibly in God's service. It may seem trivial to note this peculiarity, but I do it, as it is indicative of the indifferent manner in which Church people use the opportunities which are given them to do the work of the Church in its various departments. I say this apathy commences in the Church services, and is observable in all the ramifications of Church work. This is not as it should be, I am persuaded. The clergy would hail with delight a revival in these particulars, for it would "and very materially to strengthen their hands and to encourage their heart; for as things now are, the amount of Church work that is accomplished, and the extent of personal interest manifested by the laity in most parishes, is confined to a fractional proportion of the respective congregations. It is worth while to ascertain, and if practicable, to remove, the cause of this deficiency, and let us not be above borrowing a hint from other bodies in this particular—the Methodists, if you will. You intimate that the Church in some of the country districts is rather losing ground, as compared with Methodists, than otherwise. I can testify to the truth of this statement from personal knowledge, indeed, were we to go into ecclesiastical statistics of this city, I do not think we should have much to boast of by the comparison.

I greatly fear that, unless some effort is made—some outpouring of God's spirit is sought and obtained, to infuse new life into the people, that each individual member of the Church would feel it incumbent upon them to carry out in its integrity, in their respective vocations and ministry, the teaching of the Church—we shall, as you suggest, while "having a name to live," be in danger of dying of "repeatability." I remember the use of this expression at the Synod a few years ago, and it struck me at the time, as it still appears to me, most apt, and very suggestive of the real cause and groundwork of what you and all true friends of the Church must deplore.

Social distinctions are all very well in their way, and to constitute a healthy state of society, such must always be; but to ape the frigidly defined lines of demarcation, which obtain in the old country, and which do begin to manifest themselves here, where they are exotics—therefore unnatural—is very ridiculous; but to allow such an influence to permeate members of a Christian Church is inconsistent and dreadfully damaging to spiritual life and health, therefore must be discouraged and dispensed with.

It would really appear that the people yet require to be educated in the matter of their duty as Church members. They fail to see that a personal and individual responsibility rests upon each one to carry out the teaching of the Church, and as a consequence, they do not identify themselves as they ought to in the practical duties devolving upon them as members of the body corporate, hence the indifference which exists.

I consider one very pointed illustration of this fact is shown in the struggle for existence which a Church paper has always had to contend with—even to this day inclusive—much, I think, to the loss of the people. One would suppose that some interest would be felt, and a desire expressed, concerning the interests of our Zion—the Church at large—but I fear the fact is otherwise. This ought not to be.

Your words of recommendation concerning the "too great reserve in regard to religious matters" will, I hope, be read by many, and adopted. Were these made "more frequent subject of thought and conversation," I should have great hopes of improvement in our personal as in our corporate condition, and instead of priding ourselves upon our "respectability," we should then aim at becoming living members of Christ's Church.

Your article suggests many points worthy of consideration, and I hope they will be duly weighed, discussed, and acted upon. I trouble you no further on this occasion.

Yours truly,
LAYMAN.

Toronto, 14th May, 1872.

The Emperor of China, though not yet sixteen years of age, is about to be married. He is celebrating the anniversary of his ascension to the throne by liberating all out the first criminals in the empire.

"THE CHURCH AND THE PEOPLE."

(To the Editor of THE CHURCH HERALD.)

DEAR SIR,—Most of the people in this neighborhood are pretty Low Churchmen—being of the Irish Orange or Irish Protestant cast. But yet they have no love for the Institutions of Methodism; they do not believe in any superiority belonging to the system in any way whatever. They have no idea that success is any test of truth or of excellence, nor consequently that the growing numbers of Methodism furnish any proof that the system has any right to claim a Divine origin. They want to know how it is that such an article as the editorial in last week's issue on "The Church and the People," could find its way into a Church of England newspaper. It lauds the Institutions and the character of Methodism so thoroughly that the only inference is, we had all better turn Methodists. Of course I cannot tell the people that I approve of the principle of the article any more than I do of that on "A Rural Evangelical Alliance," on page 21, the teaching of both of them being diametrically opposed to all that I ever say or write. I invariably teach (forgive me for saying so,) that the Church has distinctive teaching of her own which does really differ from other systems, and that she has claims both in her Institutions and her teaching which no other system under Heaven can pretend to, and that therefore her members cannot consistently join with those who have professed to leave her on conscientious grounds and who are doing all they can to pull her down from her high position.

The writer of the editorial evidently knows Methodism only from a distance, and "distances lends enchantment to the view," says Campbell; or if he knows the system better, he has designedly misrepresented it. He ought to know that the evils he complains of in our Church are found as extensively and more noticeably in Methodism—more noticeably, because the system pretends to something different. The cordiality between the different classes is just as much wanting and the want of it as much deplored among Methodists as among ourselves—that is when there are different classes of society to be found among them.

And I would ask too, where are the ranks of our Ministers recruited from, but "among the people themselves?" And it appears to me that any insinuation to the contrary deserves the strongest reprobation, as it tends to excite a feeling that the interests of clergy and people are not identical.

If you desired to cultivate controversy I hardly think the article ought to pass without challenge. As it is, perhaps it had better be allowed "to slide," as the Yankees say.

Yours Faithfully,
CLERICUS.

SUNDAY SCHOOL MEETINGS.

(To the Editor of the CHURCH HERALD.)

DEAR SIR,—As I pass up and down the streets my eye is attracted from time to time by flaming posters, on which in striking capitals I read: Sunday School Institute! Monthly Meeting of Superintendents and Teachers—Following topics will be discussed—How not to do it—Object Lessons, &c.—Mr. So-and-so will give a black-board exercise—or another Mr. So-and-so will each a class of children in the presence of the Convention—Question Drawer—will be answered by Mr. So-and-so.

And then I observe where these meetings are held, and notice that churchmen seem to have neither part nor lot in the matter. Why is it so? Are these meetings of any use? If not, why not? If they are, why do we not get up some of them ourselves? Have we no Sunday Schools? Or are we so perfect that we need no farther help in this work? Being a Sunday School Teacher myself I attended one of these Institutes, or whatever they call them, and found it most interesting and instructive, coming away grieved, however, at the conviction, that our Church Sunday School work was very far behind.

Now, Mr. Editor, will you kindly give us a few words upon this subject? and oblige,
Yours Truly,
A SUNDAY SCHOOL TEACHER.

Chinese news by the steamship Japan state that Tszag Kwofan, viceroy of Nankin, the most powerful politician in China, and a determined opponent of foreigners, is dead.

OUR CITIES, TOWNS, AND VILLAGES.

(By our Special Correspondent.)

BRANTFORD, ONT., May 21st, 1872.

THE MOHAWK INSTITUTE AND INDIAN RESERVES.

Through the courtesy and kindness of the Rev. Canon Nelles, a gentleman who has spent the greater portion of a useful life among the Indians, we were shown over the above Institute. We inspected the building, examined the Indian children—boys and girls—in some of the subjects taught heard them read, and listened to their singing, both in Indian and English. A sketch of the New England Company to whom, by God's grace, the poor Indian is indebted for so much genuine philanthropy, will not, at this point, be inappropriate.

We learn that the Company was originally constituted a Corporation, under the name of "The President and Society for the propagation of the Gospel in New England," by an ordinance issued in 1649. Under the authority of this ordinance, a general collection was made in all the counties, cities, towns and parishes in England and Wales, and lands were purchased with the money so collected. Amongst the purposes of this Society, the Charter states it to be "for the further propagation of the Gospel of Jesus Christ among the heathen natives in or near New England, and the parts adjacent in America, and for the better civilizing, educating and instructing of the said heathen natives in learning and in the knowledge of the true and only God, and in the Protestant religion, already owned and publicly professed by divers of them, and for the better encouragement of such others as shall embrace the same, and of their posterities after them, to abide and continue in and hold fast the said profession." The Hon. Robert Boyle, a man not more distinguished as a philosopher than as a Christian, was appointed the first Governor, and held that office for about thirty years. Under his will a handsome annuity was settled on the Company, and their means were subsequently increased by other pious and well-disposed persons, especially by a bequest from an eminent dissenting minister—the Rev. Dr. Daniel Williams. It was this Company, composed as it always has been, partly of members of the Church of England, and partly of Protestant dissenters, which supported various missionary undertakings in New England during the seventeenth century. Their endeavours were continued for the same purpose through the greater part of the eighteenth century, until interrupted and for some time suspended by the war between Great Britain and most of her American Continental Colonies, which ended in the acknowledgment of the independence of those colonies known as the United States. The operations of the Company have since been carried to the neighbouring Provinces of New Brunswick and Canada, latterly principally directed to that part of Canada formerly called Upper Canada, where, in addition to schools and other establishments for the instruction of Indians in useful learning, this Company has contributed largely to the repairing of the church at the Mohawk village, on the Grand River, and has caused another church to be built lower down on the same river, at the Tuscarora village. In both, service is now regularly performed by ministers of the Anglican Church, duly ordained, whose income is supplied from the funds of this Company. Through this connection with the Mohawks, Tuscaroras and their neighbours, the Company is so far fulfilling the first intention of its foundation, for the Six Nations, of which they form a portion, were originally inhabitants of parts of North America included in what was once called New England, and the present attendants upon the Grand River Churches may be regarded as immediate descendants of the first objects of the Company's labours.

We should here state that this short sketch of the Company has been gathered from a preface to a Prayer Book, compiled for the Indians in their own native tongue by the Rev. Canon Nelles and Mr. John Hill, Jr., a Mohawk Catechist, and that instead of two, there are three Churches connected with the Mission. Belonging to the Institute is a parsonage (a delightful spot), occupied by the Superintendent and the Rev. Canon Nelles, and 200 acres of land. The Indian boys plough and manage the farm to a considerable extent, the girls perform most of the domestic duties connected with the Institute, and thus with daily attendance at school, weekly attendance at church, and much affectionate usefulness at all times, from the Rev. Canon and Mrs. Nelles, this little community of Indian children, numbering about 90, possesses all the comforts and happiness of a well-regulated home. Mr. Isaac Barefoot, a

well-educated and highly-respected Indian, teaches the girls, and Mr. Thomas Griffith the boys. The girls are taught sewing, spinning, knitting and house cleaning, and the boys farm and other industrial work. The school vacation is in August, and to those who desire it a week's holiday is granted at Christmas. Not far from the Institute is All Saints—the oldest Church in Western Canada—and where the Rev. Canon Nelles has ministered to the Indians, much in the character of a patriarch, for many years. It is a wooden structure, in a very good state of preservation, kept neat and clean with scrupulous care, and attended by quite a number of the farming community around. The Royal Arms stand immediately over the entrance to the church; a silver Communion Service, containing an appropriate inscription, was presented by Queen Anne, and the Lord's Prayer, the Apostles' Creed, and the Ten Commandments in the Mohawk dialect, are made prominent to a gaze of every worshipper. Besides All Saints, there are two other churches belonging to the Indian Reserves—St. John's, at Tuscarora, under the charge of the Rev. Adam Elliott, and St. Paul's, Kanyengeh, at which the Rev. James Chance regularly officiates. On the south side of All Saints' Church is the tomb of Joseph Brant, an Indian chief who possessed all the good and none of the bad qualities of his race, and whose loyalty to the British Crown, consistent course of Christian life, and deep solicitude in all that pertained to the interest and welfare of his people have enshrined him with a halo of bright and happy memory. We could not, as we looked upon the simple tomb of this venerable Indian chief, resist the temptation of reflecting upon Westminster Abbey and St. Paul's—those repositories of the remains of England's kings, queens, and great men—without indulging the thought that, perhaps, for his noble qualities, and still nobler deeds, he was entitled, as much as any, to the same mortuary distinction. Brant's tomb contains the following inscription: "This tomb is erected to the memory of Thayendanegea, or Captain Joseph Brant, principal chief and warrior of the Six Nation Indians, by his fellow subjects, admirers of his fidelity and attachment to the British Crown, born on the banks of the Ohio River, 1742, died at Wellington Square, Upper Canada, 1807. It also contains the remains of his son, Ahyouwaighs, or Captain John Brant, who succeeded his father as Tekavihoged, who distinguished himself in the war of 1812-15, born at the Mohawk Village, Upper Canada, 1794, died at the same place, 1832."

Under the superintendence of the Rev. Canon Nelles, the Company's chief missionary at their Mohawk station, a gentleman extremely well qualified for the duty by his long residence among the Tuscaroras and Mohawks, the Book of Common Prayer has been translated into the Mohawk dialect, the English being on one and the Mohawk on the other side of the page.

BRANTFORD'S MANUFACTURING AND OTHER INTERESTS.

Brantford's ready communication with the Great Western, the Grand Trunk, the Canada Southern and the Air Line to the South of it, and the prospective connection at Port Dover, via Cleveland, with the Pennsylvania coal fields, will always insure its being a manufacturing, as well as an agricultural centre. The permanent location of the Grand Trunk car-works and the development of other mechanical industries has given an impetus to Brantford which has increased, within the past year, real estate 100 per cent. The iron interest alone of Brantford is very great. Upwards of 1,500 tons of pig iron, principally Scotch, is imported every year. C. H. Waterous & Co., the firm that has so much distinguished itself in devising the most perfect system of "fire protection and water supply for cities, towns, and villages," do an immense business. The firm is known as the Brantford Engine Works, established in 1842; employs nearly 200 hands; has large connections in Manitoba, Nova Scotia and New Brunswick, and otherwise drives a very important and lucrative business. We made the acquaintance of Mr. G. H. Wilkes, one of the members of the firm, whom we found busily occupied in the very laudable effort of reclaiming by a course of scientific draining, 25 acres of what has long been known as the Wilkes' Tract Property. Five acres of this swamp will, when thoroughly drained, be the site of the future works of the company, the remainder to be devoted to building lots etc. The Victoria Foundry belonging to Mr. William Beck, does a good business, principally in the manufacture of stoves, employing between 80 and 100 hands. The Brantford Stove Works—proprietor, Mr. B. C. Tisdale—also manufactures stoves and does a good retail business; about 40 hands are employed. Mr. J. B. Jones has a general foundry, manufactures castings, iron railings and stoves, and employs about 20 hands. A. Harris & Son are manufacturers of agricultural implements, reaping and thrashing machines. Along the Grand River and the Canal are a number of flour mills, the Homedale Mills belonging to Mr. Daniel Plewes, manufacturing as many as 300 barrels a day of the very choicest brands. Mr. Alfred Watts turns out as many as 200 barrels a day, the largest number of which are sent to the Lower Provinces. There are also a number of what are known as flouring custom mills, which do an exceedingly good local business. There is a large establishment near the

Mohawk Institute, where furniture and upholstery of all kinds is manufactured, employing some 40 hands, while Mr. William Watt and James Trutt may be said to represent the planing, door, sash and blind factory business of Brantford. Yates & Stratford, near the Grand Trunk car works, manufacture lubricating oil; they do a thriving business and reckon among their best customers the Grand Trunk and Northern Railroads. It is calculated that \$500,000 were spent, last year, in the building of stores and private residences in Brantford—a fact which, of itself, speaks volumes for the enterprising spirit of its inhabitants. The most attractive private residence is probably that belonging to Mr. A. B. Bennett, who appears to be "hedged in" on every side, while on Brant Avenue Messrs. E. B. Wood, M. P., Henry Brethour, T. B. McMahon, Daniel Plewes, W. H. G. Kerr, and B. T. Hitch, have exceedingly well-constructed, if not palatial, residences.

THE WATEROUS SYSTEM

Brantford has suffered, probably, more from the devastating effects of fire than any other town, of equal size, in all Canada. Indeed the calamity of fire, was, for years, so great that the question of Fire Protection was forced upon the attention of the inhabitants, Mr. C. H. Waterous, it would seem, was induced to make a speciality of this matter, the result being that, after most careful studying, he succeeded in devising one of the best and simplest schemes for fire protection and, with it, a Water Supply, the most perfect we have yet witnessed on this continent. Brantford has no Fire Brigade, has never been troubled with the Rotary vs. the Piston question, but is dependant for the extinguishing of all its fires on a gallant little fire engine situated near the creek, and which in an incredibly short space of time—11, by the aid of hydrants at various parts of the town, furnish a supply of water sufficient to extinguish the most dangerous fire. The attention of all Canada has been drawn to the merits of this scheme, and there are very few towns amply supplied with water where it has not been adopted, and with the most perfect success.

THE GRAND TRUNK CAR, AND OTHER WORKS.

Brantford never did a better, and Toronto a worse, thing than when the former offered, and the latter refused, a bonus of \$32,500 to secure the permanent location of the Grand Trunk Car Works. The establishment of works of such a nature guarantees the expenditure of large sums of money which must greatly benefit the town. The pay-roll for the month just ended amounted to no less a sum than \$8,455, which, if it can be taken as a fair average, would show something like a yearly expenditure of \$100,000 for wages earned at these works. Mr. Kerr, who has held his present position as Superintendent for about two years, and who for a long time was connected with the G. W. R., kindly showed us over the various departments connected with these works. The main building, called the car shop, is 336 x 144 and some 250 men are employed at the works—Scotch and English. Indeed the Grand Trunk employees, with their three companies of volunteers—55 men in each company—commanded respectively by Captains Penfold, Hardman, and Kerr, with a band of 16 performers, the whole being equipped with breach-loading rifles, form a little community of themselves. The armories are neatly kept, and the men have the advantages of a library and reading room. At these works cars are manufactured as well as repaired, Brantford doing all the work needed along the line of the Grand Trunk Westward to Detroit from Belleville. We witnessed the manufacture of springs and draw-bars for cars and engines, bolts and screws; we also saw machinery in operation for wheel-boring, and lathe-turning; also hydraulic presses manufacturing car-wheels and iron drilling machines. We visited the Store Department where iron and all kinds of material needed for the works are kept on hand; the Pattern, Upholstery, Painting, Heading and Varnishing shops. We "went aboard" four of the Pullman cars, the Prescott, the London, Point Levi, and Port Hope, each of which cost \$1,800, and were surprised at the finish as well as the expensive upholstery used in the equipment of these cars. We understand, that, during the past two years, as many as 22 of these cars have been built at Montreal, Richard Eaton, Esq., being the mechanical superintendent, and McWood General Car Foreman. The "Pullman" is heated by hot water pipes; spiral springs can transform in the twinkling of an eye a magnificent day car into an abode which has the appearance and all the comforts of a bed room; the sliding and mere doubling of a couple of seats provide for a comfortable retirement; by an ingenious contrivance looking glasses in the day are turned into shining lamps at night; each car is thoroughly ventilated and equipped with so much completeness that our ancestors of not more than a generation past would be fairly startled could they be raised from their graves to witness the luxuriant travelling of the present day. The machinery in all the works is driven by a Waterous 30 H. P. engine, and it was curious to observe how, by means of turn-tables and tracks, access was obtained to every portion of the works. Circular and cross-cutting saws were in full operation, while shaping and moulding

machinery appear to be in constant use. We saw a "Daniel" Planer which is an admirable piece of machinery and capable of surfacing any kind of lumber. The main line of the Grand Trunk has a gauge of 5ft. 6 inches, but we understand that a change, in order to admit of connection with the American roads, will be made this next Fall. From Sarnia to Buffalo, and from Port Huron to Detroit, the gauge will be reduced to 4ft. 8½. All the engine repairs of the Western Division of the Grand Trunk are made at Saratford, and the car repairs at Brantford. Through the courtesy of Mr. E. Hardman, Superintendent of the Engine Department, we visited the "Round House," which cost some \$100,000, and which required 100 tons of iron to complete its construction. On Saturday nights, when the engines come home "to roost," (as it was jocularly remarked to us they did) 17 engines, worth \$13,000 each, could be counted in the "Round House." We visited the Engineer's Report Room; saw the large Water Tank, and we think Mr. C. J. Brydges and the Grand Trunk are to be congratulated upon having in their service—as they have had for the past 17 years—so experienced and excellent a servant as Mr. Hardman. A drinking fountain quenches the thirst of all the men, and some sixteen hydrants, with an ample supply of hose, stand prepared to extinguish all the fires that may attack the Grand Trunk Works.

(To be Continued.)

THE THREE MISSIONARY CHAPTERS OF AMERICAN CHURCH HISTORY.

BY THE REV. J. LLOYD BRECK, MISSIONARY.

(Concluded from our last.)

The third great chapter in the American Church is the Pacific coast, its westernmost confines being the trans-continental territories, consisting of Sitka, Washington, and Oregon, on the north; Nevada and Arizona, in the Sierras; and the State of California, eight hundred miles in measurement, north and south; which are the *correlative* of the Atlantic States, whether we consider their extent of coast, area of surface, variety of productions, rapidity of development, or cosmopolitan population.

As a Church we approach this coast far different from that wherein our fathers labored on the Atlantic. Here we have no Church and State battle to fight; that has been once and for all (*forever*, we hope) fought. We have no Episcopate to wait for and *do without*. We have no particular gainsayings to the order of Bishops to withstand. Liturgical worship is accepted as a demonstrative fact of Christianity. And wherever we appear as the first Gospellers, there the Church is welcomed, and at once supporters are found from among the masses, which before have been strangers to her faith.

Her orderly worship, her freedom from familiarity of speech in addressing the Majesty of Heaven, Her Catholic views of Christian doctrine, and her conversationalism, without narrowness, so all commend her to the unprejudiced mind.

Now it is this third chapter of the American Church that is painted in bold outline on our western horizon! And we, as Churchmen, cannot refrain from reading it, except, in turn, we would have a lesson full of *moral* read to us. In those Pacific States are gathering men of stature; not physical stature; not mental: but men of marked purpose for gigantic enterprise, such as appear not in any other land of the world. Men of stature as farmers, as graziers, as manufacturers, as miners; beld in vast undertakings, such as are unknown to our citizens of the Eastern, Middle, and Western States. And if this is true of the Pacific in its infancy of twenty years, what will be the facts of the case here in another score of years?

Never before was there such a field presented to the Church to enter and to occupy. And if we do it not now, the blame and the fault will be ours to mourn over, and in vain will we repent of neglected opportunities when we see the land given over to all sorts of atheism, infidelity, or to false and unworthy views of God and his revealed Truth.

It is a mighty problem, *this Pacific coast!* and, when considered from a commercial point of view, it threatens to revolutionize the world of commerce. Look at the steamers already plying from San Francisco to Japan, China, Australia, New Zealand, and the islands of the Pacific! And the coast at the setting of our sun cannot be overestimated from a Churchly and Missionary point of view. If we neglect it, before we are aware of it the mighty in-

fluences here taking root will outmaster us, and we shall not reconquer at pleasure. From an economical aspect the delay is most hazardous: for the vast moneyed resources which will be here will all be turned into channels foreign to the Church; and to restore confidence in us, after such neglect, will take two or three generations at least, and the expenditure of a vast amount of men and means! but we do not purpose neglecting it; it will not be neglected. The brief history of the Missionary College of St. Augustine, Bonita, Cal., with its eighty boarders, beside day scholars, gathered within four years, is proof enough that it is not too late for us to set to work. There are now required buildings for a Divinity School, in order that a native ministry may be educated for the supply of this vast coast, a coast no less in extent than the Atlantic, and with interests equally great with your own in the no-distant future. We cannot afford to send our young men for their theological education three thousand miles across the Continent, and leave them with you three years, no more than in the colonial times could the Missionary Church of this country afford to send her sons three thousand miles across the Atlantic for Ordination. Not afford it, because now, as then, not more than two out of every five would find their way back to us. We must educate them on the soil where they are to minister.

We are striving also to build up here a Church school for the education of the daughters of the Pacific coast; and, to this end, to win them back from out of the embrace of the Romish schools, which are here founded with a magnificence which ought to be startling to our own imbecile action in behalf of the rising generation.

For these two vital objects, we need the help of our friends in the Atlantic States. When accomplished, we shall return the same to others, I trust, fourfold. It is the highest sort of Missionary work to educate the young in the Church, and to raise up a native ministry.

Poetry.

OVER THE RIVER.

Over the river they beckon to me,
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
There's one with ringlets of sunny gold,
And eyes the reflection of heaven's own blue;
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there,
The gates of the city we could not see.
Over the river—over the river—
My brother stands waiting to welcome me.

Over the river the boatman pale
Carried another, the household pet,
Her brown curls waved in the gentle gale—
Darling Minnie! I see her yet.
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark.
We felt it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the further side,
Where all the ransom'd and angels be.
Over the river—the mystic river—
My childhood's idol is waiting for me.

For none return from these quiet shores
Who cross with the boatman cold and pale.
We hear the dip of the golden oars,
And catch a gleam of the snowy sail,
And lo! they have passed from our yearning hearts,
Who cross the stream and are gone for aye.
We may not sander the veil apart
That hides from our vision the gates of day;
We only know that their barks no more
May sail with us over life's stormy sea;
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me.

And I sit and think when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the flapping sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale,
To the better shore of the spirit land,
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river—the peaceful river—
The angel of death shall carry me.

HYMN FOR TRINITY SUNDAY.

(THE FIRST THREE STANZAS BY THE LATE BISHOP TERROT.)

PRAISE ye the FATHER, by whose might
Creation sprung from ancient night,
Who guides the stars, and rules the flood,
And gives His meanest creatures food.

Praise the REDEEMER, God, whose love
Left His Eternal Throne above,
Took our degraded flesh, and gave
That bleeding form the world to save.

Praise ye the SPIRIT, Who alone
Softens the sinner's heart of stone;
Removes the film from darkened eyes,
Englightens, comforts, sanctifies.

Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly Host,
Praise FATHER, SON, and HOLY GHOST.

Tale.

NED'S INFLUENCE.

(Concluded from our last.)

There were many who listened to the preacher's words who resolved to begin a better and holier life on that first day of the Church's year, many who prayed in the pause which followed the sermon that they and those they loved might obey the gentle command which had been given to each and all of them, when the holy waters of Baptism had made them Christ's soldiers and servants for ever.

"Lord we will follow Thee whithersoever Thou leadest," was the cry from many a heart that night, as they left the glorious Church, where henceforth they could carry their burdens to the foot of the Cross, and find rest for their souls.

Ned Martin's usually bright face was sobered into a strange awe as he walked home in silence with his mother; she poor thing, was feeling wretched enough, she had entreated her darling to accompany her to Evensong, and he had refused to do so in a dogged sullen manner. Where was he now? A shudder passed through widow Martin's frame as the glaring light from the gin palaces fell upon the wet shining pavements and sounds of unseemly revelry fell upon the ear at every turn.

Ned wished his mother good-night with more than usual affection, and the next moment she heard his voice from the top of the attic stairs saying cheerily, "All right, mother, Johnnie is in bed and asleep."

"No I ain't," mumbled a gruff voice from beneath the bed-clothes, "how can a fellow sleep in such a noise as you are making?"

"I am very sorry," answered Ned humbly, "but Johnnie, since you are awake, I want to tell you how sorry I am, I spoke so provoking-like to you this morning; and Johnnie, dear Johnnie, won't you let us be happy, won't you give up O'Reilly and his set, and come to Church with mother and me? Christmas will soon be here, and there will be such pleasure if we'll all of us only give up our own way, and come—(Ned spoke very shyly and hesitatingly now, and hid his face on his brother's pillow,) and come to Jesus who will never cast us away."

"None of your cant here," said Johnnie, shaking him off roughly, "I tell you I won't have it; if you want me to say I'm sorry I struck you, I am, and that's all you'll get out of me."

Ned knew it was useless to attempt anything more, so he blew out the candle and knelt by the side of the bed, and asked God to help him to be a better boy, more loving and gentle to all around him, and then perhaps he might be able to win Johnnie from his bad companions. They were simple, honest, childlike words which he used; but somehow I don't think the teaching of St. Andrew's Day had been lost upon Ned Martin.

Christmas, which the boy had looked forward to so joyously, came with all its brightness; the gladness of the outer world mingling with the thanksgiving of the Holy Catholic Church. Widow Martin's face was sadder than ever, as on the morning of the great festival she walked to the Church with Ned at her side; he, poor fellow, with no smile upon his face, but brushing away a big tear with the sleeve of his jacket.

Johnnie had left his home three days before, and that morning his mother had had a letter from him dated from Seaford, a large seaport town some fifty miles away, whither he had gone with O'Reilly to work in the docks; in his rough way he told the cause of his flight.

"Every one laughed at me since the day we went to the beast show, and they say I was tipsy, they points at me when I walk along the streets, and I can't bear it; and there is lots of work in Seaford and I'll earn some money and come back to mother some day."

So Christmas came with sorrow to Widow Martin and to Ned; and as the days passed on and the new year dawned upon the earth, the poor mother's sadness increased, and her bodily health seemed to be failing.

Ned knew now how as nothing to her compared with Johnnie. The knowledge of this sent a pang to the boy's heart, for he was a loving affectionate lad, and tried very hard to do his duty, but the lesson learnt on St. Andrew's Day was showing itself in every action of Ned's life, there was something touching in that great rough boy's gentleness to his complaining mother.

The year was a fortnight old, and the two sat together over the little fire in the cottage. Ned poring over some books which Mr. Moore had given him to help him in his preparation for Confirmation and first Communion, for the Bishop was to be at Weatherstone again in a week, and Ned was one of the candidates for the Sacramental rite of laying on of hands. Widow Martin sat rocking herself to and fro in her chair, as her custom was, every now and then breaking out into short repining sentences at her son's absence.

"If he wasn't there quite alone, if there was only somebody along with him to look after him, and to keep him from harm, I should be better pleased. I can't go myself, 'twould be of no good, I couldn't follow him to his work and his companions. Oh, Johnnie, my Johnnie, if there was only some one near you to care for you!"

There was a strange expression on Ned's face as he looked up from his books; he was thinking of all he loved in Weatherstone, of his home, the church, the choir, the night school, and Mr. Moore—the idea that had flashed across his mind for an instant was impossible when he thought of all he held most dear; then the echo of "a still, small voice" whispered into his ear the Christian's watchword "Follow me."

The way before him looked hard and difficult, but it was the way of the cross, at least he thought so as he looked at the sorrowing, suffering face before him. He knelt at his mother's feet, and in husky tones he spoke,

"Mother, there ain't much work in Weatherstone now, there's plenty they say in Seaford, if I was to go there I might get some, and be able to look after Johnnie a bit at the same time."

The smile that lit up Widow Martin's face, the fervent, "God bless you, my own good boy!" were a reward to Ned for his act of self-denial.

"When shall you start, Ned?" she said eagerly.

"I must wait for the Confirmation, mother, and for my first Communion; I will go the day after that."

He saw she did not like the delay, but he felt he must receive the blessings for which he so longed ere went forth to the work which he knew would be one of trial and difficulty.

Another week passed away, "holy hands" were laid upon the boy's head, the "Spirit's Seal" was set upon him, he knelt at the Altar of God, to partake of the "greatest blessing life can give," and there in the presence of his Lord, the knowledge that the religion he held so dear was all-perfect, all-satisfying descended upon him, and bade him go forth in the strength of his right purpose, and gain his erring brother from the ways of sin. And with his mother's whispered words of blessing and Mr. Moore's priestly benediction ringing in his ears he

started the next day for Seaford. There he remained for the next three years sending the best part of his wages to his poor mother at Weatherstone, leading an honest, godly life, amidst the scenes of temptation which were rife around him. He could not save Johnnie from the sins to which he had unresistingly given himself up, O'Reilly's influence was set against his, and for the time proved the strongest; in vain he tried to turn his brother from his evil ways, it was all useless, there was but one thing he could do and that he did with all his heart; and surely "the effectual, fervent prayer of a righteous man availeth much."

It was a dreary October day, nearly three years had passed away since we saw the brothers trudging so merrily to the menagerie; now we meet them again, grown from boys into tall manly youths; Ned with the bright honest face of old; Johnnie with the favored cheek and restless eye, which told more plainly than words would have done, how far he had wandered from the right way. There was great excitement at that time in Seaford, some of the ships-carpenters had struck for wages, and amongst the most obstinate and unreasonable of them all was Johnnie Martin. He was a great man amongst the Chartist gang to which he belonged; he talked grandly at the mechanics' institute about the rights of the working man, and the oppression of their masters; he had always been a sharp clever lad, beating Ned hollow in his learning, and now he had turned the gifts God had given him to bad account. O'Reilly prophesied great things for him, and poor Johnnie always keenly alive to flattery persevered in his evil presumptuous course.

"None of your cant for me," was his over ready answer to Ned's earnest pleadings. "men of genius and liberal ideas want something more than church-going."

The great strike was fixed for the 15th of October. Very late at night when most of the inhabitants of Seaford were asleep, a wild reckless set of fellows with torches in their hands walked through the streets to the house of the best and kindest master in all the town. What their intentions were none over knew, but wild determination was expressed on their dark faces, and there were those who stood near, who told of one, the youngest of them all, who had tried to set fire to the house, and only failed in the attempt when he came face to face with a policeman. Then there was a struggle between the mob and the authorities, the former resisted bravely, the latter did their duty like men, and were victorious at last; only one of the assailants was carried off as though he were dead; one or two of the ringleaders were taken up, the others dispersed somewhat crest fallen, to their several homes.

Very early the next morning, Ned on his way to his work met Tom O'Reilly looking pale and frightened.

"Ned" he said, "have you been to the hospital?"

"No, why should I go there?"

The great big bully as was always called, rubbed the sleeve of his blouse across his griny face as he answered "there was a row last night, and Johnnie was hurt; hurt very bad; they took him there at once."

"My poor old mother!" were the only words Ned uttered, wrung from him unconsciously in his misery.

Perhaps Tom at that moment remembered the mother he had lost when he was quite a little child, perhaps Ned's unflinching patience and gentleness had done their work at last.

"Ned," he said, "I've led Johnnie into many a scrape, if he comes out of the hospital alive, I'll never lead him into another."

And then those two who for years had not spoken to each other, shook hands in token of forgiveness, and walked to the hospital.

"He's mortal bad," was the answer to Ned's eager enquiry, as to how it fared with his brother, "but don't take on so, my lad, he's young and hearty, and whilst there's life there's hope and God is very good"

Weeks passed on, November came with its mists and fog and darkness, and Johnnie Martin walked out of the hospital outwardly so changed that none would have known him; but that was as nought compared with the change in the lad's heart.

Ned's prayers, Ned's watchfulness through all the long weary time of his brother's convalescence had done their work, and the years the youth had spent

away from all he held most dear seemed now but as a single day to him in his happiness.

Ned wrote to his mother; not a very ecstatic epistle, he had lost much of his impetuosity and was a quiet reserved fellow now, but he said at the end of his letter,—

"We hope to be in Weatherstone by St. Andrew's Day, Johnnie wants to come to Church with us then; 'twill be happier than three years ago, dear mother, after all the sorrow and the parting."

The Church bells pealed out merrily, the banners waved, the air was bright and clear and frosty, all the fog and damp had disappeared, the sun shone in all its unclouded brilliancy, as Widow Martin with a tall son on each side of her walked through the streets of Weatherstone, on the first feast of the Christian year.

"Ned," she said, "'tis to you I owe this happiness; I feel it all now."

"No, mother, indeed I did nothing."

"'Tis no good for you to talk, boy, Johnnie says 'twas along of you he learnt to think of better things, he may not have thought much of them at the time, but they came to his mind afterwards when he was lying sick in the hospital; and 'taint only him, they say as how down in Seaford you kept many a lad from going wrong."

Ned's face was crimson as he said, "Hush mother, here we are at church."

There we must leave them, the mother and Ned to their joy and thankfulness, Johnnie to his true, honest, hearty repentance; they know that their earthly path may be fraught with grief and care, but there is hope in the thought of the world to come, to cheer them on their way. One word more and I have done. As Johnnie is leaving the church, a rough hand is laid upon his arm, and Tom O'Reilly with dirty face, and uncombed hair stands before him.

"Jack," he said, "I've come to see how you are getting on, and to ask you to take me to your parson, I wants to learn the things Ned knows I wants to find out what makes him good."

Tears were in Johnnie's eyes as he answered,

"We'll both go and speak to Mr. Moore this evening Tom; I hope 'taint wrong, but somehow I couldn't help thinking in Church that Ned was like St. Andrew, he seemed to have found Christ himself and then made us think of Him."

This was rather too deep for Tom, who only repeated,

"I wants to be like Ned, ask the parson to show me the way."

Whatever we say of Johnsons Anodyne Liniment is strictly true, and time will verify it.

TRAVELLERS' GUIDE.

DEPARTURE OF TRAINS FROM TORONTO.

GRAND TRUNK EAST.				
	A. M.	P. M.	P. M.	P. M.
DEPART	5.37	12.07	5.57	7.07
	A. M.			
ARRIVE	9.37	11.07	5.57	11.07

GRAND TRUNK WEST.				
	A. M.	A. M.	P. M.	P. M.
DEPART	12.03	7.30	11.45	3.45
ARRIVE	5.25	10.15	1.05	9.20

GREAT WESTERN.				
	A. M.	A. M.	P. M.	P. M.
DEPART	7.00	11.50	4.00	5.30
ARRIVE	9.20	11.00	1.15	5.30

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

NORTHERN.				
	A. M.		P. M.	P. M.
DEPART	7.00			4.00
ARRIVE		11.30		5.10

TORONTO AND NIPISSING.				
	A. M.		P. M.	P. M.
DEPART	7.45			3.30
ARRIVE		10.45		6.20

TORONTO, GREY AND BRUCE.				
	A. M.		P. M.	P. M.
DEPART	7.10			3.00
ARRIVE		11.30		6.10

Commercial Intelligence.

CHURCH HERALD OFFICE, TORONTO, }
 Wednesday, May, 23, 1872. }
TORONTO MARKET.

Liverpool shows a decline of 6d per barrel on our last quotation of flour, 2d per cental on red wheat, and 2d on white, also 6d per quarter on European Corn. In New York corn is stronger. Peas is higher. No change in wheat. Western markets, viz: Milwaukee, wheat 1c. to 3c lower; Chicago, 1c lower; Montreal lower, but without change in wheats. In flour, however, a decline of fully 10c per barrel has taken place. Our market very quiet in the face of the declining tendencies of the markets above mentioned; and little or no business was reported beyond the usual local supplies, particulars of which were not given. On the street market prices of wheat have given away considerably.
 FLOUR—Extra, \$6 60; superior, \$6 50; fancy, \$6 75.
 WHEAT—Soules, \$1 55; Treadwell, \$1 42 to \$1 50; Dehl, \$1 65; Spring, \$1 42.
 BARLEY—No. 1, 63c to 68c.
 PEAS—70c.
 OATS—12c.
 BUTTER—18 to 18c., dairy tubs.
 EGGS—Small fresh lots worth 12 to 13c.
 HAY—\$21 to \$22.
 STRAW—\$16 50.
 POTATOES—80 to 90c. per bag.
 APPLES—\$2 75 to \$3 35 per barrel.
 POULTRY—Geese, 60c. to 65c; turkeys, 80c to \$1 50; chickens, 50c to 60c.; ducks, 60c. to 80c per pair.
 BEEF—Offering freely at 6 1/2c. to 7 1/2c. per lb., by the carcass.
 PORK—Moss, \$14 50 to \$15 00.
 MUTTON—By the carcass, \$9 to \$10.
 DRESSED HOGS—\$8 50 to \$7.
 CALFSKINS—10 to 12c. per lb. for green, 18c. to 20c. for dry.
 SHEEPSKINS—Green, \$4 75 to \$3 60; dry 60c to 70c.

Special Notices.

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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. Not 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.”

Birth.

At St. John's the Evangelist's Parsonage, Strathroy, Ont., on the 18th inst., the wife of Rev. J. W. F. Smith, of a daughter.

Died.

On the 4th inst., at the residence of his brother-in-law, Wm. Duncan, Toronto, John Aikon, born in the County of Formanagh, Ireland, 1799.

Mr. Aikon came to Canada in 1818, and settled in the Township of Toronto, where he became a much respected and influential farmer. Subsequently he removed to Walpole, where by his energy, piety, and charity he assisted materially in establishing the Church, and promoting the development of the country.

On the 11th inst., Mary, a beloved and deeply mourned daughter of Philip Harding, Englewood, ten days off her twentieth year.

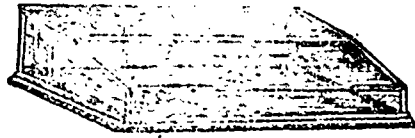
She did not die, she slept her soul away. Falling asleep at ten at night, she awoke about five next morning in a better world to meet her Saviour, whom she loved and trusted. Passing from life to life in a peaceful and quiet sleep. We were anticipating her birth-day and we buried her!

Clerical.

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