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The Church Herald.

Vol. 9—No. 42.]

TORONTO, THURSDAY, FEBRUARY 15, 1872.

[WHOLE No. 146.]

Current Notes.

Another statue is to be erected in Paris to Voltaire.

A whole page of the London *Times*, December 11, is occupied with an advertisement of "The United Kingdom Alliance to procure the total and immediate suppression of the traffic in all intoxicating liquors."

A telegram from Japan, received at San Francisco, brings the very interesting intelligence that it is proposed to send twenty-one young ladies, daughters of Dalmians, to America, for the purpose of finishing their education.

A telegraphic despatch informs us that the new company which proposes to lay a telegraphic cable direct from England to New York has been registered. We are glad to see that the company has promised to fix the tolls on its despatches at 20s. per ten words.

A Scotch lady, Miss Jessie Macgregor, has carried off the highest honour at the Royal Academy this year. The gold medal and books for the best historical painting, "An Act of Mercy," has been accorded to Miss Macgregor, who is the second female recipient of the honour.

Twenty-two years ago Count Larendon was walking through the streets of Paris, a gale of wind blowing at the time, when a chimney-pot fell on his head and killed him. During the late storm in Paris some few weeks ago, his son, Count Larendon, was killed in precisely the same way.

Perhaps no other railway in the wide world has obtained such unenviable notoriety for snow blockades as the Union Pacific. Not in Canada, bad as it is, do we hear of trains delayed for days, and even weeks, as has lately been the case on this snow-bound road. There must be a particularly heavy "snow line" somewhere out there.

The largest iron casting ever attempted has been successfully achieved at the Elswick Ordnance Works, Newcastle-on-Tyne, under the direction of Sir William Armstrong and Captain Noble. It was a huge anvil block, weighing 135 tons, to be used with a 20 ton double action forgo-hammer, for performing the necessary forging for the 35 ton Armstrong gun.

The Duke of Persigny died on Friday, the 12th ult., at Nice. He was a Napoleonist of Napoleonists—the more zealous because his zeal was that of a convert. He was concerned in the plots of Strasburg and Boulogne, and he underwent a long imprisonment for his share in the later of these enterprises. He was amply rewarded for his adherence to the cause of Napoleon, but he lived to see his master once more an exile, and Strasburg in the possession of a German instead of a French Emperor.

A number of the friends of Lord Warwick have appealed to the public to subscribe to a fund for the restoration of that part of Warwick Castle which was destroyed by the late fire. Several large sums have been contributed; but Mr. Ruskin, as one of the public, says that, castle-lover as he is of the truest sort, and as an old and thorough-bred Tory, he must say, "If a noble family cannot rebuild their own castle, in Honour's

name let them live in the nearest ditch till they can." He is endeavouring to find work and food for eight starving people living in one room in the heart of London, and why should he be called upon to help to rebuild Warwick Castle?

In the House of Lords the Duke of Argyll, and in the House of Commons Mr. Gladstone, stated, on Monday evening last, that they had received official information of the assassination of Governor General Mayo of India, at the hand of a Mahomedan convict. The intelligence is dismaying, and proves that England's crushing system of rule there is provocative but of passions and cowardly deeds. Earl Mayo was a man who had the respect both of Mr. Gladstone and Mr. Disraeli, and who by his honest, straightforward political creed, and general manliness of character, amply deserved it. We shall extend our remarks on the subject in our next issue.

As the steamship *Colorado* was sailing out the Morsey bound for America, she was run into by the inward bound steamer *Arabian*. The *Colorado* received severe damages, and was run ashore to prevent her sinking in deep water. The *Arabian*, which was comparatively uninjured, rescued all the passengers of the *Colorado*, except five in the steerage, who it is supposed jumped overboard in the panic which followed the shock of the collision and were lost. The passengers were brought back to Liverpool, where they will be transferred to another steamer. Some hope was entertained of recovering her, but she has since broken in two, and is now a complete wreck.

It appears from the recent preliminary report of the U. S. census marshal, that the excess of the number of women over the number of men in England and Wales, in the year 1871, is 623,302 to a population of 22,704,108. This excess has much increased in proportion to the population. In 1851, to a population of 17,927,609 the excess of women over men was 365,159, and in 1861 it was 513,706 to a population of 22,000,000. If the proportion of women which existed in 1861 had been preserved, the excess now would have been only 462,400; so that, whereas during the last twenty years the population has increased 27 per cent., the excess of women over that of men has increased 70 per cent. This is a fact well worthy the attention of our social economists.

The Swiss Diet is considering a new Constitutional Law, which involves a revision not only of the different institutions of the country viewed independently, but also of the fundamental basis on which they all rest,—the relations of the separate cantons to the Federal Government. The project is still in the Lower House or National Council, and the Upper, or Council of States, is waiting for it. The points upon which there has been most debate are the Army Reform and Popular Education; to which may be added the abolition of capital punishment, the compulsory and complete expulsion of the Jesuits, and the assimilation of the civil law throughout the Confederation, especially of that part of it which relates to marriage.

Some curious points have been mooted in consequence of the Bishop of Orleans resigning his seat in the French Academy. Such conduct is inconsistent with the traditions of the Academy, which has decided not to accept his resignation. If the Bishop had been allowed to retire without any protest on the part of the

other Academicians, we suppose he would have been regarded as academically dead, and his *elogue* ought to have been pronounced accordingly. The moral which lookers-on may draw from this embarrassing situation is, that men of distinguished position ought to be careful into what company they go, but that when they have once joined a society, they had better try to hold their own within it, and leave to others the responsibility of turning them out. Bishop Dupanloup, however, probably does not see things in this light at present, for the disturbance he has caused in the Academy has greatly increased his influence and popularity among his friends in the Assembly. He has been elected President of the Committee on the Bill on Primary Instruction.

The lady hippopotamus at the Zoological Gardens, England, has had another little one. Unfortunately baby hippopotamus number two has had as short a career as its predecessor, which was born in the February of last year. From some unexplained cause the animal could not suck, although the mother had plenty of milk. Mr. Bartlett, the energetic chief keeper at the Zoological Gardens, managed to get the little one away from the mother by the summary process of driving the parent into her tank by squirting water into her face with a powerful garden-engine. It was all to no purpose however, for though the baby unzimvooboo, as the Africans would call it, managed to suck down a pint and half of goat's milk, it died on the evening of Wednesday week, at the very early age of eighty-four hours. Its total length, from tip of nose to end of tail, was 3 feet 9 inches. It goes, we hear, to Oxford.

As printed in the London *Times*, the speech of the Attorney-General for the defence in the Tichborne case had reached the astonishing length of sixty-six feet on the 20th ultimo. The speech is an able one, having redeemed the Attorney-General's reputation at the Bar, which had been somewhat injured by his ineffective cross-examination of the plaintiff. The line of defence which he adopts is to show that the real Sir Roger, while by no means perfect in morals, was a gentleman at heart, and utterly incapable of leading the life which was alleged by the claimant; that he was moderately intellectual, and reasonably refined in his tastes; that he could not have been at Tichborne at the time of the alleged liason with his cousin; and that his knowledge of family affairs was clear and distinct. He further endeavours to show that the claimant is entirely ignorant of the Tichborne family affairs, and very intimate with the affairs of the Orton family, of which it is suspected he is a member. In short, he promises to show by a vast amount of evidence, that the claimant knows of his own knowledge scarcely anything Sir Roger must have known; that he knows a great deal Sir Roger could not have known, and that he has perjured himself in some three thousand instances during the prosecution. Since the defence was opened, the Tichborne bonds have depreciated in value in open market, but this was to be expected. The English papers speak very highly, for a wonder, of the intelligence of the jury, so that we may hope that in the distant future, when the jury renders its verdict, justice will be secured.

The Geographical Society, with a grant of £500, have published an appeal for £2,000 more, in order to send off immediately an expedition in search of Dr. Livingstone. The season for travelling in the country wherein the lost Englishman is supposed to be is already late; but there happens to be a rare opportunity of communicating direct with Zanzibar, through a vessel

Eccelesiastical Intelligence.

From a statement compiled by Mr. Charles Mackeson, F.S.S., from his *Guide to the Churches of London* for 1872 (now in the press), we learn that the New Lectionary will be adopted at the majority of the 700 churches within twelve miles of the General Post-office. The old Lectionary will be used exclusively in five cases only.

A former Prince-Bishop of Breslau, Count Leopold von Sedlnitzky, who resigned his office a long time since, and turned Protestant, has died and left large sums of money by will to Protestant purposes in the diocese in which he formerly reigned as Roman Catholic Bishop. He has bequeathed £6,000 for an institution in aid of the Protestant pastors in Silesia; also £12,000 to establish a hall for students of Protestant theology in Breslau University; and £300 to purchase theological works for ministers in the poorly-endowed parishes of the province.

At a meeting of the clergy, churchwardens and other laymen at Spilsby, Eng., the following resolutions on lay co-operation were adopted: 1. That the Rural Deans be desired to receive the names of any laymen who, being habitual communicants, are willing to assist in the public services of the Church, and to recommend them, if they think fit, to the Bishop of the diocese, to be licensed as Lay Readers, with authority to act in any parish within the four Deaneries to which they may be invited by the clergyman in charge of the parish. 2. That in the opinion of this meeting the ordination of Churchmen as Deacons, without requiring them to abandon their worldly business, is a measure urgently called for in the present condition of the Church.

The Alt-Catholics of Kaiserslautern held their first service on Christmas Day in the Protestant Church. The similar body in Weisbaden have also followed the lead of the Cologne reformers, and petitioned against the payment of Church tax to the Roman Catholics. The Ministry has replied that they need not pay it. Talking of Cologne, our readers who know that starting-point for the Rhine tour may be interested in knowing that a new high altar is to be built for the cathedral; at a cost of 100,000 thalers, towards which some who read this have perhaps contributed, when they put a donation in the plate of the insinuating and majestic verger, who knows instinctively the genus "tourist" and his long purse.

The annual report of the Synod of the Greek Church in Russia for 1870 states that the dogma of Papal Infallibility has led to a large number of conversions to the Orthodox (i. e., Greek) faith, especially in America. The report of the Russian Minister Plenipotentiary in the United States asserts that a large number of American Catholics have been so effected by this new dogma that they have manifested the desire of entering into the bosom of the Orthodox Church, which they say has preserved the spirit of primitive Christianity in its purity. The leader of the movement is said to be Dr. Bjeoring, an American theologian of Danish descent, who was formerly an ardent preacher of Roman Catholicism, and who filled the chair of Philosophy and history in a Roman Catholic seminary in Boston.

The *Christian Weekly* states that on the 7th ult. a meeting was held at the study of Dr. Schaff, No. 40 Bible House, for the purpose of forming an organization to co-operate with the British Committee in the revision of the Scriptures. The Dean of Chester was present by special invitation, and took part in the deliberations. After prayer, Dr. Schaff introduced the subject of the meeting, by stating that he had been requested by the British Committee for the authorized English Version of the Scriptures, through the Dean of Westminster, to invite American scholars to co-operate with them in this work. He had accordingly extended such an invitation to a number of scholars, most of them Professors of Biblical Literature in Theological seminaries of the leading Protestant denominations. In the delicate task of selection he had reference, first of all, to the reputation and occupation of the gentlemen as Biblical scholars, next, to their denominational connection and standing, so as to have a fair representation of the American Churches; and last, to local convenience, in order to secure regular attendance on the meetings. He would have gladly invited others, but thought it best to leave the responsibility of enlargement to the Committee itself when properly constituted. He had

which is proposed to sail through the Suez Canal; and thus to save months of voyage, and make the present winter available. Two months later the season will be too far advanced for the purpose. At a recent meeting the chair was taken by Sir Bartle Frere, in the absence of Sir Henry Rawlinson. Before the ordinary business of the meeting was commenced, the President spoke of the action taken by the Council since the last meeting, with regard to the search for Dr. Livingstone. He said the Council had resolved to appoint a sub-committee to consider the applications from forty volunteers who had already come forward to take charge of the expedition. With regard to the pecuniary question, they were aware that the Council proposed to grant £500. Sir Fowell Buxton offered £200. Mr. Webb, a tried friend of Dr. Livingstone, had sent £50; Murray had sent £50; Mr. Young (a merchant prince of Glasgow) had sent a laconic note that £100 or £500—whichever might be necessary, was at their service; and many others who had sent necessary subscriptions, including Lady Franklin, had stated their willingness, if necessary, to double their subscriptions. In answer to questions, Sir Bartle Frere stated that an application had been made for aid to Her Majesty's Government, but that sufficient time had not elapsed to receive an answer. There was every reason to hope—knowing the disposition of the Ministers towards Dr. Livingstone—they would do everything their duty would permit. No better proof of that could be given than that the Prime Minister submitted to Her Majesty the names of Mr. Livingstone's daughters as proper recipients for £300 of the Royal Bounty, which was at once granted. The action of the Council was cordially approved by the meeting.

A SAD PICTURE.

The Paris correspondent of the *Guardian* gives the following postscript to his letter:

"If I have not before spoken of the distressing circumstances which have recently occurred in the family of our much esteemed clergyman, the Rev. Edward Forbes, of the English Church in the Rue d'Aguascan, it is only that I feared to add to the sorrow of the survivors by doing so publicly. I see, however, that notices of the event have appeared elsewhere, and an unwilling that further silence on my part should look even like indifference. A short time ago Mrs. Forbes, being in England with a daughter of the age of twenty-one, in delicate health, learnt only too surely, on medical authority, that no hope of ultimate recovery could be entertained. While in this position, intelligence reached her from Malaga that a son, aged twenty-three, who had been passing a portion of the winter at Tangiers, had returned to the former place in a dying state, and begged once more to see his mother. Without a moment's delay, in the very midst of the late severe weather, Mrs. Forbes started for Spain, via Paris, and although, to add to her distress and difficulty, the engine broke down on the road to Malaga, completed her journey just in time to see her son breathe his last. While still away, a telegram to Paris informed Mr. Forbes that his daughter in England was dying. He started in his turn, compelled to leave his church just before Christmas Day. Less fortunate, however, if such a term be used, hardly had he left before a second telegram arrived to say that it was too late, and that all was over. But the picture, I think, of the unhappy parents flying, alternately and separately, to their dying children, under such trying circumstances, is very heartrending, and one which has commanded for them a very deep and universal sympathy. To those acquainted with the family, it is needless to say that only deep piety and entire submission have enabled them to bear up as they have done under such unusual affliction. But on such feelings I do not further intrude than to record my own sincere regret, which I feel sure will be shared by all the readers of the *Guardian*.

A man who cheats in small measure, is a measureless rogue. If he gives short measure in wheat, is a rogue in grain. If in whiskey, then he is a rogue in spirit. If he gives a bad title to land, then he is a rogue in deed. And if he cheats whenever he can, he is in deed, in spirit, in grain, a measureless scoundrel.

personally conferred during last summer with Bishop Ellicott, Dean Stanley, Professor Lightfoot, Professor Westcott, Dr. Angell, and other British revisers, about the details of the proposed plan of co-operation, and was happy to state that it met their cordial approval. Dr. Schaff then read the following list of scholars who had been invited to engage in this work, and who had accepted the invitation:—I. On the Old Testament.—Professors T. J. Conant, D.D., Brooklyn, N.Y.; George E. Day, D.D., New Haven, Ct.; John De Witt, D.D., New Brunswick, N.J.; Wm. H. Green, D.D., Princeton, N.J.; George E. Hare, D.D., Philadelphia, Pa.; Chas. P. Krauth, D.D., Philadelphia, Pa.; J. Packard, D.D., Fairfax, Va.; Calvin Stowe, D.D., Cambridge, Mass.; James Strong, D.D., Madison, N.J.; C. V. A. Van Dyck, M.D., Beyrout, Syria; and Taylor Lewis, LL.D., Schenectady, N. Y. II. On the New Testament.—Professors Philip Schaff, D.D., New York; H. B. Hackett, D.D., Rochester, N. Y.; Charles Hodge, D.D., Princeton, N.J.; M. B. Riddle, D.D., Hartford, Ct.; Henry B. Smith, D.D., New York; J. H. Thayer, D.D., Andover, Mass.; Rev. E. A. Washburn, D.D., New York; Rev. T. D. Wooley, D.D., LL.D., New Haven, Ct.; Ezra Abbot, LL.D., Cambridge, Mass.; Prof. Jas. Hadley, LL.D., New Haven, Ct.; and Charles Shortt, LL.D., New York.

Literary and Scientific Notes.

Messrs. Adam & Charles Black have purchased the copyright of the late Lord Brougham's works, and propose publishing a reissue of them in monthly volumes.

We understand that the Rev. Harry Jones retires at the end of the present volume from the editorship of the *People's Magazine*, published by the Society for the Promotion of Christian Knowledge.

Mr. F. Wemyss, the present editor of the *Leeds Mercury*, will shortly publish a volume of personal and political sketches of prominent members of both Houses of Parliament, under the title of "Cabinet Portraits."

One of the most eccentric publications of the day is the new *Foreign Times*, a tri-lingual newspaper, published in London. Each language—English, Spanish, and French—is to be written by different journalists in their respective countries.

"Lenten Discipline" is the title of a little tract by Professor Yardley, of the Berkeley Divinity School, which was brought out last year by E. P. Dutton & Co., though too near the close of Lent to acquire the notice which such a useful composition deserves.

A painstaking member of the fraternity of Correctors of the Press is preparing a new blessing for the British public (at least for those who read old English) in the shape of a concordance to the poems of Edmund Spenser. The work has been progressing steadily during the leisure of three years, and in about twelve months it will be ready for publication.

The French Academy has awarded the biennial prizes of 20,000 francs for historical productions, to M. Guizot's "Memoirs" and "History of France," written for his grandchildren. In his letter of acknowledgment to the Academy, M. Guizot begs permission to devote the above sum to the foundation of a triennial prize of 3,000fr. for historical compositions—to which the Academy assents.

Strasburg is to open on May 1st its new University, or rather its old University re-established, for exactly 200 years ago Goethe took his degree as Doctor there. Professors and teachers are being gathered from out of all the German Universities—Bonn, Heidelberg, and Tubingen furnishing most of them. Professor Windscheid, of Heidelberg, one of the Alt-Catholic leaders, was invited to take the chair of Roman Law, but refused; Max Müller, of Oxford, is also credited with a similar refusal. Forty-two ordinary and twenty extraordinary Professors are required, and the University is expected to start with 1,500 students.

Aniline was first discovered in 1826, by Unverdorben, who obtained the body while experimenting upon the destructive distillation of indigo. But if this were the only source of aniline, we should still be without the beautiful colours that are now so extensively used. If coal-tar is distilled by steam heat, and the products that pass over below the temperature of 90° C., are collected, we obtain a colourless mobile liquid, having the odor of coal

gas, and known as *benzol*. If this liquid is mixed with strong nitric acid, a violent reaction takes place, and *nitro benzol* is formed. This is the well known artificial oil of bitter almonds, which is used as perfume for soap. When this body is distilled with acetic acid and iron filings, aniline is produced. This is the source of all the aniline found in commerce.

"The Battle of Berlin in 1875" is the title of a French pamphlet just issued, pretending to have been written by "An Old Soldier of the Landwehr." It is an imitation of our own "Battle of Dorking," and England figures in the forecast which it offers for the consideration of the reader. No doubt it may also be regarded as an attempt at an exposition of French hopes. The narrator is supposed to be an old landwehr-man, who, "on the anniversary of the two great events which had raised the glory of Prussia to the highest pitch—the capitulation of Sedan and the Battle of Dorking"—tells his son the tale of the disasters which reduced Prussia almost to the level of the feeblest Power of Europe.

The "Iron Age" of the Ethnologist must be considered of a trifling higher antiquity than the advocates of "Pre-Adamite Man" have hitherto supposed, if we accept the statement that a cannon ball has been found in one of the deep coal beds of Nova Scotia. Such an intimation of early invention might not particularly shame sulphureous Roger Bacon, but it would abash the dwellers of the bone caves and the flint-makers of France, who, according to the scientist, lived before Eden was watered, and in remote periods of which the very thought would be sufficient to make the brain of Chronos reel. At Abbeville, with their agate knives, they were certainly behind the times; while the original proprietor of the Calaveras county skull, could he walk the earth once more, would feel very much chagrined by an examination of ferruginous proof of both the prior existence and startling enterprise of the "Carboniferous Man!" who evidently rose to a military greatness ere those distinguished citizens of Louisiana, represented by the cranium obligingly found for Sir Charles Lyell beneath a hundred feet of "Drift," had learned the art of trapping deer. Perhaps, however, if we have patience to wait for the full facts in connection with the three cases referred to, we may be willing to revise the foregoing views slightly.

The use of the magic lantern in scientific and popular lectures is greatly on the increase; and this circumstance has led to many improvements in its construction, calculated to render it at once cheap and efficient. Mr. L. J. Marcy, an optician of Philadelphia, has recently published a neat pamphlet, called the *Sciopticon Manual*, which contains, besides the new magic lantern and light of the author, and lists of the slides for sale by him, an interesting account of the whole subject, and instruction in the necessary manipulations for the use of amateurs. Mr. Marcy's most important improvement consists in the construction of his lamp, by which he obtains from ordinary coal-oil a light of great intensity, quite sufficient for use before small audiences. This avoids the use of those somewhat troublesome and expensive illuminations, the electric, magnesium, and calcium lights, and puts the instrument within the reach of persons of moderate means and skill. The extent to which the use of such apparatus has been carried, may be seen from the fact that this one dealer advertises nearly 3,000 selected views, about 700 of which are scientific, illustrating zoology, botany, physical geography, astronomy, geology, anatomy, microcopy, crystallography, spectrum analysis, etc.

Dr. Stonehouse is said to have been one of the most correct and elegant preachers in England. When he entered into holy orders he took occasion to profit by his acquaintance with Garrick to procure from him some valuable instructions in elocution. Being once engaged to read prayers and to preach at a church in the City, he prevailed upon Garrick to go with him. After the service, the British Rocius asked the doctor what particular business he had to do when the duty was over. "None," said the other. "I thought you had," said Garrick, "on seeing you enter the reading-desk in such a hurry. Nothing," added he, "can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out as soon as possible." He next asked the doctor what books he had on the desk before him? "Only the Bible and Prayer-book." "Only the Bible and Prayer-book!" replied the player. "Why you tossed them backwards and forwards, and turned the leaves as carelessly as if they were those of a day-book and ledger." The doctor was wise enough to see the force of these observations, and ever after avoided the faults they were designed to reprove.

MUSIC OF THE CHURCH.

I do not think it right to make light of anything that properly belongs to, or is any way properly connected with the services of the sanctuary, but whenever and wherever improper and irreverent performances of the choir, or in any other of the services, occur, I do not think it out of the way to expose them for public reprobation.

Within the past year, on the occasion of my attendance at church, on Sunday, while stopping a few days in one of our largest cities, I was pained to find the entire portion of the service of singing was performed for the people, by a quartette "club"—may I not say club?—composed of two male and two female "voices,"—and I presume paid ones, as usual. I did not notice anything indecorous in their personal demeanor (as my back was turned toward them), yet I think their performances, so far as sacred music is concerned, were very similar to those described in the subjoined article, which you will please insert in *The Churchman*, and thus oblige one—perhaps many—of your readers:—

The music of the quartette in the choir was beautiful, charming, superb, and made me as mad as a March hare, because I couldn't join in; three tunes were sung, but it seemed as if not a single, solitary soul had ever heard one of them before, except one man, who did try to take a hand in the last one, but he didn't try long, and gave up in despair.

There was one thing in the arrangement about the choir which was commendable,—there were no curtains to hide them from the people, so they might eat peanuts, and pass love messages in pencil-mark, when the minister was not interesting.

There was rather an oddity in one of the musical performances. The lady began right away, and sang half a line before the tall fellow beside her got fairly awake, and instead of joining in with her where she was, he seemed to think it was his duty to pronounce all the words from the beginning of the line, and the way he galloped along was really amusing. But the woman was very considerate, for as soon as she noticed that he was doing his best to catch up she "slowed" like, until, puffing and blowing like all the world, he caught up with her at last. It is hard to tell what had taken possession of them; but the queerness of the whole thing was increased, for it really seemed a kind of fun to them, and they repeated the operation at the beginning of every verse. The effect, however, was agreeable rather than otherwise, so that at the end there was quite a temptation to "encore" the whole performance up to that point, but no further; for the assembly rose worshipfully to their feet, to sing the doxology, but they didn't, because nobody took the lead, and silence reigned profound.

On glancing at the choir, it was observed that the young lady, whose place it was to begin, was otherwise engaged; something had set her a giggling, instead of singing, and like the man with the cork leg, she couldn't stop.

Presently the minister turned his eyes in that direction, and saw what was going on; it seemed as if he looked forty thunders; the tall man at the lady's side, as if he thought the situation was becoming desperate, gave her a tremendous poke in the ribs; this brought her to herself and the doxology went on. The instant the last word was sung, the lady fell helplessly into her seat, and turning her pretty head aside, completed the interrupted titter, but it took her quite a while to do so.

The doxology was sung to grand "Old Hundred," and the people, as if oppressed with the long pent-up music of the soul, burst forth in one of those deep, and loud, and solemn utterances of devotion, which seemed almost to raise the roof from the building, showing at once that music is the medium of devotion; that it is an instinct a help to heavenly worship, greater by far when the worshipper joins in than if only a hearer. Then comes the question, is it not a robbery for the choir to sin: tunes about which the people know nothing, and thus prevent them from enjoying that natural expression of worship and devotion which is connected with that part of the services of the sanctuary?

It is certainly proper and right that new tunes should be introduced from time to time, else there

would be an end of progress; but the people should be made acquainted with them by degrees, at minor meetings first, and only introduce them into the great congregation after the stand-byes of the prayer-meeting, the lecturo-room, and the Sunday school have thoroughly mastered them. A new tune is more easily and quickly learned if half an assembly joins in than from the singing of half a dozen persons in the choir.

A familiar tune sung to familiar words increases the pleasure and the Christian feeling of the singer tenfold. Persons of any, the least, observation, have seen and felt this many times in the past. But let a hymn be given out which had always been associated with a particular tune, and when the people rise to its performance, ready to burst forth on the instant in the old familiar strain, let the choir open upon them some new jig, fresh from the theatre, what a fall is there, what a deep and universal disappointment there is, and how angrily do the people stand mute and indignant!

Music is emotional; it is prayer, and praise, and worship all in one. To sing from the heart, feeling the sentiments the words express, is the very sweetest form of Divine worship. It is truth, and doctrine, and humility, and thanksgiving, all in one. And when it is so much to the Christian heart, such a great aid to worship; when it is the passage-way of the soul from earth to heaven, surely everything possible should be done to encourage and enable every hearer in a religious assembly to "join in," and perhaps there is no quicker, no easier, no more efficient way to have every man, woman, and child sing in a religious assembly, than to have fewer tunes, fewer hymns, and let each hymn have its characteristic tune.—*W. W. Hall, M. P., in the Hartford Churchman.*

THREE PORTRAITS.

We extract the following little descriptive sketch from a recent letter of Justin McCarthy's to the *Evening Mail*:—

When Parliament meets, there are three men, in especial, whose first appearance in the House of Commons will create a sensation. Let me describe them: First, is a man of some fifty-seven or eight, of bulky figure, bare head, broad, massive forehead, and firm mouth, with somewhat thick lips, around which is an expression, oddly blended, of humor, decision and sweetness; a quick, restless eye, glancing hither and thither; a round chin and white hair. This personage is dressed very plainly, in a rather shabby overcoat, a necktie of careless antiquity, and perhaps a pair of cotton gloves. Listen to the burst of cheering which will break out from every part of the House when this figure is seen to cross the threshold. Not least cordial will be the applause and the welcome from those Tory leaders who so often yelled in anger at him—and yelled then again at the tremendous vigour of his calm, conquering retorts. For this man, of course, is John Bright; rescued from the jaws of death to take his old place among his old friends and foes, now alike eager to welcome him. The second individual, who will be looked at with interest and curiosity, is a yet bigger, burlier, and more ungainly person; a man of rolling gait and loose figure, careless of dress and appearance; a man with a face like that of a negro suddenly blanched, with a mass of snowy hair, and beaming eyes that look like those of Robert Burns. This is Isaac Butt, the whilom Tory, now champion of Home Rule in Ireland, and advocate-general of all Fenian prisoners. The third is a much younger man, probably the youngest member of the House of Commons. He is tall and somewhat stiff, with square forehead and well-set jaw, suggestive of strong and obstinate resolve. He is rather handsome but a good deal stolid—in expression, I mean—and with a certain formal and heavy way about him which tells of dogmatism and dissent. He is well-dressed, and is conscious of being an object of curiosity. I suppose I need hardly add his name. You know already that this is the Republican Baronet, Sir Charles Dilke. Very little of welcoming applause from the House will greet him, you may be sure.

Value the friendship of one who stands by you in the storm; swarms of insects will surround you in the sunshine.

Always speak the truth, but speak it in a pleasant manner. Truth is the picture; the manner is the frame that displays it to advantage.

RULES FOR PAROCHIAL COUNCILS.

The following rules suggested for the formation and guidance of Parochial Councils in the rural deanery of Blackburn, as agreed upon at a Ruridecanal Conference on December 4th, 1871, have been approved by the Bishop of Manchester:—

Objects—To consider questions affecting the religious, moral, material and financial interests of the church and parish, and devise and carry out whatever may be deemed conducive thereto.

Rules. 1. The Council shall consist of the incumbent, curate, churchwardens, and so many laymen, appointed annually as hereinafter provided, as may from time to time be decided by the incumbent and churchwardens.

"2. One-third of the number appointed annually shall be nominated by the incumbent, the remaining two-thirds by the electoral body.

"3. The electoral body shall consist of such members of the Church of England as are owners of property or householders in the parish, or regular worshippers in the church above twenty-one years of age.

"4. Each man appointed a member of the Council shall, before acting, sign in the presence of two of the *ex officio* members, a declaration to the following effect:—

I, A. B., chosen to serve in the Parochial Council of parish, do hereby declare that I am a communicant in the church of the said parish; that I am willing to serve in the office to which I have been appointed; and that I will, to the best of my ability, seek to promote the interests of religion and of the Church of England in the parish.

"5. The meeting for the appointment of the Council shall be held in January in each year, on a day to be fixed by the incumbent and churchwardens, of which seven days' notice shall be publicly given by them.

"6. The first meeting of the Council shall be held within four weeks of its formation, on a day to be fixed by the incumbent and churchwardens.

"7. Subsequent meetings shall be held by adjournment, or at stated intervals, as may be determined by the Council at their first meeting.

"8. A special meeting shall be convened on the request of the incumbent or churchwardens, or any three members of the Council, made to the secretary, in writing, with a statement of the business proposed for consideration at such meeting, whereof seven days' notice shall be given.

"9. At all the incumbent, if present, shall be chairman.

"10. The quorum shall consist of not less than one-third of the whole Council; and no resolution shall be considered passed unless sanctioned by not less than three-fourths of the members present.

"11. Should it ever occur that the incumbent or churchwardens object to any proposition or resolution of the Council, by reason of what they deem their official obligations, the question may be referred to the Rural Dean, or from him to the Bishop, for opinion and advice.

"12. The following form of prayer is suggested for the opening of the Council meetings:—

O Lord, our Heavenly Father, who hast, in Thy good Providence, established Thy Church in our land, and hast made it a blessing to many generations, grant that we, and our children after us, may be steadfast in the profession of Thy truth, and faithful in our keeping of the inheritance committed to us. Earnest may we be in our desires to serve and glorify Thee in the work to which we are called. Be Thou our Counsellor, and give us a right judgment in all things. Be Thou our Strength, and suffer us not to grow weary in well doing. Increase in us, and in our parishes, true religion; and take away whatever may hinder us from godly union and concord, that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may, with one mind and one mouth, glorify Thee, through Jesus Christ our Lord. Amen.

" J. MANCHESTER "

The system of Conferences, which prevails so largely in connection with the mother Church, and which, in some measure, is devoted to the consideration of evils for which ordinary human skill can hardly furnish a cure, has no parallel in the American convocations and conventions. Still some have regarded the absence of this peculiar form of mental activity as a real deprivation; and have desired opportunity for more discussion and searching inquiry in connection with the various departments of Church work and thought. And yet, at the same time, some of our English brethren are beginning to believe that they have indulged in the conference quite as much as may be desirable, even though the tendency towards discussion is still upwards. The *Guardian* says: "It is possible that it may be so exaggerated as to become a nuisance and a hindrance to practical work; and we observe that some of our contemporaries, especially those who incline to the production of smart sayings, are beginning to regard it. We cannot, however," it continues, "sympathize with this view of the subject." It, nevertheless, admits that it "would undoubtedly be a great evil if the frequency of conferences led to the lessening of individual activity, or to the elimination of idiosyncrasies in persons or institutions, or to the depreciation of the many important forms of influence and action which cannot be brought out in public speeches and discussions."

THE ECLIPSE PARTY IN INDIA.

A letter in the *Daily News*, dated December 16, describes the proceedings of a section of the eclipse party sent out from England. The headquarters of this section was Bekul. The morning was fine. The writer says—

Imagine a round, rough, embattled platform, some thirty or thirty-five feet in diameter, with two large telescopes placed nearly in the middle pointed to the rising sun. At one of them, a large 9½ reflector, was stationed Mr. Lockyer,—at the other Captain Maclean and Mr. Pringle. Close to the reflector is a table with some instruments upon it, at which are sitting two persons—one, Captain Bailey who is to tell how the time is going on; the other a native employed in the Collector's office to take down anything that is said, his paper being carefully marked, so that the place of his record denotes the time of the observation. By the table is standing Mr. M'Ivor, whose duty it is to assist Mr. Lockyer in opening the slit of the spectroscopic, if that should be required, and the like. Mr. Fernandez is there, too, to watch the clock, and disconnect the telescope from it at the right moment. Captain Christie is acting as amanuensis for Captain Maclean. In the other corner, at tables, are General Selby, Colonel Farewell and Judge Walhouse, with cards and telescopes before them, ready to sketch the corona. This is the attacking party, and there are police to keep out intruders.

As the first contact took place at Bekul a few minutes after sunrise, when the image of the sun was unsteady, the exact time could not be noted, but that was a small matter. Slowly the eclipse crept on; swarms of small rajahs and squires, and natives of all sorts and conditions, rapidly coming up in their machiels, and taking up their position round the fort, which they are not permitted to enter:—

There is strict silence in the fort, and the work of recording the comparatively unimportant phenomena visible in telescope, spectroscopic and polariscope, before totality, goes on like clockwork, but it is very different below. The natives see in the eclipse their favourite god devoured by the monster Rahoo, and they, like the observers, are not there for nothing. Yells, moans, and hideous lamentations rend the air as the monster seems to them to get the upper hand; the excitement increases, and evidently something is afoot. Mr. M'Ivor's sharp eye detected an intended sacrifice of fire, the intended fuel being the long, parched grass covering the landscape exactly between the fort and the eclipsed sun. In a moment he pointed this out to Captain Christie; in a few more a number of police were stamping out the flames, and the smoke bank, which threatened to upset all the work, gradually died away.

Presently Captain Maclean announced "bright lines" in abundance. Mr. Lockyer had barely time to observe these, whisper a word or two, and reach the large spectroscopic, before he exclaims "Steady!" the signal agreed on for commencing the counting of time:—

Instantly everybody in the Fort heard Captain Bailey's clear voice ringing out "You have 120 seconds," and there in the leaden-coloured, utterly cloudless sky shone out the eclipsed sun! a worthy sight for gods and men. There, rigid in the heaven, was what struck everybody as a decoration, one that Emperors might fight for, a thousand times more beautiful than the Star of India, even where we are now, a picture of surpassing loveliness, and giving one the idea of serenity among all the activity that was going on below, shining with a sheen as of silver essence built up of rays almost symmetrically arranged round a bright ring above and below, with a marked absence of their right and left, the rays being composed of sharp radial lines, separated by furrows of markedly less brilliancy. The observers, however, saw little of this glorious sight. Now, at the spectroscopic we got the words, "Hydrogen spectrum 1474 longer than F." Following close upon Mr. M'Ivor's command, "Polariscope," we get the words "Polarisation vertical over everything strong;" this was the verdict of the Savart. Next the Biquartz came into play, "Yellow and brown, with green on both sides faintly radial," was next heard. Then came Captain Bailey, "You have eighty seconds more."

This was the signal for observing the eclipsed sun through a long train of prisms, an attack in which Mr. Lockyer placed great confidence, and which he then rushed to make:—

"Four circles, 1474, same size and faint," was at once written down by the amanuensis. Then another manoeuvre. "You have still thirty seconds more," said Captain Bailey. In a moment Captain Maclean and Mr. Lockyer changed their instruments—Mr. Lockyer to observe the structure of the corona with the Astronomer-Royal's 6-inch telescope, Captain Maclean to note the spectrum of any part which Mr. Lockyer might feel him with, in a spectroscopic of large dispersion mounted on Mr. Lockyer's own refractor, of slightly greater aperture. "Definite structure five minutes from sun." "No spectrum, "Structure like Orion," "No spectrum," were now uttered in rapid succession, and the eclipse was soon over to the outsiders, apparently before its time, but not to the observer at the refractor. "Structure still visible," "Still visible," "Still visible," now went on for nearly three minutes, and then the corona vanished into the air.

There was another party of observers in the same locality, and far away at Jaffna, Trincomalee, Poodocottah, and Manatoddy, were others all working out the programme, while at Ootacamund and Avanaah were Janssen, Tennant, Herschel, Pogson, Hennessey, and a host of others.

NATIONAL THANKSGIVING AT ST. PAUL'S.

The preliminary survey of the area of St. Paul's Cathedral, for the purpose of the proposed service of thanksgiving for the recovery of the Prince of Wales, has been made by the proper officers appointed by the Lord Chamberlain and the Board of Works. It is proposed to open the choir—at present closed for alterations and decorations—as far as the Bishop's throne, and to reserve that portion for Her Majesty, the Royal party, and the State officers in attendance. The space from the west door to the choir will be covered with crimson cloth, and the canons, clergy, and choristers are to wear crimson scarves and white gloves, as upon the ceremony observed at the thanksgiving appointed by George III., and at the coronation of Queen Victoria in Westminster Abbey. With the exception of the immediate line of procession, the space in the aisles and under the dome will be thrown open for the accommodation of the ticket-holders, who will probably number about 20,000. As the construction of the new organ is complete, and the arrangement of the several parts only a matter of labour, Messrs. Wallis and Co., the builders, will press forward the work to have all completed by the appointed day. Mr. John Goss, the organist of the Cathedral, and composer to Her Majesty's Chapel Royal, will write the music to the "Te Deum," to be performed during the service, besides a new special anthem appropriate to the occasion.

RUSSIA AND RELIGIOUS LIBERTY.

From the fourth annual report of the Evangelical Alliance for the United States we take an account of the results of the deputation and memorial to the Emperor of Russia, in behalf of the suffering Protestants in the Baltic Provinces.

"The Alliance has never before made such a bold, vigorous, and united effort, and may congratulate itself on the result. The subject of religious liberty, as distinct from mere toleration, was brought prominently, not only before the Russian Emperor and his Prime Minister, but before the tribunal of public opinion, and was earnestly discussed by the leading papers in England, France, Germany, Austria, Russia, and other countries. An impression had been made which cannot be effaced, and seed sown which must in due time bear fruit. The harsh measures against the Lutherans in the Baltic Provinces who wish to retain the church of their fathers, have recently been discontinued, and there is reasonable ground to hope that the penal laws of the Russian Empire, which impede the full enjoyment of religious liberty, will before long be repealed."

This statement is confirmed by the *Evangelical Christian-ty* for January, 1872, in the following words:

"The Council have learnt that already the oppressive measures of which Protestants complained have been stopped: orders have been given that Lutherans, who, from whatever cause, had become members of the Greek Church, shall now be allowed to return to the Church to which they had formerly belonged; and Lutheran consistories, previously constrained by the Russian authorities to exercise discipline upon Protestant pastors who administered the Lord's Supper to returned convicts, or who baptized the children of mixed marriages, have announced their intention not to carry out in future such orders. This declaration has been allowed by the Russian Government to pass without notice or reply."

We give these important statements in full, because many papers have spoken of the deputation as intrusive and ineffectual. From them it is evident it was neither.

As to the proposed meeting of the Alliance in America, the foreign branches have referred the fixing of the time to the Alliance Committee of New-York, promising to co-operate, whether it be held in 1872 or 1873. If the great and good men of the old world can be induced to come in sufficient numbers to make the meeting a success, it will be held in 1873. It is probable that this will be the result, but the Executive Committee have not yet taken final action, but have ordered further correspondence with European branches, to make success more certain. The reason for so much care is thus set forth:

"It is strongly felt by the Executive Committee that the success of the Conference depends not on the number, but the quality of the men who are to attend it from abroad. Unless Europe is willing to send us a fair proportion of her truly representative men, the Conference had better not be held in America at all."

This Alliance does not propose to establish churches, as it has been sometimes requested to do. They devote their efforts to a single object, which is thus set forth:

"The definite aim and object of the Alliance is to promote religious liberty and Christian union on every proper occasion, by the united moral action of individual Christians from various evangelical Churches, without interfering with their respective creeds, policy, and internal affairs."

Spare no pains in beautifying your homes and improving the roads that lead to them.

Diocesan Intelligence.

TORONTO.

RESIDENT MINISTERS OF TORONTO.

Right Rev. A. N. Bethune, D.D., D.C.L., Bishop of Toronto. Beverley Street, near St. George's Church.
 Very Rev. H. J. Grassie, B.D., Dean. The Rectory, Adelaide Street.
 Ven. T. B. Fuller, D.D., Archdeacon of Niagara. St. George's Rectory, John Street.
 Rev. H. Scadding, D.D., Rector of Holy Trinity. Trinity Square.
 Rev. Canon Baldwin, M.A. 51 Duke Street.
 Rev. Provost Whitaker, M.A. Trinity College.
 Rev. Prof. Ambory, M.A. "
 Rev. Prof. Jones, M.A. "
 Rev. J. McCaul, LL.D. 74 Carlton Street.
 Rev. J. Beaven, D.D. Corner Bloor and Sherbourne Streets.
 Rev. S. J. Boddy. Winchester Street, west of Parliament Street.
 Rev. A. J. Broughall. St. Stephen's Rectory.
 Rev. W. S. Darling. Trinity Square.
 Rev. E. Day, M.A. Murray Street.
 Rev. H. W. Davies, D.D. 9 Grouville Street.
 Rev. J. O. Gibson, B.A. Brockton.
 Rev. Saltorn Givins, Rural Dean. 91 Bloor Street.
 Rev. A. O. Hill, Hill, M.A. Church Street.
 Rev. S. Jones, M.A. 7 Charles Street.
 Rev. Jno. Langtry, M.A. 380 Church Street.
 Rev. Alex. Sanson. 312 King Street East.
 Rev. E. Rush. Stinson, M.A. 41 Melinda Street.
 Rev. A. G. L. Trow, M.A. Yorkville.
 Rev. A. Williams, M.A. St. John's Rectory, Portland Street.

HAMILTON.—The Primary Missionary Meeting in connection with (the new) St. Thomas's Church was held on Tuesday evening, the 6th instant. At the request of the Rector, the Rev. J. P. Dumoulin, Rural Dean Goddes occupied the chair. After the usual Collects had been said and an appropriate hymn sung, the Dean introduced the subject in a succinct, luminous, and instructive address, sketching the history of the Home Mission cause in the diocese, and particularly in the city of Hamilton. He reported a steady and cheering growth in the contributions and the number of missionaries in the diocese, which had now reached the highest point ever yet attained, viz.: \$14,000 and 56 missionaries. The crying spiritual needs of the rear settlements and of our Indian brethren were faithfully set forth, and the claims of the Church upon the affections of her children were powerfully enforced. He was followed by the Rev. T. S. Cartwright, who, in flowing and graceful language, portrayed the vast field of missionary enterprise now tilled by the Church of England in every part of the globe, the condition of Canada itself with its material progress and rapidly multiplying population, and powerfully urged the planting of the Church, in her integrity, after the manner of the Church in the United States in every new settlement. The Rev. H. S. McCollum, after enlarging at some length upon the glories of the Gospel message, urged in detail the claims of the several Funds of the Synod, especially describing in mournful and persuasive terms the deathbed of the clergyman worn out in the service, and leaving his widow and orphans unprovided for, and pleading for liberal aid to the Widows' and Orphans' Fund, which was now in a feeble and critical state. The Rev. Septimus Jones spoke of the Church as supernaturally planted, and yet made dependent in one sense upon the husbandry of men for its perpetuation in the world. Vast responsibility rested upon us both as ministers and members. This sense of responsibility was good for us—developing our love and effort, and tending to assimilate our characters to the divine image of the Supreme Giver. The privilege, the blessedness of co-operating with Christ in the glorious work of redeeming souls from death. The reflex influence of missionary effort upon parochial enterprises was described, concluding with an animated appeal for large increase of liberality to the missions for the sake of their suffering brethren—for the sake of their pastor, their Bishop, and their Saviour. The meeting was largely attended, and the collection exceeded \$40.

LOWVILLE.—One of those happy events, a Sunday School festival, which children look forward to with so much pleasure, took place on Monday Jan. 31st in connection with St. George's Episcopal

Church, Lowville. It was held in the Temperance Hall, Cumminsville. The evening being fine the attendance was large, so that the hall was filled to repletion many not being able to obtain a seat. The Rev. Mr. Hall, the incumbent, having been called to the chair, returned thanks to his many friends—or their kind support, and the interest which their presence indicated in the prosperity of the Sunday School, then he turned to the children, and in a solemn and impressive manner addressed them in plain and simple language on the importance of an early acquaintance with the word of God, which maketh wise unto salvation, and illustrated, by examples which came under his own personal observation, the great amount of good which even the youngest scholar among them may do. He also alluded to the absurd notion entertained by some young people, that when they come to be called young men or young women, or choose to consider themselves as such, it is then time to give up going to Sunday School; he expressed the hope that none of his scholars would allow such a foolish idea to take possession of their minds. The evening's entertainment was enlivened by the Rev. F. Tromayne, of Milton, reading in very effective style, Mary, Queen of Scots, and the Rev. S. Houston, of Watertown, related a ghost story containing a very excellent moral well calculated to arrest and instruct the young minds before him. At intervals the choir of Grace Church, Watertown, entertained the audience by singing in their usual happy style some very pretty pieces and obtained for themselves well merited applause. But perhaps the great attraction of the evening was a very beautiful Christmas tree, which remained covered till near the close of the evening, when it was beautifully illuminated and displayed the most varied productions suspended from its branches as presents for the children, 93 in number, the distribution of which was not completed until 11 o'clock, when all returned to their homes having spent a most happy evening. The sum realized was \$40, which is to be applied to the enlargement of the library.

Miss Hall, daughter of the Rev. T. Hall, Incumbent of Lowville, was presented by the congregation of the Episcopal Church, Carlisle, with a purse of \$12 for her services as organist, and Miss M. Hall, a young lady of only 13 years, was presented by the choir of St. John's Church, Nassagawoya, with the sum of \$17 for similar services.

CHURCH OF THE REDEEMER, YORKVILLE—PRIMARY MISSIONARY MEETING.—The primary missionary meeting in connection with this church was held on Monday the 12th inst. A number of Sunday School children was assembled in the west transept the adults filling the body of the church. The Bishop and Ven. Archdeacon Fuller and Rev. Provost Whitaker, Rev. Mr. Givins were unavoidably prevented from being present.

In the absence of the Bishop, the chair was filled by the Rev. Dr. Beaven.

After the reading of Holy Scripture and a prayer by the Rev. S. J. Boddy, followed by a hymn, the rev. chairman introduced with a brief and appropriate address the several speakers.

The Rev. J. Langtry spoke first, in forcible terms of the claims of our Domestic Missions, thence passing on to a rapid summary of the general mission field, in the course of which he paid an eloquent and touching tribute to the late martyred Bishop Patteson.

Mr. J. Ham Perry gave a comparative view of the progress of the Church in Canada, and especially in the Province of Ontario, and Diocese of Toronto manifesting a familiarity with the field which would have been remarkable even in a clerical officer of the Church. He analysed the several amounts contributed by the several congregations of the city, and described the earnest and longing gaze of the country parishes towards the cathedral city and the mighty thrill of love and hope which would run through the diocese were a response made in Toronto like that of Montreal—where one church contributes over sixteen hundred dollars—to the Mission Fund, more than our whole city, and the cathedral there over \$1,800 annually to the same object. Last year owing to the exertions of five of the city churches a gratifying increase had been made in our total collections for the year past—Total some \$1,400. Throughout the country generally, and especially throughout his own county of Ontario, he could testify to the cheering revival of religious life and of church work. He congratulated the churchmen of Yorkville upon the en-

couraging signs of progress indicated by the rapid subdivision of parishes and the new and flourishing congregation whom he now had the pleasure of addressing.

The Rev. C. J. Fossenden, missionary from Mono, portrayed the spiritual destitution prevailing not fifty miles from Toronto, and the urgent need of a further effort in the mission cause. He credited the city for her zeal in local church objects and in coping with the mass of sin and misery which gathered together around such centres of population, but he entreated them to lift their eyes to the rear country to open their hearts and outstretch their helping hands. In very beautiful language he compared the attraction of the heart to its own local charities to the centripetal force in the planetary system, and the more expansive charity to the centrifugal. Either tendency unchecked by the other would end in darkness or destruction. One balancing the other kept each congregation like a planet obediently revolving in its God-appointed orbit, round the central sun of righteousness. By a variety of other illustrations drawn from common life, he powerfully enforced the mission cause, and retired. The audience seemed deeply moved at the conclusion of his address.

Dr. Hodgins, Deputy Superintendent of Education was much gratified at being present, and to see that there was a platform upon which men whose opinions were well known to differ could cordially unite. He had been specially requested to address the Sunday School. He much admired this new feature which his friend the Rector had introduced. Various theories had been argued as respects baptized children; but this was the happy solution of many difficulties: one which had been too much neglected—the practical recognition of all baptized children as members of the Church—called to work in the Master's service. The first thing was to lead the young heart to Jesus, and then set the young hands diligently at work for Him. He hoped that this feature would be extensively observed and imitated in the Church. He also addressed the children themselves directly in a brief but effective manner.

The Rev. J. P. Dumoulin, of Hamilton, delivered the closing address, which well sustained his wide and well earned reputation as a platform speaker, and as a preacher. He began by laying down the fundamental character of the need for missionary effort. It was based upon man's state of nature. He needed a change, an inward and thorough change. To raise man from his natural state, various agencies had been tried, giving pompous promises of success; but all had miserably failed. The Gospel was the sole and effectual remedy. The Gospel was given men not to be kept to ourselves, but to be gratefully handed on and shared with others. How was this to be done? In a closely reasoned address he showed how by the analogy of God's dealings with His Church under both the Old and New Covenant he had never supplied by miraculous interposition the temporalities of the Church. He sketched in glowing terms the noble attitude of the Church of Ireland rising up in all her strength and beauty from amidst the dust and debris of disestablishment; and also passed an eloquent tribute to the Church of Canada in somewhat similar circumstances. He closed with a fervent appeal to devise and execute liberal things towards God, who would suffer himself to remain no man's debtor, but would reward them sevenfold into their bosom.

The collection was then taken up, during which a hymn was sung.

After which the children brought forward their missionary offering, which amounted to nearly \$28. The Rector having previously explained that the children had been diligently taught to deny themselves and to give of their own to Christ. They had learned the blessedness of doing so, and their willing Sunday contributions had risen from one dollar to an average of about four. This was in addition to regular quarterly collections, which were taken up in the Sunday School as well as in the Church.

During the presentation the children sang with much spirit an appropriate hymn.

The venerable Chairman, in receiving their gift, made a brief but eloquent address to the children, which went straight to every heart.

The rousing congregational music, led by the choir, interspersed with Sunday School hymns, and the happily tuned remarks of the chairman, aided greatly the effect of the excellent speaking, and it

was generally admitted to have been one of the most enthusiastic and successful missionary meetings ever held in Yorkville or Toronto.

We have not been able to ascertain the precise figures, but believe the whole collection did not fall far short of \$70.

HURON.

PETROLIA.—The Rev. Dr. Bowman, Deacon, has been appointed missionary at Petrolia.

PARKHILL.—We are pleased to hear that the Church people of this mission are bestirring themselves in the matter of building a new and handsome church.

IRISHTOWN.—Two miles north of Lucan, in the township of Biddulph, is an old church which, before Lucan was in existence, had a good and faithful congregation. The worshippers in the old church have now resolved to build a new church this spring, and we confidently look for the accomplishment of the purpose.

PROGRESS IN THE CHURCH.—In Westminster, the southern suburb of London, the long promised church will, it is hoped, be commenced early in the spring. The death of the late Bishop, and the consequent removal of his family from Westminster, has put off the building of the church. Through the exertions of Mrs. Cronyn, some funds had been collected for the purpose. Nothing further was done until very lately. The Church people are now exerting themselves to carry out the design. A working man, engaged for twelve hours a day, has devoted himself to this good work. After his day's hard toil he is seen going amongst the Church people of the neighbourhood, soliciting subscriptions for the purpose; and his success is unexpectedly great. A merchant in town gives \$100; a watchman on the railway gives \$10; one man gives \$2, his wife \$1; his son promised \$3. We can but commend his earnest example to our readers.

DAYFIELD.—On Tuesday evening, the 30th ult., the children belonging to the Sunday school under the charge of Rev. E. Davis, assembled in full force in the Pollock Hall, to enjoy their "Christmas Tree" festival. The tree was brilliantly lighted up, and surmounted by a small flag bearer, who displayed the good old Union Jack. Every school attendant got at least two gifts; many got three, and some even four, as special gifts from teachers and friends were included in the furniture of the tree. The Rev. Mr. Davis addressed those present in a very appropriate speech. Dr. Woods then made a few remarks, after which came the Christmas carol and other suitable songs, and then the distribution of gifts to the children. Mr. Davis received from a lady of his congregation a very handsomely worked Berlin wool cushion, and a beautiful watch chain from the children. Thus it will be seen that a current of good feeling prevails between the clergyman and his people which cannot fail to be productive of good. The evening closed with views from a magic lantern, after which they sang the National Anthem.

TILSONBURG.—The choir of St. John's Church, Tilsonburg, met at the house of Mrs. Croby on the evening of Tuesday, January 27th last, to bid good-bye to Miss Emma Croby, their late organist, who was about leaving for London, Ontario, to continue her musical studies, and to present her with a gold chain and cross, as a memento of their affection and esteem and as a reminder of the many pleasant hours spent together during the time she was organist of the Church. The presentation was made by the choir master, and was accompanied by this appropriate address:—

Mrs. Emma Croby,—Your old friends and companions of St. John's choir beg your acceptance of this gold chain and cross as a memento of their affection and esteem, and trust that the wearing of it may bring to mind the many happy hours we have spent together during the last two years and a half; and as you are about to leave us we feel that we cannot do better than commit you to the care of Him who is the Father of the fatherless; and our earnest prayer for you is that "The God of Jacob may bless you and keep you. May He lift up the light of His countenance upon you and be gracious unto you: may the Lord bless you and give you peace."

(Signed.)

W. WEST,
On behalf of the Choir of St. John's Church.

OPENING OF THE MEMORIAL CHURCH, BURWELL

PARK.—The new church at Burwell Park, in the township of Dunwich, was opened with appropriate services on Sunday, the 28th ult. The church is erected as a memorial to the late Mahlon Burwell, Esq., one of the first settlers in this part of Ontario, and a liberal benefactor of the Church. The opening service at 11 a.m. was numerously attended, the sermon being delivered by the Rev. J. W. Marsh, Secretary to the Church Society, from Rev. 3.20. The Rev. Dr. Caulfield, Rural Dean of Elgin, preached at 3 p.m., from Heb. 2.20. The Rev. A. E. Millor, in whose parish the new church is included, was present. The Tyrconnel choir assisted materially in the musical part of the service. The building is of frame, in the early English style, 20 x 44, accommodating 150 persons. The entire cost has been 1,400. The contractors, Hawkriggo & Cole, of St. Thomas, have done their work faithfully and substantially. The offertory on the day of opening amounted to \$46.

ONTARIO

FRANKVILLE.—We are glad to learn that a parsonage has been added to this parish at a cost of about \$1,000.

MAITLAND.—The Missionary Meeting held here on January 28th was a decided success, both in attendance and pecuniarily.

NEW DUBLIN.—On the succeeding evening, Monday, Jan. 29th, the Missionary meeting was held at New Dublin. The meeting has been called the most successful one ever held in the parish.

BROCKVILLE.—The Missionary Meeting was held here on Sunday evening, January 28th. The church was well filled, the speeches were earnest and interesting, but the offertory was a little behind that of last year. This was probably owing to the absence of the Bishop.

ST. LUKE'S.—A Missionary Meeting was held here on the evening of January 21st. The church was filled to its utmost capacity. The speeches were particularly effective, and the offertory was more than double that of the preceding year.

NORTH AUGUSTA.—A Missionary Meeting was held here on the evening of January 27th. The Deputation consisted of the Rev. Messrs. Baker, Kirkpatrick, and Spencer. The Rev. K. L. Jones, of Lyn, also assisted. The attendance was large, the speeches hearty, and the offertory in advance of that of last year.

LYN.—On Tuesday evening, January 30th, the Deputation moved to Lyn. The church was very prettily decorated, the speeches good, the music hearty, and the offertory on a par with that of last year. A very comfortable white brick parsonage has lately been added to this parish at a cost of \$2,000. There are at present subscriptions to cover \$1,400 of the purchase money. It is expected that the balance will be made up during the present month.

BELLEVILLE.—It is not often that we have the pleasure of recording anything of a musical nature so completely successful as the concert of sacred music recently given in St. Thomas' Church. The opening piece was Handel's grand overture and march, from the "Occasional Oratorio," organ solo. In this piece Mr. Whish's playing was simply magnificent, as indeed it was throughout. Mozart's fine chorus, "O be joyful in the Lord," was well given by the choir, the chief features being Mrs. Harrison's solo and the "Gloria Patri." Miss Caniff sang "The Morning Prayer," from Costa's Oratorio of Eli, in a voice of great sweetness and purity. Mendelsshon's semi-chorus, "Cast thy Burden," went very smoothly. One of the great vocal features of the evening was Mrs. Harrison's "With Verdure clad," from Haydn's grand Oratorio of "The Creation." As an amateur songstress Mrs. Harrison is entitled to take a place in the foremost rank. Wely's grand, though rather eccentric composition, the Offertoire in G, was finely rendered by Mr. Whish on the organ; and Mendelsshon's chorale, "Sleepers awake!" was well sung by the choir. The second notable feature of

the evening was Mr. Whish's rendering of the magnificent bass solo, "Through the Darkness," from the celebrated "Stabat mater" of Rossini; the accompaniment was neatly played by Miss Ockerman. In the second part, Mr. Whish played Meyerbeer's "Schiller March" in a very masterly style; the various combinations of the stops, particularly the hautbois, flute and trumpet in the minor phrases being especially pleasing. Mrs. Harrison sang with great feeling "O Salutaris" composed by the lamented Bassini. The solo part of Mosenthal's "Praise of the Lord" was well sung by Miss Ockerman, although she was labouring under that horror to singers, a severe cold, which prevented her from undertaking the duet with Miss Caniff, as set down in the programme. Mr. Milburn sang in very good style Handel's "Arm, arm ye Bravo!" from the Oratorio of "Judas Maccabaeus." The solo and chorus, Mrs. Harrison and choir, "Lauda Zion," of Mendelsshon, though short, made a favourable impression; and the solo made by Mr. Whish of the hautbois and piccolo in Baptiste's "Offertoire" was skilful and pleasing. The third grand feature and concluding piece of the evening was Pergolesi's "Gloria in Excelsis," one of the finest, as it is one of the most difficult compositions in the ordinary range of sacred music. This was given in a manner which reflects equal credit upon the members of the choir, and upon Mr. Whish as their instructor and accompanist. The singing of the National Anthem brought to a conclusion the richest and most satisfactory evening's enjoyment ever experienced by the music-loving part of the people of Belleville.

MONTREAL.

SUNDAY SCHOOL INSTITUTE, MONTREAL.—The second day's proceedings of this Institute were held on Saturday the 27th. Mr. Thos. Leeming, Rev. Mr. Taylor and others discussed the matter of infant class teaching with considerable interest. The subject of "Teachers' Helps," adjourned from the previous day, was continued. At the evening sitting an address was given by Mr. S. B. Scot on "Teachers' Meetings." He spoke of the benefits derived from them and the manner in which he thought they ought to be conducted. Mr. L. Cushing spoke on the "Preparation of a lesson." After some remarks by the Conductor the meeting adjourned.

TRINITY CHURCH, MONTREAL.—On Sunday morning the 28th, the Rev. Dr. Bancroft preached a most excellent sermon on the Scriptural system of giving to Christian and benevolent objects. In the evening, the Rev. Mr. Waters preached a sermon against extreme Ritualism. Since New Year's Eve, when Dr. Bancroft preached from the text "Set thine House in order," and referred to the fact that there had been 37 deaths in the congregation last year and there would probably be the same number this, six young members have died.—Messrs. Smith, Elwell, Charles, Brown, Davies and Murrain. Mr. Davies was Secretary of Trinity Young Men's Association, and Mr. Murrain Librarian of Trinity Sunday School. The library was yesterday draped in mourning to his memory, and Dr. Bancroft addressed the scholars feelingly on his sad fate.

ST. JAMES' CHURCH, DURHAM.—On New Year's Day Divine service was held in this church, which was filled by the members of the parish. The Rev. Mr. Allen, of Huntingdon, delivered a most earnest and impressive sermon from 2 Cor., v. 10: "We must all appear before the judgment seat of Christ." The Rev. Mr. Fulton, of Franklin, was also present, and with the Incumbent, the Rev. Mr. Brethour assisted in the services.

After the Benediction was pronounced, the Incumbent requested the congregation to remain for a short time for the purpose of adopting some measures for carrying out the request of the Metropolitan about subscribing funds for the support of the future clergyman, Mr. Brethour being about to retire from the mission, with the best and kindest wishes of his parishioners, and other attached friends of the sister churches.

A committee was immediately appointed to collect funds for the proposed object, and on Thursday evening last, when reporting progress, with a liberality and gratitude that speaks well for the people of the Durham mission, presented to their retiring

pastor a substantial gift in money, accompanied by an address, which was read by Thomas Williams, Esq., J. P., and contained a happy and well-merited recognition of Mr. Brethour's services among them.

QUEBEC.

CLERGY OF CANADA—LIFE ASSURANCE AND ASSOCIATION.

We have been asked to give insertion to the following:—

Many propositions have of late been made in Canada to assure the lives of the clergy at the smallest possible charge to the assured, but none has yet met with general approval, nor has there been a really fair scheme placed before the public, where by the excellent advantages of Life Assurance may be secured at a very small cost to the families of the clergy.

The establishment of a Clergy Mutual Life Assurance Company would be very well; the principle is good; but as it requires a certain number of members to insure its profitable working, and inasmuch as the number of the clergy of Canada is far below that required, it cannot be expected that a Mutual Company could be worked here with any prospect of success; this, therefore, must be abandoned for some time to come.

After maturely considering this subject, it is believed the best method of obtaining the desired object, is to establish an association to aid the clergy in the payment of their premiums.

This Association therefore proposes,

First, To permit each member to assure in any company for which he has a preference, and to adopt any of the various methods of assurance which are presented to the public.

Secondly, To aid the members in the payment of their premiums by raising a Fund which shall be distributed annually among them towards this object.

Thirdly, That each member be required to take up an annual collection in his Church, and also endeavour to obtain subscriptions, contributions, and legacies, &c., in support of the Association.

Fourthly, That this Association shall give its aid to any clergyman who is at the present time assured in any company, upon his complying with the rules and regulations of the Association.

At the close of the year each member will receive a notification of the amount which will be available towards the payment of his next year's premium.

In order to enable this Association to do its work thoroughly and assist its members to the utmost, it is hoped that the clergy generally throughout Canada will enrol themselves as members as speedily as possible and comply with its regulations and requirements.

A statement will be issued annually, showing the receipts and distribution of the Fund.

The funds as received, will be placed in Bank every month or oftener as the occasion requires.

The scheme of this Association has been submitted to gentlemen; high in financial, insurance and general business knowledge, and it has their approval.

Communications may be addressed to the Hon. Secretary and Manager *pro tem.*,
REV. CHRISTOPHER BULL,
Mansionville, Que.

NOVA SCOTIA.

FOREIGN MISSIONS—NEW BRUNSWICK.—The annual meeting of the St. Mark's Sabbath School branch of "St. John Church Missionary Society" was held in the lecture hall of St. John Church on Friday, the 12th ult. The Rev. C. F. L. Haensel, secretary of the association, announced the amount collected by the children for the past year which it is hoped, when all the collectors have made their returns, will be equal to the sum remitted to England for 1870. The children of this association have for several years contributed \$100, to the missionary cause, half of which has been expended annually in the support of Bishop Gobat's Hebrew school at Jerusalem, and the remainder in the support and education of a Tamil boy in the Island of Mauritius, who is under the careful training of Mrs. Hobbs, the excellent wife of the Rev. S. Hobbs, one of the agents of the Church Missionary Society in that island. It has been found that the adoption of this child, who has received the name of Solomon, gives the young people a special interest in missionary work, and that has been intensified this year by the reception of a letter in English, from the Tamil lad, himself, the first which he had sent, thanking his young benefactors for their bounty. The boy's photograph has also been sent by Mrs. Hobbs, and the Bishop of Jerusalem in a very interesting letter to the Rector of St. Mark's (Rev. G. M. Armstrong), has given details of the work going forward in his schools, and expressed his grateful sense of the continued liberality of the children of his parish. Missionary addresses were delivered at the meeting by Revs. J. E. Carr, W. Armstrong, jr., G. M. Armstrong, T. T. Hill, M. Swabey, C. F. L. Haensel. The proceedings were terminated by the singing of Bishop Heber's noble missionary hymn, and prayer by the Rector of St.

Mark's, who announced that a special public meeting of the adult members and friends of the "St. John Church Missionary Society" would be held in the same hall on the evening of the 15th January, to hear what the Lord is doing amongst Jews and heathens by those two great Societies in England (the Church Missionary Society and the London Jews, Society) for the furtherance of whose designs they are from year to year gladly giving of their substance.

NEW LIFE IN JAPAN.

Japan presents the interesting spectacle of a nation shut up for ages from the Western World, and bound hand and foot with the traditions of the past, bursting its bonds and throwing open its doors to the new life of the present day.

A missionary writes: "There is a rage for English education. In Yeddo alone it is estimated there are over three thousand pupils. The Kai-Sai-Jo University expects to have that number alone; then there is the Medical College and the Naval Academy, and several private schools, having three hundred each. These latter, private schools, are kept by educated natives, some of them former pupils. They have no school on Sunday, and one school uses 'Wayland's Moral Science.' In several of the provinces, and in all the ports, there are schools with one or more foreign teachers. A second step of progress is the material improvement taking place in the country. Light-houses mark the coast, steamboats ply on their bays and rivers, owned and manned by natives, the telegraphs between Yokohama and Yeddo and Kiobo and Osaka are in operation, and the railroad between the former places will be soon done, and routes are being surveyed in other parts of the country. But independent of steam communication, horses and carriages are used most extensively by natives, and the great Tokaido, the chief road from Yokohama to Yedo, is alive with vehicles. A third mark of progress is the doing away with the pomp and retinue of former times. It is very common to meet the highest kuges (lords) and daimos (princes) riding on horseback with but few attendants. The same spirit shows itself in destroying the fine towers of the castles at Yeddo. It is a pity to see this dismantling, but it is a mark of progress. A fourth mark of progress is not only the increased number of Japanese going abroad, and princes and lords being of that number, but in the government sending representatives to foreign courts."

Such a representative now resides at the capital of the U.S. The second assistant minister of finance of the empire, with an extensive suite, came some months ago, to America to visit the mint, to study the revenue laws and to inform himself generally regarding the financial system, and it is recently reported that the Japanese government announces a new system of national coinage of gold and silver, to correspond with the American system, the new dollar being the unit.

That the results of this movement will be favourable to the introduction of Christianity cannot perhaps be doubted; but the hopes, which facts like the above engendered, that a free field would soon be opened for the publishing of the Gospel, have not yet been realized. The opposition to the Gospel seem to do as strong as ever, and the edicts against converts to it have recently been put into execution with remorseless cruelty.

The decay of conscience in our community is unquestionable. It has been going on for many years, and now seems to have reached a point beyond which it cannot go without imperilling public welfare and order. That strict sense of accountability and justice, that nice feeling of personal honour that stubborn integrity and unflinching uprightness, that fine delicacy of moral perception which detected and shunned the least shade even of the suspicion of evil, which characterized the representative men and woman of the last generation seem to have disappeared. We have lost some thing of the decency as well as the dignity of other days, and our free and easy manners have led to free and easy habits, too. We put politeness and policy above principle, and worship success however gained. Love of display has supplanted love of truth, and the vanities of the world, have bowed the virtues out. To be rich, to live in luxury, to have office, and power, and name, are generally counted more desirable than to be beloved and respected and honored for goodness, intelligence, and nobility of character. Undoubtedly very much of this is due to the breaking up of the old order of things by the introduction of steam, the new development of industry and enterprise, the loosening of old restraints and sundering of the old bonds of faith.

ON THE PROPER USE OF TIME.

It is an important, yes a solemn thought, for a man, just before dropping into the grave, to pause a moment, and consider the nature of that web of life, which hitherto he has woven. He should ask himself, whether, if, with this present experience, the web had to be "rowoven," it would be of a different structure.

What think you, would be the answer of the drunkard, who at first is to be found walking in that alluring but fatal path of moderate drinking, with the assertion forever on his tongue's end, "I can drink or I can let it alone," and at last is to be seen running madly on to Temporal and Eternal ruin.

What would be the reply of the prisoner in the lonely cell, who no doubt began life with prospects as fair as the majority of others; yet urged on by hatred or envy of his fellowmen, or perhaps by an inordinate desire of money, was prompted in an evil moment to commit the crime of which he stands convicted.

What would the murderer say as he is about to ascend the scaffold, to expiate with his own blood that of his innocent victim.

What would be the feelings of the gay trifler who listlessly pursued his path through life as though he had no object in view, no mark to make, and finally found himself at death's door without having left anything in this world calculated to draw from any one a pleasing remembrance of him, or without having spent scarcely a thought as to what reception he would meet in the next.

Finally, what would be the answer of the atheist, as he lies on his death-bed, expecting soon to be ushered into the presence of Him, whose existence he in his health and strength, actually denied, whose anger will be that of a justly offended God.

Undoubtedly a variety of answers would be obtained, but this assertion requires no proof, that had they the opportunity, there would be, with most of them at least, a wonderful change. This thought ought to be a warning to the middle-aged who have already embarked on their own boat to navigate the sea of life. If they are proceeding aright, it is to be hoped that by the blessing of God they may continue so to do, but if, unfortunately, they are steering in the wrong direction, let them heed a solemn warning, and before their voyage is over, and it is too late, let them amend their evil ways. More especially though, ought the young to heed. They are about to cast the first threads of their web, they are about to be exposed to a multitude of temptations, and it is of the most importance that the duty of instructing them in the proper way be carefully attended to.

The great aim then of our youth should be to begin, and to continue through life, so that in old age they may not have one step to regret.

Mr. August Fisher, an efficient watchmaker, employed by O. E. Dayton, has just constructed a peculiar time-piece that attracts much attention. It is simply a dial-plate with two hands, an hour and a minute hand. The dial is 24 inches in diameter, with a large opening in the centre. The minute hand is twelve inches in length, and the hour hand 9 inches, fastened in the centre of the dial upon a small pivot. That is all that can be seen by looking at it. By looking closely on the large ends of the hands, or ends towards the centre of the dial, and on the reverse side, you will see what appear to be weights, intended to balance the hands, but which in reality contain the secret of the movements of these hands. Within these small "weights" are miniature works like those of a small watch, strong enough to control the large hands. A person may whirl the hands until they shall spin around like a top, but each will invariably return to its proper place, and indicate the time of the day correctly. The hands may be taken off for an hour or two, or ten, or any length of time, and upon being placed upon the pivot they will instantly point to the precise hour and minute. There is no electricity, or anything of the sort. The dial hangs by a tiny hook from a nail. It may be suspended by a string, or held in the hand, and the movements of the hands are all the same. The hands do not move with the regularity and precision of those of a regulator, but the correct time of the day is always indicated, and when the hands of the regulator or any properly regulated clock are upon the figures or minute marks, those of this strange time-piece will agree exactly. It is really a remarkable piece of workmanship, and excites much comment. Nothing is seen by looking at it, or examining it, save the rim of the dial and the hands. That is all; and when they move so correctly and mark the time of the day, it seems as though some unseen spirit must represent and impel their movements. The skeleton clock has in Mr. O. E. Dayton's store, and may be seen by any, who desire.—Jacksonville, Ill., Journal.

NOTICE TO CORRESPONDENTS.

"HONOUR TO WHOM HONOUR IS DUE."—We have been informed that to the Rev. Geo. Nesbitt should be accorded the honour of having promoted the building of the new parsonage at Arthur.

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 fanning 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, FEBRUARY 15, 1872.

Calendar.

February 17th—HILARY TERM ENDS.
 " 18th—First Sunday in Lent or Quadragesima.
 " 24th—St. Matthias.
 " 25th—Second Sunday in Lent.

THE STUDIES OF THE CLERGY.

PART I.

A great deal has lately been written about the secular studies of the clergy, chiefly in consequence of a very interesting and important article that appeared in *The Contemporary Review*, from the pen of Dr. Littledale, whose writings and proceedings present some of the anomalies we referred to in a late article on "Party Feeling." He recommends a more extended course of secular study in order that the minister of religion may preserve his social circle and be able to meet on equal terms with men who keep pace with the advanced scientific researches of the day. To show the necessity of this, he gives an amusing instance of what took place at a certain rural-decanal meeting, where the subject of discussion was "Clerical Reading," and in the course of which some playful remarks seem to have been made which are, rather unfairly it appears to us, taken as indications of the actual amount of general knowledge possessed by the clergymen present. The writer himself happens to point out one at least of the answers that may be given to his strictures: for he admits that the average clergyman will compare favourably with the average educated laymen, and that in the general knowledge

which lies outside the studies belonging to his profession, he is at least equal and often superior to others. And we apprehend that this is true as well in Canada as in England. But the principal reply to the learned Doctor's view of the case is that Theology is the great study which properly belongs to the Christian minister; and that he cannot abandon the steady, systematic pursuit of this lofty science with any benefit either to himself or to others. In the text-book of this science, its principles are spread out in golden characters on so extended an area that it would be difficult to name the philosophic or scientific subject that might not be brought to illustrate, in some way or other, however indirectly, its statements of Truth. Nor would it be less difficult to imagine the study or the pursuit which might not with advantage receive a direction and an impress from its imperishable records. We especially wish, however, to be understood as by no means agreeing with Dr. Littledale's opinion that "A wide and varied course of secular reading is of quite as much importance and practical utility to a clergyman as any of his more strictly professional studies," for if the principle contained in these words were carried out, it would follow that the best certificate of having gone through a suitable preparation for Holy orders would be a Degree in Arts, Medicine, or Law; while it must not, however, be forgotten that a Degree in Arts is generally required in addition to Theological training.

As an influence of the mutual influence which secular and theological studies may exert upon each other, let us take the science of Geology; that is, so far as it is a science, and not the expression of the fancy of those who have abandoned the older fields of imaginative literature in order to indulge their adventurous flights among the newer speculations on the occurrences of a more remote antiquity. It has been assumed not only that the events of the first Chapter of Genesis occupied untold and an almost inconceivable number of ages in their progress, but also that the latest of them, the appearance of man, took place many thousands of years before the commonly received period of the Creation. It is at least premature to contrast the two records, the Biblical and the Geological. Nor has it yet been proved that the philosophy of the poet was any more at fault than his theology when he wrote:

"Some bore and drill the solid earth,
 And from the strata there extract a register,
 From which we learn that He Who made it, and revealed
 Its date to Moses, was mistaken in its age."

The high antiquity is assumed from a supposed uniformity in all the operations of nature. But on this point, in opposition to names like Playfair and Lyell, we have the more moderate estimates of not less eminent naturalists, Dolomieu, Cuvier, and Elie de Beaumont. Even Lyell himself annihilates the argument for excessive antiquity, and puts the whole case out of court when he says in his "Antiquity of Man," "It is more than probable that the rate of change was once far more active than it is now." He also admits that rivers such as the Thames "Could never, not even in millions of years, have excavated the valleys through which they flow." The gigantic revolutions indicated by the marvellous contortions of the strata which compose the largest mountain chains beoken subterranean forces quite unexampled in history. They also bear evidence of having been effected with rapidity; and towards their accomplishment an eternity of duration allowed to existing forces could make no approximation. And as Whewell remarks: "We find in the analogy of the sciences no confirmation of the doctrine of uniformity, as it has been maintained in geology."

MISSIONARY DEPUTATIONS.

We inserted some few weeks ago an excellent communication upon the subject of our Missionary Deputations, in which the writer deplored that culpable neglect of preparation evinced in so many addresses delivered at our Missionary Meetings.

We have reason to believe that those strictures have had in many instances a salutary effect, and that the average standard of the speaking in the Diocese of Toronto at least has this winter been considerably raised.

We are of opinion that much yet remains to be done to render these deputations thoroughly efficient—and that the whole system upon which they are managed, we allude particularly to the Diocese of Toronto, needs careful revision.

We hear loud and reiterated complaints of the confusion and uncertainty which prevails, so that after the minister in charge of a parish has done his utmost to gather a good meeting, he is liable at the last moment to find himself without the speakers who have been announced, and in some instances the same speakers are set down for two different places at the same hour.

This clearly indicates the need of greater centralization. These appointments could be best arranged by the Bishop at headquarters, a rough draft of them having been first submitted to the rural deaneries. Any subsequent changes which might be found imperative could be arranged by correspondence between the incumbents and the Conveners at the several deputations.

In the more important places Missionary Sermons should be preached on the previous Sunday, which would help to arouse an interest, and might, by a series of well-devised pulpit exchanges, relieve the clergymen who are travelling through the week, from the labour of sermon writing, as well as obviate the fatigue and expense of hurrying back perhaps from a considerable distance in order to be at home on the Sunday.

At least one efficient speaker should be placed on each deputation, and his parochial work provided for, if necessary, by the Bishop, during his absence. Nor should any man who has vowed canonical obedience to his Bishop, refuse or neglect to discharge to the best of his ability those deputation duties when they are laid upon him.

At the same time it is highly desirable that the ministers in charge should have a voice as respects the persons who are to speak at their Missionary meetings.

There are some few men so given to carping at their fellow speakers and brother ministers, and so injudicious in their introduction and treatment of topics at these meetings, as well as unfortunate in their private influence when visiting in another's parish, that the resident ministers are kept in a state of uneasiness during their stay.

An inefficient or injudicious deputation is worse than none.

When one good man, who can be counted upon, has been appointed by the Bishop, the other speakers might be invited by the several ministers in charge. It would serve as a valuable guide to the Bishop of each incumbent were to send in a list of say twelve names from which he would prefer the deputation visiting him if possible to be chosen.

We would also recommend the Mission Board to prepare annually, with this special view, a moderately full report, containing just such statistical information as our laity wish to possess, and indicating the several objects which the Board desire to have specially advocated.

The reading of such a document, as well as of a

brief parochial report for the year by the incumbent would form a substantial and suggestive introduction to our missionary addresses.

They would tend also to correct one of the most common and glaring faults of such speeches, viz: their vague and unpractical nature.

We are quite aware how much easier it is to show that anything is not perfectly well done by another than it is actually to do it better ourselves, and we write not simply with a desire to find faults, but rather in the hope of aiding in some slight measure to remove them.

The truth is, that with respect to missionary addresses, a very elaborate preparation is practically only a little inferior to making none at all.

Set discourses or orations usually seem stiff and formal and fail to arouse interest or enthusiasm. Indeed a good sensible, judicious, stirring and appropriate missionary address is a very difficult thing to produce.

In order really to take hold of the people it must be natural, genial, growing up out of the occasion, and yet thoughtfully calculated by means of a fair acquaintance with the general character of the pastor and flock, and the circumstances of the parish, to avoid all shoals, and tend incidentally to stimulate spiritual life, confirm the congregation in their allegiance to the Church, and stir them up to greater liberality and activity in her cause.

A knowledge of the needs of the diocese, and of human nature,—a mind fully stored with ideas upon the chief topics which are suitable for such meetings, a warm and loving heart and an earnest purpose, joined to that readiness of thought and fluency of speech which are seldom attained without years of diligent practice—these qualifications, and not elaborate, special and verbal preparation—are what is required to equip our men for their deputation work.

We feel happy in the conviction that we have abundant and excellent material in our dioceses for both lay and clerical deputations, lacking only perhaps a juster ideal of what missionary addresses should be, and the opportunity of observing some good models, in order to rise to a very high degree of efficiency.

LENTEN MISSIONS,—PASTOR AND PEOPLE.

Two or three years ago a special Mission was held in Lent in a number of the Toronto city parishes. By mutual arrangement the clergy held the services every evening for a week in each church, using a short devotional form, followed by some brief, pointed addresses, with suitable hymns.

The congregations on these occasions were large, and apparently devout. We may be sure that the efforts thus made for the good of souls were not fruitless, and for a first attempt the methods adopted were unquestionably successful, while experience and example may teach how to improve upon them.

We have been hoping to hear that a somewhat similar movement would be initiated during the holy season upon which we have again entered; and even at this late hour it would be possible to complete arrangements for a two weeks' mission. Perhaps the work might be most effectively accomplished if one week were devoted to the eastern part of the city and another week to the west. It would be desirable to concentrate all the available force upon each series of services, and an effort should be made to procure very large congregations. There are three churches in this city where, from their position and capacity, such assemblies might most likely be hoped for, viz: St. James's, Holy Trinity, and St.

George's. The clergy of Holy Trinity have already issued a programme of special services, remarkable for its completeness and adaptation to the wants of the people, and there is nothing to prevent united effort in accomplishing such an object.

It is evident from what is done in England that such a mission would be a great means of stirring us up to fresh faith and love, and of arresting many an evil career. But the experience of the missions in England shows most clearly that, excellent as is the effect of the public services themselves, they require to be followed up by direct dealing with individual souls, and that in this way only can the work be made sure.

It is possible that the fault of churchmen has been too much complaint of one another and of the defects which appear in our modes of operation, rather than entertaining too high an opinion of the Church's system, and such a temper is a source of weakness and division. Still it is the part of wisdom to recognise and seek a remedy for real hindrances to God's work that they may be developed in our midst, and one such hindrance we are convinced is the want of direct religious intercourse between the parish clergy and individual members of the flock. It is, we are glad to know, an admitted fact, that the whole tone, character and power of the preaching in most of our churches have, during late years, been very greatly raised and enhanced, and Sunday, after Sunday, clear, forcible and sound instruction is imparted to interested and attentive congregations.

But what then? Does the pastor know much of the condition and wants of the separate individuals who are under his care? Does he know where a few words from him in private would be of immense help? Does he hear during the week of any special effect produced by his preaching? If he does not, it is not because the sermons were unheard or unthought of, but because the habit of personal intercourse on the subject has fallen into disuse. In our horror of auricular confession, we have gone to the other extreme, and at this day there is probably no body of Christians where there is less direct religious conference between the ministers and individual members, than in the Church of England. This arises from no want of confidence or affection between them, but from vicious custom alone. The consequence is probably the loss of souls, and certainly of much spiritual life.

If then a mission be held, let it be followed up, and in any case we would venture to press on the attention of both priests and people at this Lenten season the consideration of their ministerial duties, and how much more effectively they will be discharged if a habit of confidential and earnest religious intercourse be inculcated and established between them. To effect this it must be known that the clergyman is accessible at certain times for the purpose, and we believe he will not be unvisited.

We trust these suggestions may commend themselves to the thoughtful not only of this city, but throughout the several Dioceses.

We draw attention to an extended report of the Primary Missionary Meeting in the Church of the Redeemer, Yorkville. We have given it somewhat extended notice, from the fact of its being, so far as we know, the only missionary meeting held this winter in the city. We trust that it may mark the dawn of a better order of things in Toronto, and that the enlisting of the young especially will be generally followed. The remarks of Dr. Hodgins upon this subject were heard with unfeigned and unmingled satisfaction.

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.

WHERE IS THE SYNOD REPORT?

(To the Editor of the CHURCH HERALD.)

SIR.—Will you, if within your knowledge, kindly inform many of your readers, who are anxious to know, when the Report of Synod, which held its sittings eight months ago, will be ready for distribution? Each year the delay in preparing the report seems to be increasing—two years ago it was received in November; last year it was December; and this year we are far into February and still no report. The Provincial Synod met in September, and in November the report of the proceedings was in our hands. We know that those concerned in preparing the annual report of our Diocesan Synod say that there is very little matter for the Provincial Synod report as compared with the mass of matter the former contains. Granted that such is the case, were not the reports of the various Committees printed and in the hands of members of Synod in June last? The information contained in the report on Statistics is sent in on the different parishes in May, as also the Missionary returns; so that it would seem that all that remained to be done was to insert the report of proceedings during the session of Synod (which might have been taken from the daily papers) and the report would have been complete. Missionary meetings have been held, missionary sermons preached, parochial collections are being made, and we have to go before our people ignorant of the past year's work. It is to be hoped that the cause of this delay in issuing the report will be investigated at the next meeting of Synod, and the blame placed on the right shoulders.

Yours, &c.,

A MEMBER OF SYNOD.

February 12th, 1872.

NORVAL AND THE MISSION FUND.

(To the Editor of the CHURCH HERALD.)

DEAR SIR—In one of your late numbers I notice that a statement had been made to the Mission Board to the effect that the people of Norval were unwilling to contribute to the Missionary Fund. That statement was incorrect, and must have been the product of misapprehension and mistake. During the very short time I have been in this parish it has given substantial proof to the contrary. True, I have heard leading members here say that it seemed unreasonable for this small parish, which has rendered itself, by exclusively voluntary efforts, self-sustaining, to be called upon to contribute towards the maintenance of the Church in larger villages and more wealthy places than is either Norval or Stewartown; but that is a very different thing from refusing to support the Mission Fund.

Within the last few months the people here have purchased a very comfortable parsonage; and, besides the lot on which it stands, two additional lots contiguous to it. They have bought four beautiful chandeliers for the Norval church, together with other needed lamps to correspond with them. They have made several needed improvements in the church and are contemplating still other alterations and additions to both churches and parsonage.

On Sunday, the 21st ult., sermons were preached and appeals made for our Mission Fund, when Norval gave six dollars and sixty-four cents, and Stewartown two dollars and eighty-one cents.

At the annual Missionary Meeting, on the 25th ult., Norval gave six dollars and eighty-two cents. Stewartown was not favoured with a place on the list of Missionary Meetings, or that congregation would also have properly responded.

These facts show that the people of Norval and Stewartown do not "refuse to give to the Mission Fund;" and that though they are paying all laudable attention to local matters, the missionary spirit is not quenched among us. May it increase a hundred-fold!

Very truly yours,

JAMES MOCKRIDGE, M.A.,

Incumbent of Norval and Stewartown.

February 12th, 1872.

TOM PAINE.

(To the Editor of THE CHURCH HERALD.)

SIR,—I have lately seen an announcement in the public papers of an intention on the part of some "Free-thinkers" in the United States to erect a monument commemorative of the virtues of Thomas Paine, the notorious author of "The Age of Reason."

Permit me to suggest that a monument be also erected, in

the same neighbourhood, in memory of that great and good man who, in his "Apology for the Bible," so unanswerably replied to the infidel work above alluded to,—Dr. Richard Watson, some time Bishop of Landaff and Regius Professor of Divinity in my *Alma Mater*, the University of Cambridge.

It has been said, I know not with what truth, that Paine, in consequence of his utter inability to refute the arguments of the Bishop, like another Judas destroyed himself.

It is, however, pretty certain that the publication of his infamous work lost him the regard of most of his American friends of that day, that he was prosecuted by the Attorney-General of England for issuing "a wicked and seditious publication," the "Rights of Man," that he narrowly escaped the guillotine in France, that he ran away with another man's wife, and that he finally "took to drinking."

And this is the man whose memory some of our neighbours across the boundary-line are now proposing to honour.

Verily "The fool hath said in his heart, there is no God."

I am, Sir, your obedient servant,

North Down, Feb. 12, 1872.

B. A.

THE STOCKWELL MURDER.

It is a relief to find that Mr. Justice Byle, who tried the Rev. John Selby Watson for the murder of his wife, supported by the Lord Chief Justice, has backed up the recommendation by the Jury, and that the life of the miserable old man will be spared, though its few remaining years in this world will be exhausted in penal servitude. Had he been executed no such an eventful incident would have occurred since the execution of the unfortunate clergyman William Dodd, for the forgery of a bond on June 23, 1777, in the 48th year of his age. On that occasion, petitions to the King, George III., to Queen Charlotte; and to the Home Secretary in favour of mitigating the sentence to banishment of life, was signed by 23,000 persons. The capital sentence was persisted in against every protest, and of all the deaths recorded of criminals that of Doctor Dodd is the most edifying and affecting, for its undeniable testimony to a sincere and unaffected repentance, for its exhibition of the sentiments with which a Christian ought to die. The crime of the present culprit was far more heinous. Every accessory to the act, the quiet Sunday afternoon, the precedent attendance together at public worship, the many years of married life, the apparent helplessness of the victim, the difficulty of discovering a motive for the crime, all tend to darken the horror, and to make it more than ordinarily revolting to the better feelings of humanity. The plea of temporary insanity which at first seemed the only possible clue to the labyrinth, was ignored by the verdict of the jury. The *Times* in its first day's leader after the trial endeavoured to lead the public mind to desire the full execution of the capital sentence. The argument is that there are other murderers besides Mr. Watson, and that justice to them may demand the refusal to exercise in this instance the prerogative of mercy. The reprieve is a practical acceptance of the force of the question in the words of the celebrated Dr. Johnson in the petition written by him in behalf of Dr. Dodd, "That though life be spared, justice may not be fully satisfied with ruin, imprisonment, perpetual confinement, infamy and penury." We would like to ask one question: Why are there not some means of solemnly deposing a clergyman convicted of such a crime, so that he should not be only made amenable to the law of the State, but that the Church, by solemnly taking away his robe and office, should distinctly mark his conduct with the severest reprobation?—*Guardian*.

A sale is announced as about to be made in Paris of the puppets or marionettes which the late M. Ponsou du Terrail, the well-known romance writer, made use of when employed in composing the voluminous *scuilletons* for which he was so celebrated. These puppets, which represent the various characters of the author's different novels, are small dolls about one foot high; their faces were carved expressly for M. Terrail's use by M. Deilegus, a Swiss artist. These marionettes are divided into groups, each group bearing the name of the story in which the personages composing it played a part. For his great—in length at least—work of *Roquemore*, the author had no fewer than 152 puppets. M. Ponsou du Terrail at one time contributed simultaneously five distinct novels to the *scuilletons* of five distinct journals in Paris. It is said that M. Paul Foyal and M. Victorien Sardou also employ puppets.

To every monastery of any magnitude was attached a scriptorium or writing-room, in which the scribes belonging to the house sat to copy whatever was enjoined them by their superiors. I say belonging to the house, because there was evidently a class of professional writers, of whom I shall speak presently, who were not monks, and who prosecuted their labours at their own homes. The scriptorium appears to have been a large and commodious apartment, studiously adapted to the purpose for which it was intended. In some instances this writing chamber was sufficiently capacious to accommodate as many as twelve, or even twenty persons. It was under the direction of the abbot, who selected the scribes for their special qualifications. As monks in general were taught to write, all were compelled, if able and a pressure of work demanded it, to give assistance in the scriptorium when required; but, as a general rule, those only were employed who had been trained for that purpose.—*Sir T. D. Hardy's Catalogue of Materials relating to British History*.

For the Little Ones.

BIRD-TRACKS.

BY MARY E. ATKINSON.

Wrap my little Nelly up well
In cloak and leggins and fur;
I'm going down to the brook in the grove,
And I must take Nelly and her.

Johnny has brought his new sled—
It is waiting now at the door;
Nelly shall ride while Johnny, her steed,
Goes prancing along before.

See how the slender icicles hang
From the roof in a glittering row!
See how the silver spangles shine
And sparkle out of the snow!

Nelly's cheeks grow red as a rose
In the fresh, clear frosty air;
Around the swan's down edge of her hood
Floats a cloud of golden hair.

Turn in here where the bars are down,
Into the woods so white:
They are hushed and still, for the trees are asleep,
And no living thing in sight.

You can hardly hear the gushing brook
Under the snow so deep;
Its voice is like Nelly's, under the quilt,
When she talks to herself in her sleep.

Do you remember the two flat stones,
So near, that we stepped across
To see the robin's nest up in the tree,
And gather the soft green moss?

These are the stones. Don't you think they
Like pillows soft and white,
Bedded with a lace of frostwork, spun
By the fairies, in the night?

Between them, here, for a little space,
We can see the water flow;
The rest of the brook is hidden away
Under the ice and snow.

Come, little Nello, stand by me,
Close by the water's brink;
For this one break in the ice is the cup
Where all the birdies drink.

See the marks of their dear little feet
Set in a pretty row
Here, on the edge: such tiny tracks,
Laid on the soft white snow!

Crow and robin and bluebird come,
And dear little chick-a-dee-dee;
I think the robin looked up there
To see her nest in the tree.

It is full and piled with fleecy snow,
And an icy spike hangs down;
No, no, to-day, for her blue-green eggs,
Nor nor downy birdlings brown.

No, Johnny, dear, you need not climb
To bring us the frozen post;
We will leave it here for another spring—
The robin would like that best.

Sit down again, little Nell, on the sled,
For now it is time to go;
When the birdies come again, they will find
Our larger tracks in the snow.

TRIP AND KITTY.

Little Trip is a black-and-tan dog; he is a pretty old dog now, and looks as if he would need to wear spectacles pretty soon, for his eyes are growing dim. Still, as little Trip has never learned to read or write, perhaps he will never need to wear glasses. He can bark just as well as he could when he was young, and he seems to be very fond of it, for he barks from morning till night. Trip is very particular about his eating, but when he begins to eat anything he does not fancy, all his mistress has to do to make him finish it is to call Kitty. If Trip sees Kitty coming he immediately growls a little at her, and finishes the bit himself, rather than let her have it.

Did you ever see any children act like this?

But Trip is very polite to Kitty, unless she interferes with his breakfast. The other day grandma put Kitty and her four baby-kittens into Trip's bed by mistake. Trip lies on the lounge in the sitting room all day, but at night he sleeps in the wood house, in a nice box. So just think how

little Trip felt one night when he was very, very tired, barking all day at the butcher, and the baker, and the doctor, and everybody else who passed by, to go out to his nice little bed and find it all full—five in a bed! Old Mrs. Kitty and her four little kittens all fast asleep there, as snug as you please.

Trip wagged his little tale, and barked with all his might, but the little kitties took no notice at all, feeling perfectly safe with their dear mamma; and Mrs. Kitty just opened her eyes and looked lazily at Trip, as much as to say, "It's no use, Mr. Trip; Grandma put us here, and here we shall stay." And Trip, after looking at them a few moments, seemed to say to himself, "What can't be cured must be endured"; so he hunted about till he found a nice box, and there slept soundly all night.—*By W. H. S., in Our Little People*.

THE ADVANTAGES OF MATRIMONY.

At one of the recent sittings of the Academy of Medicine, M. Bertillon communicated to his colleagues the results of his researches on the question of "The Results of Marriage in a Hygienic and Medico-social point of view, as compared with those of Celibacy and Widowhood." It turns out that the hygienic results of the widowed state are less favourable than those of celibacy.

Considering first the male sex, M. Bertillon finds that from the age of twenty to twenty-five, 1,000 married men afford each year 6 deaths, whereas the same number of bachelors afford more than ten and the same number of widowers about 22; from thirty to thirty-five, 7 deaths out of 1,000 married men, 11½ out of the same number of bachelors, and 19 out of an equal number of widowers; from thirty-five to forty, the corresponding figures are 7½, 13, and more than 17.

These results take in a period of ten years (1856-65), and apply to France, Belgium, and Holland.

M. Bertillon states that these results are not due to the fact (as might suggest itself to the mind) that only the richer, healthier, and stronger get married, because in the case of widowers it is seen that the same individuals, when no longer enjoying the advantages of marriage, are subjected to causes which entail a heavier mortality.

Another important fact derived from these researches is that too early marriages are hurtful (and the term "too early," be it understood, the author means to apply to unions by young men of from eighteen to twenty), the mortality during this time of life in married men being as great as that of men from sixty to sixty-five. In respect of the female sex, marriage exerts the same protecting influences. They are less marked, however, during the period of life included between eighteen and thirty-five, on account of the consequences of parturition. But on the other hand, widows would seem to live much longer than widowers, and longer especially than females who have never been married. The advantages of the married condition are such that M. Bertillon sums them up thus: "Married men of from twenty to twenty-five may expect to live on forty years more, while bachelors have only to expect thirty five years, and spinsters thirty-six. So that a young man in becoming married actually gains a prolongation of life of five years, equal to a percentage of one-seventh, and the young female four years, or one-ninth per cent."

In conclusion, M. Bertillon studies the results of matrimony in regard to questions of crime, suicide, and lunacy. In all cases the advantages of marriage have been found to be paramount.

Here are a few figures about San Francisco Population, 165,000; area, 36 square miles; wharf frontage, 10 miles; paid in tariff duties last year, \$5,000,000; internal revenue, \$5,000,000; coinage by her mint since its establishment, \$321,000,000; public schools, \$7,000,000 a year, and accommodate 20,000 children; private schools 63, with 7,000 pupils; valuation, \$100,000,000; deposits in saving banks, \$35,000,000; debt, \$3,500,000; annual expenses about \$2,750,000; streets paved with wood, ten miles, with cobble stones, 23 mile, with planks, 65 miles; steam fire engines, 10; police, 104, costing \$130,000; expended for street improvements during 15 years, \$10,500,000; shipments of to East by railroad in September and October, 7,500,000 pounds; sewerage and improvements contemplated; too many wooden buildings; and pretty much determined to build a bridge across the bay, so as to bring the railroad directly into the town.

Poetry.

A SUMMER REVERIE.

(ORIGINAL.)

There is a secret charm that rests the soul,
And soothes the weary brain when sore distress'd—
To stand upon the lofty mountain's brow,
Where forest trees their sturdy roots have twined
Close round the rough and storm-abiding rocks—
To watch the brook which bubbles through the folds,
And marks its way a path of vernal bloom:
Now creeps along where hemlocks weave
Their fragrant boughs an arch of deepest green,
Then whirls a thousand sparkling atoms down
The cliff—then vanishes in shade below.

Through the cool woods the children glad from school,
Hand clasped in hand, bedeck'd with flower and vine,
Come shouting, and as here and there they stroll,
Their bright-hued garments glance where softly falls
The green dancing leaves the summer sunlight warm:
Then by a rising knoll they're hid from sight,
The murmur of their distant voices blend a
With song of bird and drone of insect life,
The ripple of the merry brook and all
The varied notes that ever sounding chime
On nature's sweet and all-harmonious harp.

Mrs. ADA WESTNEY.

Streetsville, February, 1872.

L E N T.

Ungodly, unclean! O Lord I scarcely dare
To lift my guilty eyes to Thee;
How shall a guilty wretch like me draw nigh in prayer,
While clothed in sin's foul leprosy?
Shall I—who long within my heart have said
"O presumptuous man! There is no God"—
Shall I now come before Thee, bow my head,
And pray, that Thou would'st spare the rod?

Left in the wilderness I heeded not
Thy laws, and murmur'd 'gainst Thy ways;
I saw Thy wondrous mercies, but forgot
To give to Thee the thanks and praise;
E'en when it held me up, I did deny
The greatness of Thy saving hand—
Then shall I guilty rebel such as I
Still hope to see the promised land?

Mine were the sins that on Thy soul drew down
The anguish of Gethsemane!
Mine were the hands that made the cruel crown,
'Twas I that mocked Thine agony.
I nailed Thee to the cross, and with the spear
Of my transgression pierced Thy side;
Then what, O Lord! is this that now I hear—
"Come, sinner, 'twas for thee I died."

Jesus! in wondering awe I bow my head,
Where, where can love like Thine be found?
For let the very blood which I have shed
Brings balm and healing to my wound.
Thy Cross is made my crown—Thy tears
Have washed my bitter tears to cease;
Thy death is made my life—Thy tomb my way
To Thee—to never ending peace!

B. D. T.

FELIX DE LISLE.

AN AUTOBIOGRAPHY.

CHAPTER XV.

THE VOYAGE THE ENGLISH.

"The heart knoweth its own bitterness, and a stranger doth not intermeddle with his joy."—Prov. xiv. 10.

Soon after this Victor received sudden orders from the Minister of the Marine to proceed at once to Algiers. I longed to accompany him, but the vivid descriptions given by the Wiltons of England and especially London, determined me to accompany them there, for thither were they returning.

Sore was my trial at parting with my beloved friend; he had been more than a friend, more than a brother to me for so long a period; it was like parting with a second self. We passed the last fortnight together, without a needless separation, and we finally parted at Lafitte's, a diligence taking Victor to Toulon, while the Wiltons and I entered another for Amiens. We were four, Agnes, (the beautiful Papist,) Harry, Edward and myself. A long and tiresome journey brought us to that city with its far-famed gigantic cathedral, which, after the monstrous breadth and massive proportions of Notre Dame, struck me as imimitably graceful in its lofty grandeur, a combination of majesty and elegance which I had not expected. We spent the day viewing Amiens, and the next morning saw us on our way to Boulogne, through the pleasant woody land of western Picardy. A stroll, by moonlight, round the fine ramparts of the town, ended the day, and I lay down to rest that night with the anxious, joyous, indescribable anticipation of resting my head, the next time, upon an English pillow. I could not sleep for the thought, and it

was well for our party that I was thus restless; for the *garcon* who should have called us forgot his orders, and had I not quitted my sleepless couch at dawn, the steamer would have sailed without us.

We hurried over breakfast, and then hastened down to the more than welcome vessel, which was to carry us to the British shore. At length, we moved off from the quay; I gave one grateful (though not affectionate) look of farewell to France; and then, excusing myself to my companions, I went forward, and took up a station whence I might have the earliest sight of land. I looked once more upon the sea with the ecstasy of a long bereaved friend, who sees again the friend dearest to his heart. It was as free and as unbounded as I had ever known it: its freedom had always been one of its principal charms to me, and yet how I longed to see it bounded by a shore.

I tried to analyse my feelings, but the noise of many voices, so unnatural to my ears, perplexed me. I shut them then out, by tying down my travelling cap; and then I felt that I was once more alone. It was a delicious sensation, and one to which I had been an unwilling stranger ever since my arrival in France. To be by one's self is not to be alone, if the sounds of a city break in upon the retirement; but the voice of the sea and the winds is no interruption to solitude.

I gazed, in all the luxury of lonely anticipation, upon the north-western horizon; but a tantalizing cloudy fog, overspreading that quarter, long denied me the sight I so long desired. I turned for a few moments to look at the sun, which seemed promising to enliven us; and on looking back again, the fog rolled away, and I saw a long line of majestic, snowy cliffs, rearing their heads above the dark green waters.

It was England! I cannot enter into any account of my feelings at the sight of the British; neither do I propose to enter upon the necessarily trite description of a voyage round the coast of Kent, and up the river. My companions soon sought me out, and brought me back perforce to the quarter-deck, whence they pointed out and described the various objects on land, with a kind pertinacity that gradually conquered my repugnance to human society at such a time.

At length I got foot upon the soil of my father land my father's land, the home of his youth and the dwelling of his kindred, though all unknown to me.

This feeling of utter ignorance as to my family and relatives had often haunted my mind, in the prospect of visiting England. I had but one means of discovering them, and that a most romantic and improbable one, the family likeness. I knew my own strong resemblance to my father's countenance, however deteriorated a copy of it mine may be; and therefore imagined that the rest of his kindred might possess the same features. My wild but only resource, then, was to examine every face I met, searching for a resemblance to those beloved and never-forgotten lineaments.

Several days were now passed in exhibiting to me the wonders of London, and I was not long in discovering that, if it greatly exceeded Paris in size, it was as much inferior to it in beauty. The lack of statues and of trees was to me quite a privation at first; and the blackness of the buildings also struck me forcibly, and seemed to give a funeral aspect to the whole city.

Meanwhile, in every street in every public place, in every private company, my eye glanced restlessly over every human face that I saw, seeking for a kinsman, for a countenance like my father's. It was in vain. The features and bearing of the English people far surpass those of the French; but I met with none resembling the face I so well remembered. Some persons I saw, especially among the nobility and the army, whose noble port and venerable aspect gave me some hopes, at first sight; but on a nearer approach, the family likeness was wanting.

I had now an opportunity of observing, at my leisure, the great difference between the English abroad and the English at home. The English in Paris are imitation apes; the English in London are grave and sensible men. There is a sedateness and reason in their looks, in their keen eyes, in their steady gait, that delighted me. They are, besides, as different from the French as from their own countrymen in France. To instance but one point of this dissimilarity—I have never yet seen real foppery in England; none, at least, that could stand a comparison with the exstatic, ineffable self-complacency of the genuine French *petit maitre*.

All Paris looks as if bent only on self-display and pleasure. All London looks as if it had something to do, and was resolved upon doing it. My great admiration of my compatriots has somewhat diminished, on discovering that this something which must be accomplished, is, in general, merely the acquisition of money; but an Englishman, when not bent upon gain, is one of the finest creatures in the world. He is steady without stupidity, dignified without conceit, and reasonable without pevantry.

As to the ladies, no words of mine can do justice to the very *elite* of the one country, and the inferior specimens of the other. The Englishwoman is, in her very nature, a charming dignity, a modest refinement, which places her as far above the Frenchwoman, as the rose, in her beauty and blushes, surpasses the gaiety of the gaudy tulip.

I do not speak of the peasantry of either country, for my experience has not been of them; I am speaking of the middle and higher classes of society in Paris and London. I do not know how far others may be of my opinion; I give only the judgment formed by the semi-barbarian of the island. Those who have known the world longer than I have done may be able to judge better upon these subjects; I speak only as I thought, when the features of civilized society first struck upon my view, previously accustomed only to the wild, unsophisticated aspect of nature.

The Sunday arrived; that day which I had always set apart for devotion and the special study of my holy Book,

over since it had taught me the meaning of the fourth commandment. Latour, in his kindness, had never interfered in that arrangement. However, I was now differently situated. The Wiltons had engaged to join a party of pleasure on that day, and had resolved that I should accompany them. I was equally resolved to observe the day according to my own sense of the holy commandment, sincerely, however imperfectly. A sharp dispute ensued, which terminated in a conquest on my side, and a coolness on theirs.

I left them to pursue their gay scheme, and setting forth on an expedition of discovery, I entered, for the first time, an English church.

CHAPTER XVI.

THE CHURCH.

"But if all prophesy, and there come in one that belloweth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."—1 Cor. xiv. 24, 25.

I looked carefully around. No image was there, no shrines, no chapels, no flowers, no toys, not even one solitary picture. There was a lofty painted window at the farther end of the plain, but stately building; and beneath it was a large undecorated altar, at least so I imagined it to be. The congregation looked more reasoning and considerate, though less energetically devout than the ones to which I had been accustomed; but then they were English. The plain white robes of the priests, their solemn bearing, the decorum of the whole service, all pleased me much; and the English language, understood by all present, in which it was performed, gave it the aspect of what I had never before witnessed, a "reasonable service."

I listened with the deepest interest. The brief sentences with which the priest began, I recognized as extracts from my beloved book, and the exhortation, which he next delivered, commended itself to every penitent feeling of my heart, as well as to my reason, which I had resolved to keep wide awake during this new worship. The people now knelt down; and feeling that there was no idolatry in this service, I knelt down amongst them, and listened with great anxiety, to the simple confession which followed, and in which many persons audibly joined. The priest then rising up, assured the penitents of God's pardon, in a beautiful consolatory address, which I could have fancied to be a part of the holy book.

There were, however, several words used which I could not understand, such as "Gospel," "Holy Spirit," and a mysterious name, "Jesus Christ our Lord," with which both these parts of the worship concluded. Jealous of every one on matters of religion, I was beginning to wonder whether this were some new saint or new deity of this sect, when I was recalled to the present scene by a beautiful prayer, commencing "Our Father which art in heaven." The people joined in it, and I could not but exclaim, mentally, "Oh had I known this simple touching prayer when in my own island, how happy should I have been."

A great deal of music followed, the meaning of which I was at a loss to understand; but I saw that the people had books in their hands, and I could distinguish two or three English words amid the singing, so that they doubtless knew what it signified.

The music ceased. "The sixth morning of the month," said the priest, "the thirtieth Psalm." My heart leaped for joy at the sound, and my memory followed him and his people through that and the ensuing Psalm, as they repeated them, verse by verse, in a manner that seemed to me inexpressibly pleasing and brotherly. A chapter from the book of Deuteronomy, equally familiar to my memory, followed the Psalms, and then there was more singing; during which I mused on the delightful nature of this most "reasonable service," and on the large portion of my beloved Book which was embodied in it. At the close of the music, we again seated ourselves, and the priest announced "the fourth chapter of the Gospel according to St. Matthew." "I shall now know the meaning of this word Gospel," I said within myself, "but I wish it had not been written by St. Matthew."

I had heard of his name in France, and could not disconnect it from Popery.

The first verse contained the names of "Jesus" and "the Spirit" again: I was much at a loss, but as the minister proceeded in his reading, I found that this unknown person was or claimed to be "the Son of God," a title which I could not understand. His first reply to the tempter was one from the Book of Deuteronomy, well known to me; the seducer's argument, from the ninety-first Psalm, and the two other replies of the untempted one, were also familiar to my ears. I could not imagine who this "Son of God" could be, but felt that he must have been an excellent person, to have withstood such strong temptations, and have silenced the adversary by such apt quotations from the holy Book.

Immediately afterwards ensued a quotation from "Isaiah the prophet." I thought the priest had surely made a mistake, and must mean Isaiah. The passage was one I well knew, and which I had heard a Rabbi apply to the days of the Messiah. This much surprised me, and I began to consider whether this wondrous person might indeed have been a revelation of the Coming King; and, if so, whether he was the Redeemer. The miracles which he was said to have performed, near the close of the chapter, reminded me of the predictions of Isaiah, as to the wonders to be wrought by the future object of his and the other prophecies, and seemed to strengthen the idea that Messiah, the Coming Prince, might have come. But then the Jews would have known it, for he was to come and save them. I was much perplexed with these thoughts, which occupied me during the music which followed. It suddenly ceased, and the minister, assuming an extreme solemnity of voice and manner, began to repeat the creed, in which the people followed him.

I was as much astonished as delighted to find myself thus likely to obtain a full statement of my nation's belief, and listened with the deepest attention.

Soon afterwards the beautiful prayer to "Our Father" was repeated again, and after it a number of others, all clear and interesting, but yet depending for their full meaning, upon those things of which I was yet ignorant.

More music followed, which was announced as a Psalm "to the praise and glory of God." After this, my favourite prayer came again, repeated from the further part of the church, and this third repetition fixed it finally in my memory.

While the people sang another Psalm the elder of the two priests ascended the pulpit, by which I guessed that he was about to deliver some kind of discourse.

"Doubtless," I thought, "he will explain at large those mysteries concerning the Son of God; for if he be indeed the Coming King, the Messiah of whom I have read so much in David and the prophets, and he has been here on earth, his deeds must be a subject of unspeakable importance to mankind."

I listened with eagerness, but was disappointed. The preacher began with a passage from Solomon's Proverbs, and his sermon was only an amiable eulogium upon virtue. It recalled strongly to my memory the beautiful moral exhortations I had so frequently received from my beloved father, in our own island.

I found, as expected, that the Wiltons had gone out; and the house was empty, save one servant, who was nearly a stranger to me. She was surprised to see me return, thinking I had gone with the others; and she enquired anxiously if anything was the matter.

"No, Mary: I am come from church." I saw a smile of seeming approbation on the simple features of the girl, and said, "Can you tell me what book of prayers they use at . . . church?"

"I suppose, Sir," answered Mary, "it is the Prayer Book, like all the other churches, but I don't know."

"Then the churches here have regular prayer books? You know, Mary, I am quite a stranger in England."

"If you have not got a Prayer Book, Sir, perhaps you would like to see one. I will fetch you mine in a minute," and away she tripped, apparently pleased with her errand.

She soon came to me, with two books in her hand; "I brought you a Testament too, Sir, may be you have not one."

I seized the volumes, and warmly thanked her for the book of all others I wanted to read. I ran to my chamber, locked the door, and sat down to read, for the first time, the New Testament, and the Prayer Book.

[TO BE CONTINUED.]

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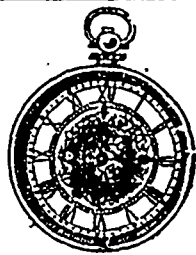
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