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The Church Herald.

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TORONTO, THURSDAY, FEBRUARY 5, 1874.

[Whole No 244.]

Current Events.

THE WEEK.

The result of the elections for the Dominion Parliament, so far as they have gone, has been a great accession of numerical strength to the Government. Indeed, their victory would seem to be unprecedented in the history of this country. To those who are in the habit of taking something like a calm and dispassionate view of public affairs, it will hereafter be an interesting and instructive duty to trace the various causes which together have produced the gross results of last Thursday's voting. In the general election of 1867 the Country gave the late Ministry a majority of nearly two supporters to one opponent in the House then elected. The present appeal to the constituencies will, it is now plain, give even a larger majority against Sir John Macdonald and in favour of his opponents. We cannot believe that this extraordinary change of public sentiment is wholly due to the revelations respecting the Pacific Railway Charter. We are aware it is customary for the advocates of the Government to say that the result of the elections is simply the verdict of the people upon the corruption of their predecessors in dealing with that Charter. Of those who formerly voted on the Conservative side there are no doubt many who changed sides on the ostensible ground of the Pacific Scandal. To some of these the Railway Scandal furnished the real as well as ostensible cause of alienation from their party. To others, perhaps, this question was only the ostensible ground. No doubt, some persons, from various causes, desired and intended a change, and the disclosures which have brought misfortune on their party served as a ready and available ground of retreat into the opposite camp. But, apart from this or any other specific question, there are, we believe, causes and influences, inherent in the political party system, which have largely contributed to the overthrow of one party and the triumph of the other. It has been well observed that the unbroken ascendancy of a party cannot outlast a generation; and experience shows that a single generation is accustomed to witness many party vicissitudes. Now it may be said that the party led by Sir John Macdonald have with slight exception predominated for the last twenty years, which is nearly a generation. It is obvious that very few of the voters who exercised the franchise in 1854 went to the polls in 1874. Comparatively speaking those who were active at the former era have passed from the arena, and those who sustain the fight at the present election are a new generation. There are considerations which operate powerfully to induce young politicians to choose the side of the Opposition. The inevitable fact that there will be sooner or later a change of Government is a sufficient consideration to prevent many young and ambitious men from identifying themselves with the party to which such change must be unfavourable. And it is clear that those reasons operate the stronger, the longer the Administration may have continued in power.

In the meantime the party which so long remained in opposition have suddenly found themselves in possession of the Government, and if the late elections are to be taken as a test, the country has manifested a singular degree of confidence in the new rulers. It is to be hoped that that confidence will be shown to be well founded. The new Government will at the outset have such an exceptionally large majority in the House as to make them perfectly independent of the censure of their opponents. Assuming the elements of cohesion amongst the Ministry and their supporters to be as strong as they claim, they will be able to carry their measures and pursue their policy unhampered by the pressure of a strong Opposition. They may well bear in mind, however, that the greater their opportunity of doing good the greater their responsibility in the exercise of that opportunity. The country, although trusting, will be watchful. The new Ministry have been taken at their own word. Their policy so far as indicated presents no prominent features of difference from that of their predecessors. This circumstance is in itself a strong commendation of the general policy of Sir John Macdonald's Government; and paradoxical as it may seem, we believe the impression which, with the consent of the Ministry, has prevailed, that they intend to pursue the general policy of their predecessors has contributed not a little to strengthen

their hands and secure them the confidence of the country.

From Newfoundland we have intelligence of the signal defeat of the late Ministry, of whom Mr. Bennett was premier, and the accession of their opponents to power. It is known that Mr. Bennett and his party were hostile to the confederation of Newfoundland with the other provinces of British North America, and that the party now in power are supporters of confederation policy. It is, therefore, supposed that one of the results of the change of ministry will be the adoption by Newfoundland of immediate measures to bring the Island into the Confederation. We shall hail with pleasure the advent of another member into the happy family of Confederate Provinces. The accession of Newfoundland will complete the list. She is the only Province remaining isolated and we hope she will soon make up her mind to join the partnership and take her chances with the rest of us.

In England writs for the new general election have been issued, and elections by acclamation have already taken place in a few instances. Amongst those who have been thus happy, is Mr. Bright, who is again elected for Birmingham without a contest.

During the week, there have been forty-eight contested elections of which the Conservatives carried twenty-eight, and the Liberals twenty. Mr. Gladstone has addressed a mass meeting at Blackheath, England, upon the topics of the day. He defended his financial policy and severely censured the conduct of Mr. Disraeli for endeavoring to turn aside the attention of the country from the real issues before it. Mr. Gladstone urges that it is upon domestic questions and not upon the foreign policy of the Government that the election must turn. If he means that there is just now no serious foreign questions to dispose of, the Premier is undoubtedly right; but in determining whether to grant a new lease of power to the present ministry, the country may reasonably be supposed to take into consideration the treatment of the foreign questions that have been disposed of. As to domestic policy, Mr. Disraeli contends that the Government have been too active and exercised too much interference with private industries; and that as to their foreign policy, it has not been marked by sufficient activity or vigor. Mr. Gladstone's threat that he will not continue to lead his party in case of desertions from or divisions in its ranks, will probably be ineffectual to prevent the one evil or the other.

In France the taste for supernatural occurrences has not become extinct. A short time ago it was announced that there was to be an apparition at a certain specified time and place. On the day appointed many thousands assembled to witness the miracle. It is stated that there was an apparition of the Virgin to a young girl in the presence of the vast audience. That is to say, the girl says that she saw the apparition, which none of the assembled thousands did. The Virgin spoke (but only the girl heard her), and said that Paris was "on the verge of a crisis, terrible, but short, in which for a moment the wicked world would seem to have the upper hand." She was a kee, Would Marshall MacMahon hold office for five years? No. For four? No. For three? No. For two? No. For three months? Here she only smiled, as she always does when asked something which she is not permitted to reveal. The diocesan authorities, says the correspondent of the *Guardian*, maintain the strictest reserve on the above incidents, chiefly on account of some strange revelations respecting a great Pope, who is soon to appear. What a truly wonderful thing is folly; and in the present age of the world which claims so much intelligence, it is difficult to believe that anything so absurd as the above could really have happened in France. And yet there can be no doubt that the farce was performed as stated.

The latest news in reference to Dr. Livingstone seems to confirm the truth of the report of his death. From a London despatch, dated 27th ult., we learn that Herr Brenner, the German explorer of Africa, in a letter to a friend, written at Zanzibar, says that Dr. Livingstone died on the fifteenth of August last. This date differs from that of a previous report, but all doubt has been set at rest by an official despatch received from the Government from Zanzibar. This despatch states circumstantially that Dr. Livingstone died in Lobias, after crossing marshes, with the water at one time, three hours consecutively, above his waist. The

sufferings of his whole party were terrible, and ten of them died in consequence. The Doctor's remains were being brought to Ujiji. From the latter place they would be conveyed to Zanzibar, where it is expected they will arrive this month, and from that place they will be sent to England.

Mr. Spurgeon has been recently lecturing in London on the necessity of religious action as well as religious faith. He said: "There had been much prayer during the past year, in one place or another, for the success of the Church, yet the Church had not succeeded, and the year 1873 could not be said to be a satisfactory year so far as the interests of Christ unity were concerned. This was because prayer had not been accompanied by a sufficient amount of earnestness and faith and action. He was afraid that much of their prayer had been something like that attributed to a child at school who prayed to God that she might know her lessons better than she was in the habit of knowing them, and never studied them afterwards. But God did not answer her, because she lacked the proper disposition to assist herself, and to do His will. It was much the same with us. We prayed for sinners, but what did we in the shape of action to convert and to save them? Peter the Hermit proclaimed throughout the world God's will, and the world listened to him. Some there were who might say all this conduct on the part of Peter the Hermit and other early Christians was fanaticism. He prayed that God might bring us such a state of fanaticism. In the Romish Church, even at the present day, there were hundreds and thousands of men and women who had readily devoted themselves and their property to what they called religious life. With all their mistakes, such Roman Catholics lived for Jesus Christ. Was it right, was it proper, was it good that we who were in possession of the truth and of God's approbation should be less earnest and less real in the cause of Christianity?" Thus from Mr. Spurgeon is significant. It is evidence from an unwilling witness of the necessity of working as well as praying. Mr. Spurgeon, it will be remembered, was speaking principally to dissenters, and in reference especially to his own Church. The Church of England holds much the same views and principles as Mr. Spurgeon, so eloquently advocated in his lecture, and we must add that of late years the Church of England has, as a rule, practised these principles. This remark applies especially to that portion of the Church whose ritual has been the special object of Mr. Spurgeon's wrath. That gentleman denounces what he calls the "Popish Church of England." He can see good, however, in the efforts of the Roman Catholic Church, and when in the humour he praises them on account of their great zeal and good works. He can see something good in ultra protestant dissent; he sees something even better in the church of Ultramontaniam; we wonder he cannot see something to approve in the Catholic Church of England. We wonder if prejudice has anything to do with it?

From the Gold Coast we have intelligence up to the early part of January. The forces of Sir Garnet Wolseley had penetrated thirteen miles beyond the Prae River and were rapidly approaching Coomassie, the capital of Ashantee. Commissioners from the king had arrived at the English camp to propose terms of peace; but Sir Garnet Wolseley replied that he would treat only with the king in person and at Coomassie.

Ecclesiastical.

—The Bishop of Delaware confirmed twenty-six persons at Seaford on 22 ult.

—The Bishop of Virginia confirmed twenty-three persons at St. Petersburg on the 11th ult.

—A new Parish, Christ Church, has been organized at Tyler, in Texas.

—The new Church of St. Peters was opened at St. Louis, third Sunday in advent.

—A new church was opened at Wells, Minnesota, on Christmas day.

—Joachim the new Patriarch of Constantinople has received investiture.

—Dr. Harris, bishop of Gibraltar, has been compelled by ill-health to resign his See.

—The Bishop of New Hampshire confirmed eleven persons at West Claremont, first Sunday after the Epiphany.

—The Bishop of Central New York consecrated the new Church of St. James at Skaneateles.

—A meeting of the First Missionary District of Central New York was held

at Waterdown on the evening of the Feast of the Epiphany.

—The Diocesan Board of Missions for Western New York have lately had a series of interesting meetings at Rochester.

—The entire population of Australia is 508,381, which is provided with 601 ministers of all denominations, 921 churches and chapels accommodating 181,914 sitters, 933 Sunday Schools, 6,049 teachers, and an average attendance of 176,506 scholars. The numbers belonging to each denomination are returned as follows: Church of England, 220,000; Presbyterians, 49,000; Methodists, 80,000; Congregationalists, 10,000; Roman Catholics, 145,000; heathens and others, 7,450. It is estimated that one-third of the population attend the churches. —Exchange.

—Mmo. La Marquo meant to evade the Missouri Constitution by bequeathing twenty odd thousand dollars to Archbishop Kenrick, of the Roman Catholic Church. The bequest was to Kenrick personally, but the executor refused to pay it. The Archbishop sued, and it was proved that Mmo. La Marquo had intended the money to go to the Catholic Church, and that the will had been drafted by a Catholic priest. Judge Jones decided that the money could not be recovered by the Archbishop, the bequest being in contravention of the section of the constitution which says that every devise of goods or chattels for the benefit of a minister or preacher, as such, or of any religious denomination, sect or order, shall be void.

—Mr. Max Muller's assertion, in his lecture in Westminster Abbey, that the Jewish Church was not a missionary Church, has drawn out a letter from a Jew to the *London Times*. The writer says: "From the Gospels we know that Pharisaical zeal at one time was not deterred by the perils of the sea when there was a chance of making a proselyte. As a matter of fact, it is known that at the time when Christianity arose, there was a considerable number of proselytes in the cities of Asia Minor, Greece, and even Rome. One of the Maccabean kings converted the Edomites at the point of the sword. The Talmud several times makes mention of the pious Queen Helena, of Adrabeno, and her son Monabas, proselytes, who lived about the time of the destruction of the second Temple. We do not know exactly how they were converted. But it is clear that where there are proselytes there must have been proselytizers."

Miscellaneous.

—A dock to be constructed in Bombay at a cost of £750,000.

—Two slight shocks of earthquake were felt in San Francisco last week. No damage done.

—Lord Chief-Justice Cockburn has resumed work on his series of articles on Junius.

—Senor Quijano, a lawyer, and Senor Penalver, a planter, have been arrested in Cuba on the charge of being Calist agents. They will be tried by court martial.

—The Dutch Government have just promulgated a law repealing almost entirely the customs duties on various iron and steel articles—iron rails, machinery, and agricultural implements.

—During the month of December there were twenty-eight railway accidents in England, in which three persons were killed, ninety-five seriously injured, and 160 bruised, cut and shaken.

—The cheapest newspaper in the world is the *London Daily Sun*, which is sold at the rate of six copies for a penny, yet its circulation is only 40,000.

—In some of the public schools in England the teaching of telegraphy has been tried with much success. Instruments are lent by the Government, and the children learn very rapidly.

—Sir Walter Scott's novels are now sold at three pence a piece in London, and the dealers say that his books are read now only by the humblest class of buyers.

—Mr. Bright says in a letter to a friend that he has not written out his speeches for the last thirty years. He simply thinks over what he has to say, and forms an outline in a few brief notes.

—The repairs to the Madeline in Paris, necessitated by the injuries received by that building during the Commune, are now completely terminated. They have cost 20,000 francs.

—The official report of the engagement on the 6th of January near Puerto Principe, Cuba, states that 800 insurgents made an attack on 47 Spanish soldiers who were out foraging, killed 39 of them and wounded three.

—Some stir has been created in Paris by the appearance of a pamphlet in which the idea is put forward that the Prince Imperial is not too young to reign, and that he ought to be called to his father's throne.

—So no wags having stated in *Harpur's Bazaar* that the line "though lost to sight, to memory dear," originated with Ruthven Jenkins, and first appeared in the *Gentleman's Magazine for Marines* in 1701 or 1702, the *London Illustrated News* fell into the trap, and having published that statement felt constrained to publish another to the effect that neither the magazine or "Ruthven Jenkins ever had any existence."

—Dr. Schlosser of Holland has found that his own countrymen are the largest consumers of coffee in the world, and, next to them, the Belgians. In England, the annual consumption of coffee by each person is one and one-eighth pounds; in France, two and one-half; in Germany, four; in Denmark, five and one-half; in Switzerland, six; in the United States, seven; in Belgium, eight and one-half; in Holland, ten and one-half. It is to be considered, however, that the English are notoriously a tea-drinking people, preferring it to coffee, not only for the evening meal but for breakfast as well.

—The number of fatal accidents which have recently occurred on the principal gold-fields in Australia have pressed upon the attention of the Victoria Parliament the necessity of doing something to stop the fearful loss of life which has recently been taking place, and a bill with this object has passed the Legislative Assembly. Its distinguishing features are that it places upon the managers and proprietors of mines the onus of providing that they are not responsible, by defective machinery or otherwise, for any accidents which may occur in working their property, and makes any damages recovered a first and preferent charge upon the mine and plant.

—An exchange says: At a prayer meeting in Halifax Dr. Parker spoke of the rescue of the Loch Earn's crew and the Villa du Havre survivors by the British Queen. He said that the Loch Earn's crew, knowing that their vessel must sink, had almost given up hope but were cheered by the prayers and predictions of a clergyman on board, who assured them that relief would come. After they had been taken on board the British Queen the captain of that vessel told them that he had had a most unaccountable feeling that there was something for him to do; that three times during the night he changed the course of the vessel, bearing northward, that he told the watch to keep a sharp look out for a ship, and as soon as he saw the Loch Earn he bore down upon her. The British Queen is a Nova Scotia vessel.

—Bazamo's place of exile is thus described by a London cotemporary:—South of Canoes, in front of the harbour, may be seen the Lerius Islands, St. Marguerite and St. Honorat, about two miles distant. The former, which is four miles in circumference, is associated with one of the most interesting historical problems that have ever perplexed the world—that of the Man with the Iron Mask; and it is on this island fortress that Bazamo is now a prisoner. According to a reporter in the *Telegraph*, the ex-Commander-in-Chief of the Army of the Rhine is a prisoner in the strictest sense of the term, and no one has been allowed to see him, with the exception of General d'Audet, from Nico, and the commandant of the gendarmery, who escorted him to the island, but has now left. The writer is inclined to think, from inquiries he has made, that Bazamo occupies the very room in which the Man of the Iron Mask languished so many years.

—Much is said about the degeneracy of our age. It is thought that we have lost the vigor and strength of our forefathers, and are growing weak and sickly. But statistics, carefully gathered, tell a very different story. The average size of Englishmen is larger than it was three centuries ago, for the armor worn by the knights of that time cannot be put on to-day, save by small men. The average duration of life is also longer. Account registers have been kept in Geneva since 1600. The average of life was then only twenty-two years and six months; it is now over forty years, or nearly double. In France, four hundred years ago, the annual mortality in Paris was one in sixteen; now it is one in thirty-two, which shows about the same ratio as in Geneva. In England, two centuries ago, the annual mortality was one in thirty-three—now it is one in forty-two. It is pleasant to know that the world is improving, and that the vigor and health of our race are gaining steadily, instead of declining.

ECCLIASTICAL INTELLIGENCE

FOREIGN

ENGLAND. ROYAL CONFIRMATION.—The London Echo of Feb. 1st, says:—Our Correspondent telegraphs that Princess Victoria and Prince Leopold were confirmed today at Wimpington Church, Isle of Wight, by Dr. Harold Brown, the Bishop of Winchester.

The new Bishop of Winchester consecrated Christ church, Stoke-next-Guildford, on New Year's day. A public reception was given him in honour of this his first visit to the town. In the course of his remarks he thus spoke of himself, in reference to Church parties. I may venture to call myself an Evangelical, if that means that Jesus Christ is the power of God to salvation. I have always called myself an Evangelical, but I am equally ready to call myself a High Churchman (hear). As I believe that the Gospel is the power of God to salvation, so I believe that the Church is the instrument which the great Author of our salvation has appointed for the teaching, for the guiding, for the guarding, and for the aiding of human souls. Long, then, as I defy any one to deny that I am, most distinctly an Evangelical, and most distinctly a High Churchman, I believe very thoroughly in both. I come from a diocese where we worked very amicably together, and if ever I had any difficulty—his lordship will excuse me for saying it—it was with the laity, and not with the clergy (laughter). My friends of the laity were a little more apt to be pugnacious. They had not learned to see the possibility of there being an intercurrent of peace and love, and yet a little roughening on the surface. I am quite a stranger here, scarcely two months Bishop of this diocese, but my impression is that there is rather a larger diversity of opinion here than there was in Ely. Still I have great confidence, that, if we only look at things fairly, we shall be able to work together harmoniously. We have the same cause at heart, and I do not believe there is any real dissimilarity in the camp (cheers).

Speaking of the violent pamphlet recently issued against the Bishops by Archbishop Dowson, the English Churchman says: The pamphlet involves the whole Episcopate in one indiscriminate condemnation. The whole order is denounced by the existing relations of Church & State, so that when a presbyter becomes a bishop he is no longer the same man he was, but regards himself as invested with two new and opposite characters, as the ecclesiastical ruler and the civilian statesman, also at times at times totidem homo sed duo homines et. or so diverse opposite. The Archbishop abuses the Reformation, and prefers the first to the second Book of Edward VI., but his chief accusation against the Bishops is that on their consecration, whatever might have been their antecedent opinions, they regard the Church more as a civil establishment than as a spiritual corporation.

Of the introduction of Professor Max Muller as a lecturer in Westminster Abbey, on the third of December last, the general conviction is that the Dean of Westminster has acted an illegal act.

AUSTRIA.—It is asserted in Paris that the Papal Nuncio at Vienna has received instructions to demand from the Austrian Cabinet an explicit declaration of its opinion on the policy of the German Government towards the Roman Catholic Church.

SPAIN.—RELATIONS WITH THE POPE.—During the latter days of Castelar's Presidency, a conflict arose between the President and Salmeron touching the religious question, and relations with the Pope. Castelar thought it right, in accordance with the Concordats between the Popes and the Kings of Spain, to nominate Bishops to the vacant Sees of Toledo, Tarragon, and Santiago. He also assigned quarters at the Spanish Legation at Rome, to a Spanish Archbishop. Thereupon, Salmeron and a considerable part of the Cortes, who had sustained the Cabinet, declared that they would not follow this policy of conciliation toward the Church. Partisans of a separation between the Church and the State, the Deputies of the Centre refused to make any terms with Rome.

SOUTH AFRICA.—BISHOP CALLAWAY.—The Presiding Bishop of the House of Bishops of the Protestant Episcopal Church in the United States has received notice from the Rt. Rev. Robert Eden, D.D., Primate of the Episcopal Church of Scotland, of the consecration, on All Saints' Day, 1873, of the Rev. Henry Callaway, M.D., as Missionary Bishop of Independence and Kaffraria, South Africa. The Bishop sent forth by the Scottish Church will be subject to the jurisdiction of the Metropolitan of Capetown, the Bishops of the Province of South Africa having offered him a seat in the Provincial Synod of that Church. —Churchman.

UNITED STATES.—The Cathedral is becoming yearly a subject of increasing importance in this country. It is advisable that Churchmen keep themselves abreast with the progress made.—The programme of the Diocesan Conference to be held at Oswego, is given under the head of Central New York. A second sermon under the auspices of the Berkeley Association, was preached in the chapel of Yale College, New Haven Conn., on the 18th inst.—A correspondent shows that the late Assistant Bishop of Kentucky was not intimated as to his salary, as some have intimated, but was fully paid.—On Sunday last the Bishop of Long Island, in the Church of the Reformation, Brooklyn, ordained the newly-elected rector, the Rev. John G. Bacchus, to the priesthood, and Mr. Adamson to the diaconate.—The Church of the Ascension, Baltimore, Md., closed its special services on the occasion of its reopening, on the 11th inst.—Bishop Paddock has announced a list of appointments, and addressed a letter of inquiry to the clergy of his diocese.—We have an encouraging record from Nebraska. Among other things is the fact that a Congregational minister, induced by the recent schism to examine the question of the ministry, has decided to seek Orders in the Church.—The Bishop of New Hampshire, visited West Claremont and Concord last week.—Christmas was not forgotten at Blackwell's Island, though the occasion was doleful.—The Pittsburgh Convocation met on the 14th inst.—An interesting children's service

was held at All Saints' Memorial church, Providence, R. I., on the 18th inst. This church, which does not even have intended service, is a room in which such ultra things were seen as to lighten an Assistant Bishop. —Church Journal.

The average salary paid to the bishops in the United States would seem to be not too liberal. A writer in the N. Y. Church Journal mentions that the late Assistant Bishop of Kentucky received nearly \$4,000, say \$3,500 gold per annum, more, he says, than three-fourths of the bishops receive.

NEW YORK.—FLOATING CHURCH OF OUR SAVIOUR.—On Sunday, January 20th, the Bishop of the Diocese administered the sacred rite of Confirmation to twenty-nine persons at the Floating Church of our Saviour. This little church, floating in one of the docks of our busy city, does a noble work in behalf of the sailor. The Rev. Robert J. Walker is the Missionary in charge, and is indefatigable in his zeal for the spirit of welfare of his congregation. The little chapel was crowded, and the singing joyous and truly congregational. That part of the worship sailors seem to appreciate and join in most heartily. The Bishop was deeply affected by the soul satisfying sight, and his words of counsel and admonition were plain, practical, and full of love and tenderness.

H. J. R. CENTRAL NEW YORK.—DIOCESAN CONFERENCE. Of Clergy and Laity at Oswego, Feb. 3, 4, 5. Topics for discussion at the day sessions: I. Mutual relations and intercourse of clergymen—Pastoral calls uses and abuses—Ministerial encouragements and trials in a city parish—Ministerial encouragements and trials in a country parish—Renewing of decayed life in old parishes. II. Sunday-school studies and libraries—Pastoral teaching of young people after they leave the Sunday school. The parish clergy man in his study.—The attitude of the logical and religious teachers towards men of science—A branch of bibliography. III. Prayer a branch to the minister and to missions—Habits of devotion and the business of the world—The Christian consciousness and life dependent on personal communion with Christ—Reverence as affecting family religion, manners, and the ministry. IV. Church missions in rural populations.—The preaching power in the Church. its liberty and limits.—The "sympathetic nerve" between the clergyman's plans and the layman's purse.—The right proportion in missionary objects and efforts. The Wednesday morning session is to open at Christ church at 9.30 o'clock. Sunday school service on Tuesday at 5.30 P. M. Each of the general secretaries promises to bring with him an advocate whom the audience will be glad to hear.

F. D. H. LONG ISLAND ORDNATION.—On Sunday, January 20th, being the Third Sunday after the Epiphany, Bishop Lattinjohn held a Special Ordination in the Church of the Reformation, Brooklyn, when he advanced to the Priesthood the Rev. John C. Macclus (Rector of the Parish,) and also advanced Mr. Admison to the Diaconate. The sermon was preached by the Rev. Dr. Schenck, who also presented the candidates.

MASSACHUSETTS.—Confirmation services were held by Bishop Paddock at the Free Church of St. Mary on Parmenter street, Boston, on Sunday evening, the 18th inst. Eleven persons of both sexes were confirmed by the Bishop, assisted by the Rev. Thomas R. Lambert of Charlestown, and the Rev. Joshua Pierce, rector of the church. An appropriate and interesting sermon by the Bishop closed the services.

MASSACHUSETTS.—A GOOD RECORD.—The Annual Advent Report of St. Peter's, Cambridge (the Rev. Edwin B. Chase, Rector,) for 1873, records: Baptisms, 76; confirmed, 46; communicants added, 69; marriages, 8; burials, 16; contributions,—to extinguish church debt, \$1,899.10; Communion alms, \$244.48; Missions, \$239.60; current expenses and miscellaneous (including pew rents,) \$5,004.47, total, \$10,387.79. —Churchman.

CONNECTICUT.—YALE COLLEGE.—The second of the sermons under the auspices of the Berkeley Association, was delivered last Sunday evening, in the college chapel, by the Rev. W. A. Sively, rector of St. Peter's church, Albany, N. Y. The service was read by the Rev. Mr. Andrews, rector of the Church of the Ascension, and the Rev. Mr. Lobdell, rector of St. Paul's. The sermon was from the text Ephes. iv. 5, 6, 7. "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

CALIFORNIA.—Rev. W. H. Hill has been making prospecting missionary tours in this diocese. In a letter to the Church Journal he gives some account of his travels, and of missionary prospects in the far West. We make the following extracts: "Truckee is a busy and thriving town of about two thousand inhabitants, built up in an almost inexhaustible timber region by the wants and business of the Overland Railroad. It is about three miles from Donner Lake, and about fifteen from Lake Tahoe. It has saw-mills and manufacturing establishments that give employment to hundreds, and here also are the headquarters of one of the divisions of the road. The people are hospitable, intelligent, and enterprising. A semi-weekly newspaper meets with a profitable support. There is one church building (besides the Roman Catholic), which is under the control of the Methodists, all the good people clubbing together to support a minister of that denomination. There are a few Church people here, and every time I have been able to visit the place, a warm welcome has been extended, and full congregations have been in attendance. The present occasion was no exception. Notwithstanding the deep snow, through which only narrow paths had been made, the church (holding some two hundred) was full, a large portion being ladies, who have more stamina and perseverance in these mountain towns than are often found among their more favored sisters of the valleys below. More attentive and interested auditors one could not ask. I wish much that I could visit them often, but the distance from my home (250 miles) prevents me. I am satisfied that a fair and permanent Church congregation could be

gathered here, were the right man found ready and willing to do the work. As Truckee is only two hours' ride from Reno, in the State of Nevada, where a Church missionary is now stationed, I have often desired that the two places could be connected, and Truckee could at least have the benefit of monthly services. Two children were baptized during this visit. In about a fortnight I expect to make my third visit to Visalia, an important town, 250 miles from my home in a southerly direction. And after having been there, I may write you about at six there and also about Woodland, another of the promising stations in my widely extended circuit. For with the exception of the traditional horse and saddlebags, I might almost claim to match some of the old Methodists' presiding elders' "grace church, San Francisco, has been fortunate in securing as rector the Rev. William H. Platt, formerly of Louisville, Ky. He pleases all, and the church, which had almost reached the 'bed rock,' is now filling up fast, and will soon again take its old position in the Diocese. The new rector is a valuable acquisition to our ranks. Trinity church, San Francisco, is still without a rector, Bishop Kap preaching for them each Sunday, and the Rev. Mr. Siliman attending to the parochial work. Since Prof. Seymour declined a call to Georgia, I have not heard any name mentioned in connection therewith."

GEORGIA. ORDNATION.—The Bishop of the Diocese held an Ordination in Christ Church, Savannah, on the Fourth Sunday in Advent, when he advanced to the Priesthood, the Rev. Robert C. Foute, the Assistant Minister of the Parish, and the Rev. William P. Kramer, Rector of the Church of the atonement, Augusta. The sermon was preached and the candidates presented by the Rev. Dr. Williams, of Rome.

OHIO.—SANDUSKY.—A German congregation and pastor in this city have made application to be admitted into union with the church. The pastor, the Rev. D. Fischer, Doctor of Philosophy, was formerly a Roman Catholic Priest, a Professor in a Roman Catholic Seminary in Germany for many years, and a man of learning and extensive reading. —Standard of the Cross.

ILLINOIS.—CHURCH WORK IN CHICAGO.—On the Fourth Sunday in Advent a new Church enterprise was inaugurated in Chicago, by Divine Service, and the celebration of the Holy Communion. A large upper hall, on State street, opposite Congress, has been rented by St. Peter's Guild; part of it being appropriately fitted up as a chapel, and the remaining portion left for a free reading room. Divine Service, with a sermon on each occasion, is held twice every Sunday, and there is a weekly celebration of the Holy Communion. A Sunday School, also, has been organized, which holds two sessions; and two evenings in every week are devoted to a Bible and a Confirmation class, respectively. This new mission is situated in two midst of a district, in which, since the removal of Trinity Church a long distance to the south, the Church, in her parochial character, is misrepresented. It is, at present, under the charge of the Rev. George C. Street, as Chaplain.

NORTH CAROLINA.—GREENSBORO.—On the First Sunday after the Epiphany, the Assistant Bishop visited the Parish of St. Barnabas, administering the Holy Communion, preaching both morning and evening, and administering the rite of Confirmation. The services were exceedingly solemn and impressive, and the little band of Church people at Greensboro was greatly cheered, and took fresh courage. Bishop Lyman's sermons were plain, practical, and earnest; and, as in other portions of the Diocese, the impression he made was thoroughly favorable and satisfactory.

CANADA

TORONTO

COLLECTORS, SUBSCRIPTIONS AND DONATIONS RECEIVED FROM 1st NOVEMBER TO 31st DECEMBER, 1873, INCLUSIVE.

INDIAN MISSION FUND. Payments for support of Indian Children at Shingwauk House, Garden River. Toronto, Holy Trinity, \$12 00. Donations for Garden River Institute. (Shingwauk House).

Christville (add'l), \$2. "A Churchwoman," Shrewsbury, \$1. Rev. V. Clement, \$5. James Michie, Toronto, \$5. Samuel Platt, Toronto, \$10. St. Luke's Church, Toronto, \$15. R. S. Brooke, \$5. Anonymous, \$5. E. Grindstone, \$3. From a mother, in memory of the happy death of a beloved child, \$20. Christmas gift for Rev. E. F. Wilson, from a lady, a member of the congregation of St. John's Church, Cayuga, being the proceeds of the sale of a diamond ring, \$53.

WIDOWS AND ORPHANS' FUND. October Collection.

Hamilton, Christ Church, \$30 00. All Saints', \$5. Ascension, \$75 75. St. Thomas', \$20. Barrie, Christ Church, \$25. York, St. Peter's, \$25. Church of Redeemer, \$25 00. Trinity East (add'l), \$3. All Saints' (add'l), \$10. St. Luke's, \$10. Holy Trinity, \$14 85. Beamsville, \$1 22. Jordan, \$2 00. Smithville, \$3. Orangeville, \$2 25. Brampton and Edmonton, \$23 43. Campbell's Cross, \$1 42. Ottonabee, \$1 00. Etobicoke, Christ Church, \$9 00. St. George's, \$20 85. Port Hope, St. John's, \$10. St. Mark's, \$12 85. St. Catharines, St. George's (add'l), \$2. Grimsby, \$10. Brighton, \$1 00. Cambridge, \$1. Beaverton, \$1 00. West Brock, \$60. Toronto, \$25. Pickering, \$15 80. Greenock, \$20. Oshawa, \$25. St. John's, \$2 16. Chippawa, \$20. Clifton, \$3. Leavelle, \$3 34. Nassagaweya, \$1 19. Niagara, \$10. Markham, Grace Church, \$7 73. St. Philip's, \$2 37. Stamford, \$7 20. Brantford, \$7 00. N. Orlita and Medonts, St. John's, \$1 42. St. George's, \$50. St. Luke's, \$1 16. Dundas, \$3. West Lamboro, \$2. Colborne (add'l), \$1. Cameron, \$3 37. Oakwood, \$10. Ops, \$1 12. Lindsay, \$11. Bracklin, \$1 19. Columbus, \$4 24. Port Whitby, \$3 63. Scarborough, Christ Church, \$16 00. St. Paul's, \$7 00. St. Jude's, \$1 84. Colburn, Court House, \$30. Cookstown, \$1 20. Chertsey, \$1 60. Family, Oshawa, \$25. St. John's, \$2 16. St. James, \$1 75. Innanmore, \$50. Nor. oak, \$1 80. Westwood, \$2. Allandale, \$1 20. Shanty Bay (add'l), \$3. Uxbridge, \$9 60. Goodwood, \$3 42. Scott, \$5. Maryboro' and Del. Rothway, \$2 31. Houston, \$3 09. Drayton, \$1 00. Glenhall, \$60. Port Colborne, \$1 00. Maralville, \$2. Normal, \$7 77. Stewart town, \$3 13. Collingwood (add'l), \$4. Downmanville, \$1 07. Runklesville, \$1. Wellington Square and Nelson, \$2 40. Bracebridge, \$1 03. Gravenhurst, \$60. Trapani, \$1 20. St. Ste. Marie, \$5 45. Mary's Lake, \$1 12. Huntsville, \$50. Leatrice, \$50. Allandale, \$1 60. Hamilton, \$1 01. West Dyar, \$30. Holland Landing, \$3 30. Sharon, \$2. Campbellford, \$1. Warkworth, \$2. Shanty Bay, St. Mark's, \$1. Oro, \$1 60. St. James, \$1 25. School House, \$100. Saltford and Binbrook, \$2. Port Erie, Bertie, \$1 35. Elora, \$7 57. S. Pilkington, \$1 13. Mount Forest, \$1 30. Milton, \$13 30. Hornby, \$8 00. Omagh, \$2 00. Tullahoma, St. Mary's, \$20. St. John's, \$50. St. James's, \$50.

Annual Subscriptions. Rev. H. B. Owen, \$5; Rev. M. A. Farrar, \$5; Rev. Dr. Smith, \$5; Rev. A. Boulton, (1873) \$5; Rev. J. W. Robt, \$5; Rev. E. H. Cole, \$5; Rev. Dr. Strong, \$5; Mrs. Arch, \$5. On Account Entrance Fee. Rev. E. Morgan, \$10. Donations. Bloolcoke, Miss Beatty, \$10. Mrs. Campbell, \$5; H. Moore (bequest), \$8 80; C. J. Blomfield, \$10; R. S. Brooke, \$1. Parochial Collections. Caran, \$17 60. Special Appeal for \$10,000. C. J. Blomfield (Donation), \$10,000.

MISSIONARY DIOCESE OF ALABAMA. To the Reverend the Clergy of the Diocese of Toronto.

REV. AND DEAR BROTHERS.—You are aware that it has been resolved that the several Dioceses of this Ecclesiastical Province should assume, for a few years, the payment of the salary of the Bishop of Alabama; and that, at its last meeting, the Synod of the Diocese of Toronto pledged itself to the annual payment of eight hundred dollars, as its quota towards the amount required for that purpose. The Board of Missions, at its last meeting in November, took into consideration the best means of meeting that engagement; and, after some discussion, the following resolution was passed:—

"That the Lord Bishop be requested to issue a Pastoral to the several Clergy and Laity of the Diocese, calling for a Special Collection for that portion of the income of the Missionary Bishop of Alabama which the Synod has guaranteed, on such a day as may be most convenient."

I entirely concur in the opinion of the Board that no more simple or effectual means could be adopted for raising the amount to which this Diocese is pledged. The contribution will thus be more generally and equitably diffused, while the burden upon the several parishes will be light.

I recommend this Collection Sunday the twenty-second day of February next, being the first Sunday in Lent; and I have to request of my reverend brethren that they will duly announce the same, and on a previous Sunday urge a hearty and liberal response to the good object. The Collections are requested to be sent, as soon after that date as possible, to the Secretary-Treasurer of the Synod.

I remain, Rev. and dear Brethren, Faithfully and affectionately yours, A. N. TORONTO.

Toronto, January 26, 1874.

LESTER HOMIE MISSIONS, 1874.

Recommendations approved by the Synod.

1. United Prayer by the clergy according to an approved form, on Monday, February 10, previous to the opening of the mission.

2. Meetings for special prayer in the several parishes interested, for a blessing upon the Mission and in particular for increased unity, with a view to the more abundant outpourings of the Holy Ghost. (If held in the church to be according to a form approved by the Bishop.)

3. The use of family and private prayer in behalf of the Mission. (See forms appended.)

4. The earnest prayers and active co-operation of Communicants, Parents, Sunday-school Teachers, and all who sincerely desire the glory of Christ in the salvation of souls, and the building up of His Kingdom, are urgently solicited.

"Thou art thy brother's keeper." The fixing of times is left wholly to the clergy of the several churches, but for convenience of cooperation the following arrangement is respectfully submitted.

I. From Sunday February 16, to Saturday February 28.—St. James' Cathedral; St. Stephen's; Holy Trinity; St. Paul's;

II. From Sunday March 1, to Saturday March 7.—St. George's; Christ Church; St. Ann's; St. Bartholomew's.

III. From Sunday March 8, to Saturday March 14.—St. John's; St. Mark's; All Saints; Trinity East.

IV. March 15, to 21st. St. Luke's; St. Peter's; St. Matthew's.

V. March 22, to March 28, Church of the Redeemer; Seaton Village.

PRESENTATION TO THE REV. C. B. FETTIT, M. A. RECTOR OF RICHMOND. The people of this parish, in addition to the Christmas offerings, which were liberal, presented their clergyman with an affectionate address and the following valuable articles as a token of their regard and esteem and of their appreciation of his long and faithful services—A buggy and harness, a set of sleigh robes (prairie wolf), and fifty yards of carpet, the total cost about \$250.

The regular quarterly meetings of the Standing Committee of Synod will be held as under:— Thursday, February 12th.—Clergy Trust, 10 a.m.; Mission Board, 12 noon; Executive, 3 p.m.; Sunday-school &c., 4 p.m.; Church Music, 5 p.m.

Friday, February 13th.—Land and Investment &c., 11 a.m.; Widows and Orphans' Fund &c., 12 noon; Audit, 1 p.m.; General Purposes &c., 2 p.m.

HURON.

ST. JOHN'S CHURCH CAYUGA.

A Sunday-school festival in connection with the above church was held at the Town-hall, Cayuga, on Wednesday the 21st Jan., ult. and was a complete success. The children present numbered about eighty and were not only jolly and looking fit as one could desire to see. After partaking of the good things kindly provided for them by the ladies, they, under the leadership of Mr. Price, who had been instructing them for a short time previously sang a number of carols in a very pleasing manner, for which they deservedly received the plaudits of the audience. The choir also favoured those assembled with some choice pieces of music which they rendered in very good style. The interest taken in church music has considerably increased since the advent of Prof. Price, of New York, who has given much timely attention towards bringing the choir on to their present efficient condition. After the musical portion of the entertainment was over the children were both amused and instructed by the disolving views of a magic lantern, which were displayed for their benefit on a screen placed at one end of the hall. Behind this screen was also placed a fine Christmas tree, hung with presents and a number of tapers lighted up for the occasion. The screen having been withdrawn the children were invited up to

the tree by Santa Claus, who he distributed his presents to one and all. They then retired to their seats to contemplate the different presents each of them had received. All particularly the children, seemed to enjoy themselves, and much credit is due to our pastor, the Rev. Mr. Ballard, for his efforts in bringing to such a successful entertainment for the welfare and amusement of the children. The festival broke up with the children singing "God Save the Queen," and the expressed desire on the part of many of them that we might next winter have as equally a pleasant entertainment as the one just concluded.

THE DORCHESTER MISSIONS. (Correspondence Church Herald.)

A very interesting missionary meeting was held at St. Peter's church, (the church of England) at Dorchester Station, on the evening of the 26th inst., by the Rev. F. W. Raika, the incumbent, and the Rev. Mr. Tilloy, of London. The latter gentleman delivered an eloquent address upon the general subject of missions, urging with great energy upon the attentive audience their duty and privilege as professing Christians, to help on the noble work of sending the Gospel with all its benign influences forward until the last man is reached. His synopsis of the history and progress of missionary work was encouraging. And here I desire to say a few words in regard to the church at this place. The mission at Dorchester Station had for some time been without a pastor and without the regular ministrations of God's word, until April last, when our worthy Bishop secured the services of the Rev. F. W. Raika for the Mission. The society here was a feeble one, and it was predicted by many that it was dead as a congregation; but the appointment of Mr. Raika was the beginning of a new era in its history. He soon proved himself to be the right man in the right place. At that time the congregation met for worship in a small dilapidated church, wholly inadequate and unfit for a place of worship. The new pastor and a few others early contemplated a change. All longed for it, but their faith as not equal to the undertaking. However, in the latter end of summer an appeal was made to the congregation for funds to enlarge and otherwise improve the building. It soon appeared almost chimerical to expect success. But the efforts of our pastor were incessant and unwearied, and nobly aided by the people and Providence, the enterprise was eventually placed financially beyond the fear of failure. The old apology for a gallery was torn down. The building, including the chancel and vestry-room was lengthened twenty feet. The seats were rearranged and painted. A handsome chancel window was put in. The old box-like reading desk and pulpit was replaced by a light tasty lectern and pulpit. The chancel carpeted—the aisle covered with matting, and the church lighted by two chandeliers. In fact the whole building, outside and inside, was completely metamorphosed from a small unsightly, incongruous structure, to a comfortable, and I can almost say, a beautiful house for prayer and praise.

The reopening took place on the 14th November last, when His Lordship the Bishop of Huron was present and complimented the pastor and the people upon the great and favorable change that had been made. At that time the incumbent presented a class for confirmation, several of them adults of the better class of people.

Subsequently the inside of the church was beautifully decorated with evergreens, and the word "Emmanuel" nicely in ornamental text, was placed back of the chancel for the Christmas anniversary. On that occasion the house was crowded by an attentive and respectable audience, made up of the enlightened, reflecting people of the neighborhood, composed of different denominations. The hearts of the church people are made glad by the great change for the better, not only in the improvements of the church, but by the constantly increasing number of those who gather in it to worship our Lord the Messiah. Another happy thought is the increased liberality and zeal in the worshippers.

O. M. M.

NANTICOKE.—PRESENTATION.

On Thursday, the 8th ult., the Rev. J. H. Fletcher, of South Walpole experienced an agreeable surprise. A large number of the members of the Nanticoke congregation, amounting to about 36 or 40, assembled at his house in the evening, bringing with them a plentiful supply of refreshments, and presented him with a beautiful buffalo robe, and also with a purse of money. The presentations were accompanied with appropriate speeches from Messrs. J. W. Moneck, and T. G. Cooper. After a very pleasant evening, passed in singing and other profitable amusements the company dispersed.

EVILS OF SCHISM.

The Rev. Mr. Foster, Rector of three Rivers, Diocese of Quebec, preached at morning service at St. Paul's, London, and in the Chapter House at evening service on the 18th instant. The parish of Three Rivers affords a good illustration of one of the minor evils attendant on schism. The population of the city is, in round numbers, 10,000; of these, 9,400 are Roman Catholics. One hundred years ago the English Church was just organized in it. A number of colonists from Great Britain, settled there, engaged in lumbering and other business; and they formed the nucleus of an Anglican parish. A building, called old here, where all buildings are modern, was then occupied as a barracks, and had previously, before coming into possession of the Government, been for a time a monastery, and another that had been a Roman Catholic place of worship was converted into a jail. Both these buildings, the barracks and the jail were made over by the Government to the English Church; and Three Rivers was regularly constituted a parish of the English Church in connection with the Diocese of Quebec. The church people of Three Rivers might have well maintained their position, though in the midst of a large Roman Catholic population, had there been none to divide the little flock. But the evils consequent on schism are to be found there too as in other and larger communities. Those, who do not profess the religion of Rome, are in all six hundred. Presbyterianism, introduced there at least seventy years after the establishing of the Anglican parish, now numbers 250 members, and Methodism, of fifteen years standing, numbers 150. Had the 600 Protestants in the town not been

separat'd by denominationalism, they would now be a self-supporting church, a powerful phalanx, exhibiting in their doctrines, order, and worship, all the features of the Christian Church...

The Church people of Three Rivers are forced to appeal to their brethren in other places for help to repair their old church and rectory (the former barack, and jail.) They have made great sacrifices themselves. Though few in number and not abounding in riches, they have subscribed not less than \$3,000 for the good cause.

MISCELLANEOUS.

Mr. J. J. Norton, of Huron College, was admitted to Deacon's orders by the Bishop of Huron, in Christ Church, Exeter, on Sunday last.

Tao Rev. H. F. Darnoll, M.A., of the Diocese of Montreal, has been appointed curate of St. Paul's Church, London.

QUEBEC.

(Correspondence Church Herald.)

DESTRUCTION OF BISHOP'S COLLEGE BY FIRE.

On Sunday morning last the grammar school connected with Bishop's College was completely destroyed by fire, nothing remaining now save the burnt, charred walls. The boys and masters had gone to the parish Church as usual; but service had scarcely begun when all were suddenly alarmed by the cry of fire, an alarm which was in no degree lessened—but rather, and especially in the case of the boys, heightened—by the announcement that the College building was in flames. No time was lost. Mr. McEvo at once rode to Sherbrooke, a distance of three and a half miles for their steam fire engine, and this with most praiseworthy promptitude was on the ground and working within forty minutes after the first alarm. This, unfortunately, was by no means soon enough to save any part of the building, indeed when first discovered the fire had already travelled from the basement, where it originated, to the second story, and all the exertions of the firemen and people were directed to saving the rectory, college, and out-buildings, which latter, being of wood and in close proximity to the seat of the fire, were in great danger. But the energy and pluck displayed by those on the grounds saved the college a heavier expense than there might otherwise have been. At one time the rectory seemed so certainly doomed that it was considered advisable to remove its contents, and those were consequently much damaged by sparks, water, snow, &c. However, it is a cause of great thankfulness that the disaster did not take place at night, in which case the loss must have been tremendous. As it is, all the boys and masters in the wing had their effects saved, that is as well as things can be rescued from a fire. Bureaus, trunks, crockery, &c., with the usual forethought displayed on such occasions, were pitched from the windows of all stories and landed on the ground in pieces. Those in the main building lost all but the clothes on their backs. The principal losers were the Matron—Mrs. Irving—and Messrs. Worrell and Thorne—two of the masters. The most sincere sympathy is felt for the Matron by all, and not least by the boys, in whom her kindness and motherly attention has fostered a deep feeling of affection and gratitude. The boys were billeted about the town for the night and none of them seemed to lose their wretched spirits, but were as jolly as possible and put up with the loss of their clothing with a right good will. Arrangements were immediately made for carrying on the school, and these have happily been already completed, and the resident scholars are provided for in the way of board and lodging, and school work goes on as usual. Steps have been taken for the immediate erection of new and better buildings, and it is expected that these will be ready for use within a year. C. L. W.

Tennantville, P. Q., Jan. 25, 1874.

ST. JAMES CHURCH, THREE RIVERS.

The Rev. John Foster begs to acknowledge with many thanks the receipt of the following sums in aid of the fund for restoring the above Church and Rectory—Offering, Ho' Trinity, Toronto, \$15.36; Offering, St. George's, Toronto, \$20; subscriptions collected in Toronto, \$125; Offering, St. Paul's, London, Ont., \$62; subscriptions collected in London, \$33, total, \$266.86, a sum which will be of great service to the parish of Three Rivers.

NOVA SCOTIA.

(Cor. of Church Herald.)

ST. LUKE'S CHURCH, HALIFAX.

The congregation of St. Luke's in this city, rejoice in the return of their Bishop from England. St. Luke's as well as being the parish church, is for the time the cathedral; there our Bishop, when not abroad on episcopal visitation, is generally found at time of Divine service.

Every Sunday there is a celebration of the Holy Communion. On the third Sunday of each month, the litany is sung in the afternoon and the children are catechised by the curate. The Sunday-schools are flourishing. The afternoon service of every Sunday has a larger attendance of the young than any other. Then the youthful chorists, robed and with voices well attuned, give response to the priest; and in lively hymns awaken the devout feelings of listeners, and induce hearty utterance from them. The attendance is large, and the occasion one of much interest and pleasure.

There is daily morning and evening prayer at St. Luke's. The devoted organist, Mrs. Grigor, is always in attendance, embellishing the service with her excellent performances. On Saints days the boy-chorists are present at the evening service, and there is a sermon in addition.

There are good church people who do not like the service at St. Luke's as well as that in some other churches; but there are no lights used save for necessity, no incense, nor any robes beyond the surplice and cassock. There are cloths for the holy table of different colours used at different seasons; one is purple and white, used at advent time, and

when the bodies of the departed are brought in for the funeral service. A pall of similar colour and a floral cross are then placed on the coffin. Flowers are always more or less in use, adorning the chancel and font. Marriages are always celebrated in the church, the clergy persistently declining to attend elsewhere for such purpose. Children are baptised at their homes if circumstances render such course necessary; but baptisms and churching of women take place at the Sunday afternoon service. When infants have been privately baptized they are brought afterwards to the church and presented, and received as members of the flock of Christ. The doctrines preached by the bishop and clergy, have not caused any to resort elsewhere, though some have given preference to the service as performed in other churches of the city.

There are no churches in the diocese where any vestments beyond cassock, surplice and stole are used, nor has there been known to the public any instance in which clergymen have had to be checked for using extreme ritual. Some use the black gown in the pulpit, at private baptisms, and funerals; and there are many who have no public service on what are termed saint's days, and no week day services, or public catechising. There must ever be some difference in tastes and opinions, and the people in this diocese "agree to differ," as kindly as those of any other perhaps in the world.

A silver chalice was presented at St. Luke's as a thank offering and gift from the bishop, on his return from England.

Juvenile Column.

The Sunbeam.

BY M. D. SMITH.

Mabel was tired and cross one day. She could not work and she would not play. A cloud passed over the little face, leaving the mournful, heavy lines. And Mabel grew sullen and ready to cry. While the strange part was, that she knew not why.

But out to the garden at last she went, Still holding fast to her discontent. And under a tree ere long sat down. Her face all puckered with many a frown. When—all of a sudden, her eyes shone bright, And Mabel was off to dreamland bright.

Then a golden sunbeam slipped between The arch above with its network green. And tumbled down to our Mabel's side, Into her heart crept close to hide. And, hiding there, the beautiful ray Influenced all in its own sweet way.

Presently opened two blue eyes— Blue and as it were the summer skies, Bright as the sunbeams, hiding there, Making the childish face so fair— And two little lips gave liberty To a song all full of a glad heart's glee.

Then up she sprang from her crumpled bed, And merrily tossed her curly head. While many a ray of the golden light Peeped out of her eyes so softly bright. And Mabel was tired and cross no more. When she hastened home to her mother's door.

Daily Work.

In the name of God advancing, Sow thy seed at morning light; Cheerily the furrows turning, Labour on with all thy might. Look not to the far-off future, Do the work which nearest lies; Sow thou must before thou reap, Rest at last is labour's prize.

Standing still is dangerous ever, Toil is meant for Christians now; Let there be, when evening cometh, Honest sweat upon thy brow; And the Master shall come smiling, At the setting of the sun, Saying, as He pays thy wages, "Good and faithful one, well done!"

LITTLE ALICE, THE MISSIONARY'S DAUGHTER.

Little Alice was the beloved daughter of a missionary to the Indians. Her papa and mamma had, under the influence of the Saviour's love, left their happy homes in England to devote themselves to missionary work amongst the red men of the forest in Canada. Alice and her three sisters, Linn, Annie and Edith Lily, and her only brother Johnnie, were all born in the Indian country; but Edith Lily, a most beautiful baby died when she was only three weeks old and went away to bloom in the paradise of God. When Alice was born her mamma was dangerously ill for a long time, and was unable to nurse and take care of her, so she was committed to the nursing of an Indian woman, the wife of Reliquidgeno or the wild man's wife, and according to Indian custom, she was strapped in a cradle and carried behind the back in Indian fashion like an Indian papoose. It grieved her papa very much to see his darling Alice thus carried about the village, and he often wished that he had a kind mother or sister to take care of her; but they were thousands of miles away, and he was very thankful when her own mamma was sufficiently recovered to have her under her own care at the Mission House. There Alice in time grew up to a most loving and lovable child. She was the pet of the household, not only because she was the youngest, but because she had a most amiable and winning disposition, and she was also beloved by all the Indians. She was most deeply attached to her sister Annie, and the two were inseparable; though Annie was nearly two years older, she was very little, if any taller than Alice, and they were one in heart and mind, and shared each other's little joys and sorrows, so that to offend one would be to offend both, and if you pleased the one you would by the same act please the other, and it was very delightful to witness their love, one for another. But little Alice not only loved her sister Annie dearly, but she loved every body in a measure, and above all she loved the Saviour. She was always present and always punctual at the Indian Sunday-school, and seldom failed to repeat her catechism, collect, hymn, and verses of Holy Scripture. She could understand

and speak the Ojibway language and her sweet voice would be heard above those of the Indian children in singing the beautiful hymns, translated for their use. Some children go to Sunday school because their parents wish them, but Alice went from choice, as all good children do, and although, apart from her own family, she met no other children there except Indian children, it would have been the greatest disappointment not to have been able to attend. During her short life she never saw but once any thing of the outside world, and that when on a visit with her mamma and her sister Annie to Port Hope, and on the journey she saw for the first and last time apple trees laden with fruit, and she was quite overjoyed at the beautiful sight. Little Alice had a most unselfish disposition, and would cheerfully share her good fortune with others, and exercise self-denial that she might have something to give to the needy. She often acted in the capacity of a ministering angel to the poor sick Indian children and when on these errands of love with her little basket filled with good things for the sick, and accompanied by her sister Annie, she seemed so bright and happy, as to form a beautiful picture of charity. It was her mamma's custom to read for an hour every evening from some interesting and instructive book, and these readings were highly valued by the children, but by none more than by Alice, who like the others, whilst listening to the readings, would have some useful work in her nimble little fingers. It was a very happy sight to see this isolated family sitting around the table thus employed, and occasionally discussing the merits of some traits of character or of some points in the subjects read to them. But the Sunday evening with its Bible questions, and singing and special readings suitable to the holy occasion was the most delightful of all the seven. That little family at the Mission House, though far removed from civilized society, was indeed a very united and happy one, but like others it was not to be exempt from the ravages of mortality and never shall I forget Alice's last sabbath on earth. It was in the early spring, and the weather was mild and lovely all day. After tea was served, Alice and Annie with their arms lovingly encircled around each other, walked up and down the path in front of the Mission House, in all that freedom from earthly cares and anxieties and all that perfection of happiness which such children enjoy in the springtime of life. Then came the time for singing, followed by Bible questions and reading and the evening was spent very happily and richly enjoyed by all, who were of course utterly unconscious of the terrible calamity that was about to overwhelm them, for no thought whatever crossed the threshold of their minds, as they kissed one another good night that it was the last Sabbath which Alice would spend with them in this world. Yet so it was, for death came suddenly and unexpectedly and with its resistless hand snatched her away into eternity at the early age of ten years; and never can I forget though I find it impossible to describe the scene that followed this sudden departure from this world, of the loved one of the household. Little Alice was very lovely even in death. Her immortal spirit, before it took its everlasting flight, seemed to have had a sweet foretaste of eternal happiness, and a bright view of the glorious angels who came to bear her spirit upward to the realms of bliss, that left a heavenly radiance on her beautiful countenance, bespeaking a triumph over death (which after all was only the messenger of Jesus) and a victory over the grave into whose silent precincts, however, her body had to be committed until the morning of the resurrection. Her poor heart-stricken papa had to perform this last melancholy office himself, as there was no other clergyman within one hundred and fifty miles of Garden River; and her mortal remains were laid in the grave, amidst the general weeping of a large assembly of Indians. My dear young readers, it was the religion of Jesus which made Alice's short life so happy. It was that alone which supported her dear papa and mamma under their bereaved circumstances, and we hope that same blessed religion is now influencing your lives, so that you may have its consolation in death to which you are all subject. Let me ask you for your efforts in the missionary cause, and for your earnest prayers on behalf of Missionaries and their families in their distant and isolated field of labour. If you should accompany your parents on a tour of the upper Lakes, then, when the steamer calls at Garden River, go up to the Indian grave-yard and take a look at the last resting place of Alice, the Missionary's daughter. Strive to emulate her simple virtues and seek by the merits and grace of Christ to reach the same Eternal Home.

POOR AND YET RICH.

To be rich and to be yet poor are only relative expressions, in more ways than one. If you are poor in contrast with those above you, you are rich in contrast with those below you. The true philosophy is not to fret the heart by envying him who has more; but to make it grateful by pitying and helping him who has less. The Christian, however poor he may be in this world, yet, because he is a Christian, has great

riches. A German writer very appropriately puts it as follows:

I am poor in this world's goods, and for this reason I am often neglected and put aside, so that my heart is sorely wounded. Because of my poverty, I am not in a condition to aid in building up the Redeemer's kingdom, as I desire to do; to succour the needy or to aid my brethren when they call for help. How sad a thing poverty is, when the heart burns with longing to aid and to give! Oh, when I feel my poverty, oftentimes so deeply that I cannot help murmuring, I often ask my Heavenly Father, "Why dost thou not bless me with more, seeing thou hast given me a glowing and sympathizing heart?"

Still I am not poor. I even feel myself infinitely rich, when I reflect that the Lord has redeemed me, a poor sinner, with his precious blood, that he has given me the knowledge of himself, and that I have been permitted to seal my faith by an open profession. More than this: the great Jehovah calls me His child, and I am permitted to call Him my Father. I am heir to His glory, you, the brother of my Redeemer, from whom comes every blessing, and a fellow-heir with Him. I am allowed to come to Him, yea, it is my duty to come to Him, daily and hourly, and he promises me that I shall never come to Him in vain. All the promises of His word I can claim as mine. Am I not then rich—very rich?

I look upon my wife and children, all members of the visible church with me, while many a man laments for years that he must go alone to the Lord's Table, often alone to the throne of grace. When we draw near to our God, all of one heart and one soul, when as a united family we all join to praise the Lord, praying together and singing together, how can my heart help leaping for joy and pouring itself out in thanksgiving? And when I look beyond, and think that by and by we shall be permitted to join the anthem of immortal praise before the throne of God, and before the Lamb, then I say, Oh, what riches are mine! I hear many a Christian exclaim, "It is enough!" Yes, even so. Am I not rich?—Exchange.

DISGUISED BLESSINGS.

In this world, we are able, in many instances, to distinguish only very imperfectly between real good and seeming evil, and, at the time of its occurrence, we often regard that which befalls us as a great calamity, when in reality it is a great blessing in disguise. So, do we often seek to obtain that which to us wears the appearance of a blessing, and we lament our want of success in securing it, when its acquisition would be to us an evil incalculably great. Among those things which we usually regard as evils to be avoided, but which in a large majority of instances, turn out to be real blessings, are difficulties in our way, disappointments and opposition to our wishes and plans. It was so in the days of old, just as it is now, and so will it ever be. Difficulties are often the rough shells in which the purest pearls are found, the germs from which springs our greatest advantages. Difficulties are the flames which consume the dross and purify the gold within us. When Joseph was sold by his brothers to the merchants who carried him down into Egypt, he doubtless thought a great misfortune had befallen him. This seeming evil was however a disguised good; it was the corner stone upon which was built his greatness and also his usefulness. When the mother of Moses, in order to save his life, was compelled to hide him among the reeds on the bank of the river, she certainly thought that a great evil had befallen her. From this apparent evil much good resulted, and that which threatened to result in the death of the Hebrew boy, was the beginning of a train of events which made him a deliverer and a hero. When expecting to perish through the violence of the storm which had overtaken them while sailing in their frail vessel on the sea, the disciples saw Jesus coming towards them walking upon the water, they were sore afraid, believing Him to be some evil spirit. When, however, He stepped upon the deck, the storm was lulled and they hailed as their deliverer Him upon whom only a few moments before, they had looked as their powerful and malicious enemy. As it was in those days so has it been through all ages, even down to our days. Cromwell regarded it as a misfortune that he failed to succeed in his attempt to quit England and come to this country, when the English revolution was on the eve of breaking out, but the very failure which he regretted was the stone on which rested the ladder on which he climbed up to the Protectorate.

Difficulties are often the means of bringing into play powers and resources, of the existence and extent of which we would otherwise be ignorant; just as volcanic action which, though terrible at the time of its occurrence, often reveals the gold which would otherwise lie hidden and useless in the deep recesses of the mountains. Difficulty and opposition test the strength of our virtue and the extent of our capacity for good. Had Napoleon Bonaparte been the son of a wealthy nobleman, it is probable that he would ever have revealed to others or have been himself conscious of the mighty intellectual

power which he possessed? Had Milton not been blind, is it likely that he would have produced "Paradise Lost"? or had Sir Walter Scott been free from pecuniary difficulties, think you that he would have won the reputation, as a writer, which now belongs to him? Difficulties teach us what we are capable of being and doing, and we should therefore hail them not as evils and enemies, but as blessings and friends. He who possesses within him the elements of true greatness, need never fear to encounter difficulties; for they afford him opportunities of displaying his prowess and his strength.

When God has a great work to be done, He, by long training prepares the men whom he selects to do His work for the proper execution of the task which He assigns them. This training is usually acquired in the school of difficulty. Look over the list containing the names of those who have been the greatest benefactors of this race, and you will find upon it the names of but few who have not been men of sorrow, men who have suffered patiently and struggled long and energetically against circumstances seemingly adverse, but really favorable. Our Lord prepared Himself for His ministry by enduring suffering, and contenting against difficulty and opposition, even from His infancy. His birthplace was the stable of a common inn, and His cradle was a manger. Should we then complain of hardships or murmur at the roughness of the road over which the Master leads us, when we do not know where that road may terminate? The way which to us seems so rough and steep, may conduct us to a battle field whereon we may be conquerors in the cause of truth and right, or it may lead us to a martyr's crown. We should not come to a decision concerning the character of any event until we see the end as well as the beginning thereof, nor should we, at the moment of its occurrence, be quick to say whether that which happens to us is for good or for evil. "God's ways are not as our ways," and we understand so little of the principles of architecture upon which Jehovah works, that we should not presume to judge from the appearance of the foundations, what may be the character of the building He intends to rear, until He presents the finished structure to our gaze, and then all its beauties will be apparent.—D. in our church work.

CONDITION OF AFRICA.

A common idea in regard to Africa, is that the interior is inhabited by savage and degraded tribes like those with which we meet on the western coast. Very few are aware that but a short distance from the coast is an immense population, among whom there is a very considerable amount of civilization and culture. Within three hundred miles of Monrovia, there is the powerful Futah tribe, which is represented as "the centre of Mohammedan faith and learning in Western Africa." A letter which we find in the Bible Society Record has recently been received in this country from Hon. Henry W. Linnis, Secretary of the Treasury of the Republic of Liberia. It gives a most interesting account of the visit to Liberia of a young man from Futah, named Mahammed Waka. Mr. Dennis gave him an Arabic Bible, which he read with perfect ease, and which he was able to translate into broken English. This young man subsequently wrote a letter in Arabic to Mr. Dennis. It discloses a very interesting state of mind in the young Mohammedan. He says:—"I find the Pentateuch, the Psalms, the Gospels, and the Koran are all the Word of God." Again he says:—"I like your religion very, very much. We love the Holy Book very much; for Ishmael and Isaac came forth from Abraham, and they were brethren; there is no difference between them." This letter he addresses to the learned men of the College of Boyrout, and of the city of New York, and of the city of Oxford. It indicates a wonderful change from the old hatred of Mohammedans for Christianity. Professor Blyden says that there are tens of thousands of native Africans in the country east of Liberia who are good Arabic scholars. A most interesting and encouraging field thus lies open to missionary enterprise.—Exchange.

PATIENCE.—One of the hardest lessons to learn is to wait. It is easy to be patient while the hand and brain are busy, but to be thrown out of employment, to see no prospect in the future but darkness above and all around, and yet be serene, is only possible to the sublime soul that can look, by faith, beyond the mists of the present to eternal sun that shine where infinite love resides. A faith can overlap the trials which beset man's pathway, and grasp the promised good of the future, is worthy to be sought after, and is surely attainable, for the promise is steadfast. "Whatever things ye desire, believe that ye receive them and ye shall have them." He who performs to the best of his ability every duty, may rest assured that his life will be fruitful. The night may seem long to the waiting one, but the morning will dawn in the appointed time.

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The Church Herald.

TORONTO, THURSDAY, FEB. 5, 1874.

We beg to call attention to the scheme of parochial mission services for Lent, inaugurated by the clergy of Toronto and vicinity, with the approbation of the Bishop, whose Pastoral letter on the subject appears in these columns. We also publish under the head of ecclesiastical intelligence, the scheme for these services, with special forms of prayer.

THE ENGLISH BISHOPS ON CONFESSION.

At a meeting recently held at York, in England, at which Earl Fitzwilliam presided, certain resolutions were adopted on the subject of Confession; those resolutions were forwarded to the Bishops. Some of the latter have sent in replies.

The Archbishop of York is amongst those of the prelates who have expressed their views on the subject matter of the resolutions. His Lordship expressly admits the right of the laity to express their opinion on a subject of so much importance to them. Referring to the declaration of opinion lately promulgated over the signatures of Dr. Pusey and others on the subject of the Confessional, the Archbishop very clearly points out the leading errors enunciated in that declaration. He says:—

"A body of clergymen, some of whom are distinguished for their learning and piety, have put forth a statement to the effect that Christ has instituted in his Church a special means for the remission of sins, after baptism; and that the special means consists in the application of the power of absolution to individual souls, after private confession to the priest. Any one who holds such an opinion must needs confess that our admirable Prayer-book is very badly framed for such a system. In truth, the system of our Church is exactly opposite to this. She encourages all Christians to carry their sins, not to the priest, but directly to the foot of the throne of grace. The confession which she favours is confession to the God of all mercy, not confession in private to one of His ministers. Carefully and searchingly she has weeded out, in successive revisions of her formularies, every expression of a contrary tendency. Only in two cases has she retained the permissive use of private confession. In the one case a person preparing for Holy Communion, who cannot quiet his conscience by the excellent means which she lays down, of confession and promises of amendment to God, and of charity and restitution towards man, is advised to go to some minister (Unit. by the ministry of God's Holy Word, he may receive the benefit of absolution. In the other case, the sick man who feels his conscience troubled by any weighty matter is to be exhorted to confess it, and then the form of absolution is to be used 'if he humbly and heartily desire it.' No impartial person can fail to see here the extreme caution with which private confession is treated, or the rarity of the occasions on which it is to be used. The Liturgy of the Church of England would be quite unfit for a system in which private confession and absolution by the priest were the appropriate means for restoration after post-baptismal sin. It is easy to understand that the sore perils that have attended private confession will be aggravated where it is practised without being recognised and controlled. It will be in the hands of those who appoint themselves, and who have to create, in young and impressionable people, the need which they are afterwards to satisfy. It has been answered that the remedy for this is to revive and control it. But, unless I greatly mistake the mind of the people of England, there is no part of the Church's teaching to which they are more firmly attached than that which affects the relation of God to His creatures. He is their Father, they His children; who, through Christ, have daily access to Him in prayer and worship. There is no need to interpolate a second mediator, where the great transaction of confession and penitence and pardon is carried on through Christ alone. The meeting seems to hope much from a change in the law. I confess that, in this, I do not quite agree with the resolutions. I hope more from a full examination of the subject, and the formation of a sound opinion. The more the subject is examined, the more will two facts be made manifest. One is, that private confession is discouraged in the Church of England. The other is, that any attempt to alter the character of the Prayer-book in this respect would be repugnant to the convictions of the great majority of the clergy, and of almost all the laity, and would be utterly ruinous."

The Bishop of Exeter in his reply to a memorial, on the same subject, expresses the strongest dislike to Romanizing teaching or practices. He regrets that certain members of the Church should use their position to teach what the Church does not teach; and he deprecates the existence of a disposition in certain quarters, to treat the decisions of the courts with disregard. He specifies as follows, some of the objections to habitual confession: That it is inconsistent with Christian liberty, and with that openness of life which St. James enjoins, when he bids us confess our faults one to another. It is the duty of the individual Christian to endeavour to make his peace with his own conscience, and the aid of the minister should only be sought when that endeavour has failed. The practice of habitual confession was tried and found hurtful, and the Church of England profited by the experience and discontinued it, and it would be both foolish and wrong to return to it; it tends to further weakness of character, and to cause temptation to falsehood, it sometimes causes a man to dwell on what he ought to cast out of his soul with resolute aversion; it sometimes leads to dangerous intimacies; it runs the risk of interfering with domestic life by bringing an outside influence between those who ought to deal directly with each other. His lordship then proceeds to say:—

But while I join the memorialists in earnestly deprecating and deeply regretting the mischief that we cannot avoid seeing, I think it of importance not to exaggerate its proportions, and I am bound to say that my regret is not accompanied by any alarm. The practice of habitual confession can only be introduced through its adoption by the laity, and I do not see the slightest reason to fear that any but an exceedingly small minority of our laity will be persuaded to go back to a mistake from which they have so entirely escaped. And with regard both to this and to other practices and doctrines which either have or appear to have a Romanizing tendency, I am quite confident that very few of the clergy who join in them, or advocate them more or less, are conscious of any such tendency in what they do. We may charge them with very grave mistakes, but we shall be unjust if we charge them with disloyalty of intention. The High Church party, of which these men may be considered the extreme section, are, as a whole, thoroughly loyal to the Church of England, and all resistance to what may be wrong in their action will be most effectual if we begin by recognising their undeniable merits; for among them, to my knowledge, is to be found such devotion to our Lord, such unwearied perseverance in spiritual labour, such heartfelt kindness to the poor as it would be not easy to parallel, and perhaps impossible just at present to surpass. When men like these make mistakes, we may well be confident that their mistakes will not do so much harm as their services will do good.

Opinions and sentiments of other bishops, similar to the above, have also been published. While we cannot help sympathising with the bishops in their efforts in the faithful discharge of their high and responsible duties, we feel a corresponding regret at the conduct and utterances of persons of extreme views, the effect of which is to weaken the cause of wholesome discipline by showing disrespect for Episcopal authority. On a late occasion Archdeacon Denison, because he could not have his own way in some matter respecting the licensing of curates, thought it right to advise his party to "break with the bishops." What he meant by the expression we scarcely know unless he intended to suggest the disestablishment of the church; or possibly the formation of a "new church," to be presided over by Archdeacons instead of Bishops. In any view, there was an unmistakable ring of disloyalty and disrespect in the speech, which we had supposed impossible in a clergyman occupying the high position of Archdeacon Denison. We hope such an example of insubordination will not recommend itself to any person excepting Archdeacon Denison, who for some reason personal to himself has on more than one occasion, given expression to sentiments subversive of that just and wholesome discipline which it is his duty to respect and uphold.

As to the Manifesto of Dr. Pusey et al. the object of it is plain enough, but its propriety is not equally manifest. We do not apprehend any necessity for turning our backs on the bishops, and seeking light from the gratuitous "opinions" of irresponsible persons, in difficult matters of doctrine or practice.

ENGLAND AND ULTRAMONTANISM.

It would seem that the laws of neutrality do not apply to third parties in relation to the kind of warfare now pending between Prussia and Rome. It is true these two powers are not in a status of war in the ordinary sense in which nations fight each other with carnal weapons, and therefore there is no technical rule to prevent the interposition of outsiders in the dispute. We should have thought, however, good taste and good sense would have been best displayed by the people of England had they refrained from taking sides in the ecclesiastical difficulties between the Emperor and the Pope. We do not forget that the contest involves principles of great importance, and is one much calculated to excite the sympathies and arouse the feelings of spectators; yet it should be remembered that a public manifestation of such feelings has a tendency to stimulate antagonism at home, and to produce an unfavourable impression abroad. With the different domestic questions in Church and State politics that in England serve to keep alive the spirit of party agitation, one would have thought it unnecessary, even on the principle of variety, to import the "little difficulties" of foreign powers. When Lord John Russell and his friends decided to get up a demonstration to express sympathy with the German Emperor in the Papal dispute, they must have foreseen that their action would give rise to a counter movement in favour of the Pope. It was not to be supposed that Archbishop Manning and the Roman Catholics of England would by their silence suffer judgment to go against them by default, and so we are not surprised to learn that the late meeting in favour of the Emperor, presided over by Lord John Russell, is to be matched by another in favour of the Pope, to be presided over by his Grace the Duke of Norfolk.

The first meeting took place according to appointment at St. James' Hall, London, on the 27th ult., and is said to have lasted over four hours. The object was to express the sympathy of England with the German Government in its struggle with the Ultramontane Party. The telegram informs us that letters approving the purposes of the meeting were received from the Archbishops of Canterbury and York and 237 members of Parliament, and that speeches were made by Messrs. Newdigate, Peel, Chambers, and others. As a natural sequel to the story of Lord Russell's meeting, comes the intelligence that the "Catholic Union of Great Britain" are preparing to convocate a great public meeting of Roman Catholics, under the presidency of the Duke of Norfolk, the object of which is, of course, to express sympathy with their co-religionists of Germany. Undoubtedly a large and influential number of Englishmen will give their support to this latter demonstration. The nett result will therefore amount to something like this: It will be shewn to the German Emperor and the Pope by public manifestation that a large number of the people of England side with Germany, and another large number (although smaller) give their sympathy and moral support to His Holiness; a condition of English sentiment perfectly well known to both potentates previous to any meeting on the subject. That either party to the contest will be influenced in the slightest degree by the resolutions adopted at these meetings, is extremely improbable.

Lord John Russell has thought it necessary to treat as a serious matter, the harmless and baseless claim of Pius IX. respecting some kind of a jurisdiction over all baptised persons. In his celebrated letter to the Emperor of Germany, some such kind of phraseology could only emanate from a weak source, and cannot by any means be made to alarm the fears or disturb the equanimity of the Christian world. However, the veteran Earl, (who is really very old) fancies the approach of danger, and with the greatest possible gravity, points out that the claim would include the Queen and Royal family of England; a proposition which excites his loyal indignation, one to which he protests he will not agree.

Well, we need not quarrel with Lord

John. The wonder is, however, considering the number of questionable dogmas that have been issued from the Vatican, why the Protestants of England, should have thought it worth while to protest against the incoherent language of a feeble old man in his controversy with the civil Power of Germany.

There is, moreover, an element in the German Ultramontane quarrel which in common fairness ought not to be overlooked; an element which from any point of view, would negative the idea that the merits are all on one side of the question. The issue between the Pope and the Emperor, is not whether Ultramontane principle should spread through the world; the question is much more local and peculiar to the contending parties. It concerns the ecclesiastical law of Prussia, and the relations between the State and the State religion. Without for a moment favouring the idea of ecclesiastical supremacy over the Civil power, it is an undoubted fact, that the operation of the new ecclesiastical laws, is such as to deprive the Church of important privileges previously enjoyed; privileges which it must be confessed were mutually satisfactory, and in respect of which no particular reason existed for their being suddenly and harshly destroyed. There is then no reason to wonder that the Roman Catholic Church of Prussia should from long use have grown to regard these privileges as sacred rights; that their destruction, should be resisted; and that in the contest untenable claims should be advanced. And even amongst those who, like Lord John Russell, give their unqualified adhesion to Bismarck so far as concerns the end he is seeking to attain, there are many thoughtful men who consider that these ends might have been attained without resort to that degree of harshness which has so much the appearance of injustice.

DR. LIVINGSTONE.

The official intelligence from Zanzibar which confirms the late report of the death of the great traveller, will carry sorrow to the remotest bounds of civilization. The career of this eminent man presents a useful illustration of what the efforts of a life may accomplish when those efforts are directed upon a single object. That industry is more successful than genius, is a truism; and we might add that an unflinching tenacity of purpose is itself a kind of genius. Of the scientific men whose labours have penetrated the hidden secrets of nature, many, perhaps, have possessed rarer and more brilliant intellectual gifts than Dr. Livingstone; but few if any have turned their talents to better account, or laboured more faithfully in the particular departments of knowledge which they undertook to explore. The labour to which in early life he proposed to bend his energies, was one of the utmost danger and difficulty, but which, if successful, promised much to the cause of truth. Notwithstanding the efforts of Mungo Park and other African explorers, the vast interior of that continent remained almost unknown to the world; a kind of terra incognita, the approach to which was forced by so many natural and fatal barriers, that its name was invested with a sort of mysterious terror. The terrible severity of the climate upon European constitutions; the barren sterility of the larger discovered portion; the real or supposed danger which the adventurer would encounter from the dreaded cannibalism of the savage tribes of the interior; and above all the fatal results of previous attempts to penetrate into the country, combined to render the proposed exploration of Africa a most difficult and dangerous task. No wonder then, when there was so little to invite and so much to repel the steps of the traveller, such limited progress had been made in the geography of Africa.

The strongest and boldest might well hesitate before venturing to risk his life in the known and unknown perils of African travel. Yet Livingstone calmly and heroically prepared himself to enter the breach where so many had perished; to devote his life to missionary work in the most dangerous of all missionary fields, and to the investigation of that department of science in which so many had failed of success.

The subject of this sketch, Rev. David Livingstone, was born on the banks of the Clyde, near Glasgow, Scotland, in 1817. His parents were in humble circumstances, and anything

like a liberal education of their son was a matter quite beyond their means. The latter, however, was imbued with a strong relish for learning, and gave early proof of his readiness to overcome surrounding obstacles. At the cotton mills of Blantyre he was placed in early youth to earn his own livelihood. During the summer months he was able by hard work to earn enough to defray his expenses at a Glasgow school which he attended during the winter terms. By this means he acquired a fair education, including a knowledge of the classics. It was probably during his college life that he formed the design of devoting his life to missionary enterprises in Africa. In order the better to qualify himself for the work, in addition to Theological lectures, he entered upon a regular course of medical study, and in 1838 became a Licentiate of the Faculty of Physicians and Surgeons. In the same year he offered his services to the London Missionary Society, for Missionary work in Africa, and his proposal was accepted. He pursued his Theological studies until 1840, in which year he was ordained to the Ministry, and immediately afterwards left England for Port Natal, where he formed the acquaintance of his countryman Rev. Robert Moffat, whose daughter he afterwards married. Rev. Mr. Moffat was himself a very active and energetic Missionary traveller, and no doubt did much to confirm and strengthen his young acquaintance in the resolutions he had formed for the future.

From 1840 to 1856 he laboured incessantly as one of the agents of the London Missionary Society, in various stations in South Africa, and made many expeditions into the interior. During this period he twice crossed the entire continent at a line about ten degrees South latitude. In the course of these explorations he became acquainted with the physical features of the country, and with many of the native tribes, their language, religion, habits and customs. For these services he was presented by the Royal Geographical Society with the Victoria Gold medal in 1855. In the following year he returned to England when he was presented by the same Society with a most flattering address and testimonials in acknowledgment of his services.

In 1858 he returned to Africa accompanied this time by a staff of assistants sent out by the English Government.

He continued his explorations chiefly around Lake Nyassa and the Zambesi until 1861, when he again returned to England. After giving most interesting and important information as the results of his experience, the great traveller again started for Africa in 1865, and was destined never again to see the shores of Europa. From that time until his death he continued in the active prosecution of his perilous work of exploring the interior of Africa. Rumours of his death from time to time reached England; rumours which were afterwards falsified by intelligence of his welfare. In 1867 an expedition was sent out to Africa to search for him. This expedition was commanded by Mr. Young, who penetrated a long distance inland, and although not successful in reaching the object of his search, obtained satisfactory evidence of his safety. After the return of the search expedition letters were received from Dr. Livingstone, dated in the summer of 1868. At that time he was in Central South Africa, from which place he wrote an account of his search for the sources of the Nile, which he discovered to arise between 10° and 12° south latitude. Subsequent communications were received from him, up to 1871. After which time the principal intelligence respecting his whereabouts came through other channels. The expedition of Mr. Stanley, correspondent of the New York Herald, in search of Dr. Livingstone, and his real or supposed interview with the great traveller in the wilds of Africa, are matters of statement, the truth of which seemed so improbable that the world may well be pardoned for hesitating to believe them.

Dr. Livingstone published two books of travel, the first in 1867, and the other in 1869.

It is perhaps impossible at the present time to properly estimate the value of Dr. Livingstone's work. To the cause of geographical science, the materials

collected by him, from first to last, will form an immense accession. But it would seem difficult to place any limit upon the possible results of his discoveries; whether we consider them in relation to the prosecution of the missionary cause and the diffusion of the Christian religion, or in their bearing upon the interests of Commerce and civilization.

TO THE REVEREND THE CLERGY OF THE CITY OF TORONTO.

REV. AND DEAR BRETHREN. — I have observed with deep interest and much hope, the effort in our mother-country to promote the spiritual life of the members of our church by the means of special "Missions" in parishes. To this movement sanction and encouragement have been given by several Bishops; and results have proved that, in many instances, it has largely contributed to the good and holy purpose for which it was undertaken.

In thought and feeling there will always be a close sympathy between the Mother Church and her Colonial offspring; and animated by her example in this Mission enterprise, and the success that has followed it, the same means for awakening spiritual life and activity in this Diocese have been attempted with very hopeful results.

I have examined with much interest your scheme for organizing such a "Mission" in this city and its environs, to be pursued during the approaching season of Lent; and I feel a confidence that the duties and exercises of this ancient Fast of the Church will gain much support and influence through the union of sympathy and effort which the Mission organizations will supply.

Conducted upon those principles of sobriety and order which the Church of England maintains, we can have no ground for apprehending anything in the conduct of these missions which will not recommend itself to all her members. With this assurance I can heartily commend an enterprise which has in view so high and holy an object; one which cannot be better represented than in the words recently recorded, of the Bishops of London, Winchester and Rochester, "The quickening of the love of God and of the Lord Jesus Christ in our own hearts and in those of our people; a deeper sense of the worth of immortal souls; more earnestness and self-denial in our efforts to win them for Christ; and a great gathering into the true fold of multitudes now wandering and lost in the ways of sin and death."

That we may, as the fruit of such efforts realize to some extent the objects here so touchingly stated, is the hearty prayer of

Your affectionate Diocesan,
A. N. TORONTO.
Toronto, January 26, 1874.

CORRESPONDENCE.

NOTE.—All our readers will please distinctly understand that the opinions expressed in our Correspondence columns are to be taken as the opinions of our Correspondents, and not as those of the Editor of the Church Herald, unless special mention be made to the contrary from time to time. Letters to be inserted must be accompanied by the full name and address of the sender. We cannot undertake to return rejected communications.

ENGLAND.

(From our Own Correspondent)

Sir Henry Thompson's article in *The Contemporary* magazine for this month and the proposition which it contains, has raised a tempest of discussion in our public journals. He argues elaborately and earnestly, on economical, moral, and hygienic grounds in favour of what he calls "the natural, in place of the present artificial treatment of the body after death." Burying, he says, poisons the water, it is not of this, of some future generation. It impoverishes the soil; and burning is the true mode. That the bodies of our dead should be reduced to ashes, and the debris remains consigned literally "to pot," and preserved, according to the laws of the land in Pulver's "Coming Race," strikes at the root of some of the strongest, deepest prejudices existing among us. One great objection raised to the scheme, was, that in case of person having been administered, proof positive could not be brought against the murderer, after the body of his victim had been subjected to the process of cremation. To obviate any such unhappy consequence, Sir H. Thompson supplements his first proposition by another that would create a strain of horror in many a home, were it seriously entertained by the nation. The learned gentleman, who, it would appear, lives in a world of his own creation, and delights to indulge in impracticable ideas, suggests that the bodies of persons deceased, to whose death is attached the slightest suspicion of foul play, shall not undergo the now process in a wholesale manner, as will the mortal remains of the general public; but that the stomach with a portion of the adjacent viscera, belonging to such unhappy beings shall be removed from the person, placed in a jar, fastened, sealed and duly identified with a corresponding entry in a book. This jar, bearing the name of the deceased should then be deposited for per-

manent custody in a strong room, which should form an essential part of every establishment for cremation. The vision of "the strong room" is not delirious. Its rows of sealed jars, arranged on shelves all round, labels attached to each, bearing the touchingly plaintive epitaphs, "My grandmother's stomach, My great uncle's liver," "The viscera of Mrs. James Pumpkins, Esq.," and so on. We are certainly too prejudiced as yet to contemplate with friendly feelings the system of "Urn Sepulture."

The unveiling of the equestrian statue recently erected at the western entrance of the Harbour Viaduct, to the memory of the late Prince Consort, took place on Saturday last. The statue is a gift to the Corporation of the City, by a gentleman who desires to keep his own secret. The ceremony of unveiling was performed by His Royal Highness the Prince of Wales; after which a dejeuner of a magnificent character was given, compliment speeches uttered, and our new Lord Mayor distinguished himself in his usual happy manner when speaking of royalty. I see that his eloquence, judging from some remarks I read in your journal, has charmed the Canadians as much as our own as at home!

The approaching Mission is causing considerable interest. The S. P. C. K. has issued a most useful and practical series of papers for the occasion, including Hymns, Special Service, (mentioned by the Bishop) and various Leaflets of merit.

The Pope's Bull, dated May 23, 1873, is liberally commented on. The provision made by His Holiness "for the quicker and easier election of his successor" is not a novel course pursued. Popes have frequently assumed to set aside the established procedure for the election of a Pope; as in the case of Gregory XI, Pius VI; and Gregory XVI, the predecessor of Pius IX, left behind him a document containing instructions of much the same import as those of the present infallible who occupies the chair of St. Peter.

Whether we are to have asphalt or wooden roads is a question of the day; whether the labourer receives, in course of erection on Eक्टर Cathedral, is legal or no, is another, and cannot be decided until Easter Term; whether Dr. Hayman has been unjustly dealt with by his dismissal from the Head Mastership of Rugby School, is still in agitation; the impending famine in Bengal still afflicts our attention; the wonderful intelligence that the now king of Siam, instead of being a barbarian, appears as an intelligent, enlightened Prince, who abolishes future prostration at his court, astonishes and delights us, and the knowledge that members of our Royal Family are on their way to St. Petersburg to be present at the marriage of H. R. H. the Duke of Edinburgh, leads us to look forward with pleasure, to a happy future for the bridegroom, who, it is said, will arrive in England about the beginning of March, and proceed direct from the port of disembarkation to Windsor Castle, in order that His Royal Highness may present his bride to the Queen before receiving any public congratulations.

At the late confirmation of the Princess Beatrice Her Majesty was present. The Archbishop of Canterbury performed the ceremony.

Further pleasant revolutions have come to light respecting the adulteration of tea. From the columns of the *Times* we learn that on the examination of several samples of Orange Pekoe a coating or facing of black lead was found, and one sample was adulterated with lie tea and an I magnetic oxide of iron. A sample of "siftings" contained silica or sand, and there were separated from it, by means of a magnet, 8.80 per cent. of the magnetic oxide. Of 18 samples of green tea, chiefly Gunpowder, from different ships, all were artificially coloured or faced, 16 with Prussian blue, turmeric, and a white mineral powder, the other two with the Prussian blue, and the white powder only. The quantities of silica, sand, and particles of stone and quartz found in the whole teas varied from 2.52 to 19.19 per cent. The quantities of magnetic oxide of iron actually extracted from several of the samples, were as follows: 1.98, 5.57, 2.94, 8.76, 1.94, 2.85, 1.92, 3.17, 1.13, and 1.30 per cent.—comforting facts these, to tea drinkers.

If people will insist upon selling adulterated teas, they should be honest in the matter, and proclaim the adulteration, and adopt some such fine old fashioned custom as existed some years ago in the streets of Dublin, when butter sellers paraded the streets crying out "durtee butther! durtee butther for sairvants."

London, Jan. 16, 1874.

INDIAN INDUSTRIAL SCHOOLS AND INDIAN TRANSLATIONS.

To the Editor of the Church Herald.

SIR,—The statements which so frequently appear in the columns of the *Church Herald* relative to the prospect of rebuilding the Shingwauk Industrial School, are most encouraging. The great interest which is now everywhere manifested in our Indian Missions, in the North West, is a very pleasing and satisfactory token that a better and brighter day is dawning for the poor Indians and their devoted Missionaries. During a period of more than forty years, the Church in Canada had remained in a state of comparative insensibility to the crying wants of the aborigines. They were regarded by many with feelings akin to contempt, and by most with perfect indifference, as utterly unworthy of their consideration, and much more unworthy of any missionary effort at their expense. They had dispossessed them of their valuable and fertile lands, and compelled them to retire into some remote corners of the far west, but only to remain there until the necessities of the white man forced them to remove to some yet more distant and inhospitable locality, and there melancholy refrain,

"They waste us; ah like April snow
In the warm noon, we shrink away;
And fast they follow us as we go
Towards the setting day,
Till they shall fill the land, and we
Are driven into the Western Sea."

was entirely unheeded, or only prompted the cruel and heartless reply, expressed in a celebrated pamphlet, "The sooner the better." The Missionaries, too, who came out from England, under the auspices of

the societies of the Mother Church, were regarded as poor, deluded enthusiasts, pitied at first, but afterwards treated, like the objects of their devotion and zeal, with indifference and neglect. Nevertheless, however, possessing unquenchable love for souls, conscious of the exalted character of their work, and that the soul of the Indian is as precious in the sight of God as that of the white man, and knowing also that they had the favor and friendship of their Lord and Master, they laboured zealously, and prayerfully, and with a good measure of success, and looked hopefully to the time when the claims of the Indians would be fully recognized by Canadian Chretimons, and an adequate effort exerted for the promotion of their temporal and eternal welfare. That time seems now to have arrived, and none rejoice more at its advent than the old Missionaries, who are still living, and who regard it as an answer to their prayers, and as the realization of their devout expectations. A plan for the establishment of a large industrial school was projected early at the commencement of the mission at Mahatoonahing by the Rev. Dr. O'Meara, but owing to the indifference of churchmen generally to the interests of the Indians the necessary funds were not forthcoming, and all that could be effected was the establishment of a Home of Industry for orphan children by the aid of some Christian friends in England. The advantages of an Industrial School were so manifest as to be perceived by every Indian missionary, and the Rev. J. Chance zealously advocated the establishment of one at Garden River, but without any desirable success. His successor, the Rev. E. F. Wilson, was happily more successful, and although the new institution was speedily destroyed by fire, yet an amount of sympathy has been excited which has resulted in large and liberal contributions; sufficient to build another, more costly and more suitable. All this we repeat is most encouraging, but at the same time we are compelled to say a few words to guard against the extravagant expectations which have been formed with reference to the utility of such an institution. It has been stated that all missionary efforts with adults have hitherto been abortive, and that the only effective machinery or instrumentality for the Christianization and civilization of the Indians in the north-west is that of an Industrial school. But such statements only manifest the gross ignorance of their authors, and condemn them as totally unqualified to give any reliable opinion in the matter. Many years ago there was an Industrial School established on the Amoric side of the Saulte by the Baptist Society, but if it was intended to Christianize and civilize the Indians in the neighbourhood and parts adjacent, it was a most remarkable failure. There was an Industrial School established on the Grand River settlement for the benefit of the Six Nations Indians by a society in England, more than thirty years ago, and which is still in operation, together with some ten or twelve day schools and five or six missions under the care of zealous missionaries, and yet the Pagan number some hundreds. It is supposed, but very erroneously, that every child taught at the institution, will become on his return home, a sort of missionary among his people, but actual experience gives very little encouragement to such a supposition, for very few comparatively are known to act in any such capacity. If the parents and friends of the children are neglected; if Missions and Day Schools are not established in the remote settlements from which the children come to the institution, they will on their return, in all probability, lose all the advantages acquired, they will be unable to withstand the degenerating influences of heathenism, and will sooner or later become re-assimilated to the character of their people. It would, therefore, be a great mistake to concentrate our efforts and expend all our funds on the establishment and support of an Industrial School, but let the one be re-established at Garden River, and in view and experienced hands, it will undoubtedly prove, together with other necessary missionary efforts, a great blessing to the Indians in the north-west.

In last week's issue of the *Church Herald*, there appeared a letter from some one signing himself "Priest," who disapproves of the employment of the time of the Rev. E. F. Wilson, in writing an Ojibway grammar and dictionary. Priest makes one statement that needs correction. He states that "long residents amongst the Indians have never before accomplished the task which Mr. Wilson intends to undertake," he commends Mr. Wilson for his ability, but disapproves of the proposed undertaking, as unnecessary; and as the following correction of Priest's statement is strongly corroborative of his opinion, no doubt he will be grateful for it. Years before the Rev. E. F. Wilson came to this country, both a grammar and dictionary in the Ojibway language were published by a profound scholar and a distinguished linguist, who was thoroughly acquainted with the Indian dialects of the north-west. Another long resident amongst the Indians also prepared a grammar, but the publication of the former rendered this unnecessary, though the manuscript is still in existence. In reference to Priest's suggestion, as to the revision of the Prayer Book, I would ask "Is Priest quite sure that such a work is necessary?" if so, perhaps he will kindly point out the particular portions that need revising.

Many persons, incompetent to judge, have rashly found fault with Dr. O'Meara's translation of the New Testament, and those competent to judge have been appealed to recently for their opinion in the matter, and the result is highly favourable to its accuracy and correctness and faithfulness to the original. An opinion, equally favourable, would, perhaps, be expressed by competent authorities in reference to Dr. O'Meara's translation of the Prayer Book. In the interests of Indian Mission work in the district of Algoma, profound regret is expressed that such a valuable Indian Missionary as the Rev. E. F. Wilson, is not actively engaged this winter in the distant mission field instead of being retained in Collingwood, in the useless capacity of commissariat, and thus leaving the Indian Mission open to the efforts of Roman Catholics and other denominations.

JUSTITIA.

TEMPERANCE.

To the Editor of the Church Herald.

MR. EDITOR,—I quite agree in all you say about the evils of intemperance, and the necessity for active and stringent measures to put it down. Drunkenness is a great moral and social evil and a most effectual means in Satan's power to enslave souls. The well-being of society, the peace of families, the salvation of souls, demands that our utmost efforts should be put forth against the evil. Temperance societies can do a great deal in this work, only let them keep within their proper limits. Let the principle of total abstinence, which is clearly unscriptural, be given up and let Temperance Societies bend all their efforts to see that the laws against drunkenness are effective and fully carried out. Let them agitate for strict and severe legislative enactments against the improper sale of spirituous liquors, for the limitation of the number of licenses issued, and that reliable persons only obtain them, for heavy fines—not a fifty dollar—but a fifty and a hundred pound penalty on all unlicensed dealers, and for putting to open shame in the pillory or otherwise, the drunkard, as the pest and disgrace of a community. Let them act as vigilance bodies for these purposes with a view to sweep through the country; we would see and hear I think much less of the vice, and to this it must come at last if drunkenness is not to be allowed to run rampant through the land.

As to the assertion that the wine spoken of in Scripture was not intoxicating, that I think is related by facts. We read that in the first year after the flood "Noah planted a vineyard, and he drank of the wine and was drunken."—probably being unaware of its strength. The wine at the marriage feast at Cana, pronounced by the governor of the feast to be "good wine,"—wine that is, it is intimated, of such strength as that when men have well drunk of it, they would be incapable of discerning between it and that which is worse. The Apostle, admonishing against intemperance in the use of wine says: "Be not drunk with wine wherein is excess." That God designed that wine should be used as well as all other creatures of His hand with which he has chosen to bless the earth, is clear enough from Scripture, and from our Saviour's act in creating wine for the entertainment of the guests at the marriage feast. And that the use of it is not contrary to the spirit of His holy religion is clear from His words to the multitude, "The Son of Man is come eating and drinking and they say behold a man gluttonous and a wine bibber, a friend of publicans and sinners." But wisdom is justified of her children.

As to the beneficial effects of wine notwithstanding the opinion and high authority of Leibniz, as quoted by Temperance society advocates, the advice of St. Paul to Timothy sets that at rest. "Drink a little water, but use a little wine for thy stomach's sake and thine often infirmities."

I now take leave of my subject. I hope I shall not be charged with any design to screen the drunkard or make light of his sin. That sin and its punishment here and ad heretofore is too plainly spoken of in Scripture to leave him any hope of escaping the Divine anger while he continues in his sin. I write simply in the interests of truth, but I have no right to occupy space in your valuable paper with the expression of views which may not be acceptable to your general readers and may be set down as peculiar to myself.

SUGGESTIONS ON TEMPERANCE.

To the Editor of the Church Herald.

SIR.—As the Temperance cause is daily becoming more prominent, perhaps you will not refuse a place in your able and influential journal for a few suggestions on this subject. I have no wish to enter into the question of a prohibitory liquor law, as no such law can be obtained at present, or even if obtained enforced, until public opinion has been educated up to it, but it appears to me something might be done to check the rapidly increasing evils of gambling and intemperance. I would, therefore, suggest that the Temperance Societies and Young Men's Christian Associations, throughout the Province, should immediately petition the House of Assembly to amend the present Municipal Act to the extent of depriving Municipal Corporations of the power of granting licenses to drinking saloons and billiard tables, which combine the evils of intemperance and gambling, and also for restricting the number of tavern licenses in any municipality to the number of one to every three hundred of the population in townships, and one to every five hundred in cities and towns. I know a town where the population is under four thousand, and yet the by-laws of that town allow twelve taverns and three drinking saloons. One half the number of taverns would be amply sufficient to supply the wants of the travelling community—the other half are mere grog shops and can never be anything else as there is not sufficient business to support them. I have been assured that if the present House of Assembly were to pass such an amendment to the Municipal Act as I have now suggested, not half a dozen would be returned the next Provincial election. I have always heard our present Attorney-General spoken of as a steady, consistent christian gentleman, and I have no doubt he would readily concur in any legislative action, if he could only see his way clear to obtain it. If, therefore, our present Provincial Government were to introduce such measures as I have here indicated, and declare their intention to stand or fall by them, the majority of the House would probably agree thereto, and if they refused considering the importance of such restrictive legislation in a social, moral and religious point of view, I think public opinion would amply sustain the Government if they advised the Lieut. Governor to dissolve the House, and appeal to the people with this as a test question. The battle would not be between Conservatives and Reformers, but between the steady, respectable portion of our population on the one hand, and the liquor dealers, the rowdies, the gamblers, and the drunkards on the other, and if those latter classes are the most influential in the Province, why the sooner we know it the better it will be, as the friends of temperance will be more fully aware of the strength of the opposition they will have to encounter.

TEMPERANCE.

THE CHURCH (1) ASSOCIATION PAPERS.

To the Editor of the Church Herald.

SIR,—I perceive that the self-styled Church Association has issued another manifesto, this time without the signature of its President. I do most sincerely trust that no churchman will fall into the temptation of replying either to this, or to any other effusion which may emanate from the same clique. The more we take notice of them, and so give notoriety to their productions, the more do we play into the hands of these selfish men, who have combined, not for the purity of our Reformed Church, but for the narrow-minded purpose of obtaining a Lay ascendancy in the Synod; these occasional papers will appear with increased frequency till Easter Monday—the day for the election of our Lay Delegates, and then we will be troubled with them no more.

What then is to be done to be taken of the slanderous calumnies thus spread broadcast through our various Parishes? Most assuredly there must, but let it be at the right time and place, viz. when the Synod meet next June; and if no one else be inclined to do so, the writer of the matter will bring to the bar of the Church, in Holy Synod assembled, those accusers of the Brethren, *Diaboloi*, to answer for their iniquity, for the mischief they have done in so many Parishes, causing suspicion and evil surmises on the part of the Laity towards their loving, zealous, hard-working, but ill-paid Pastors—at this season of the year especially, when the fund to maintain our Missionaries is being collected, the injury may be greater than even they themselves could have anticipated—but what care they, if they can only attain their own selfish ends! "Through covetousness, and evil surmises on the part of the Laity towards their loving, zealous, hard-working, but ill-paid Pastors—at this season of the year especially, when the fund to maintain our Missionaries is being collected, the injury may be greater than even they themselves could have anticipated—but what care they, if they can only attain their own selfish ends! "Through covetousness, and evil surmises on the part of the Laity towards their loving, zealous, hard-working, but ill-paid Pastors—at this season of the year especially, when the fund to maintain our Missionaries is being collected, the injury may be greater than even they themselves could have anticipated—but what care they, if they can only attain their own selfish ends! 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POETRY.

How Long, O Lord!

BY THE REV. JOHN G. AMES.

How long, O Lord, how long shall Zion wait
The dawning of that happy, glorious day,
When Thou shalt come again in royal state,
The clouds of heaven Thy fair and shining way?

How long, O Lord, how long shall those who love
Thy name and kingdom, upward look in vain,
Gazing all wistful toward the skies above,
In expectation of Thine advent reign?

How long, O Lord, how long shall earth lament
The absence of her King, whose presence bright
The agonies wounds with which she now is rent
Alone can heal, and chase away her night?

How long, O Lord, how long shall sin prevail,
When Thou hast died for sin's sad thrall to free,
And this, Thine own, Thy ransomed world bewail
Its horrors, of pain and misery?

How long, O Lord, how long shall Thou delay
Response to those who "neath Thine altar call,
Nor bring Thy vengeance down the dreadful day,
That on Thy foes perverse shall surely fall?

How long, O Lord, how long ere men shall hear
The herald cry, "Behold, behold the Lord!
In glory infinite He draweth near,
The Church's Bridegroom—her Beloved, Ad-
ored?"

How long, O Lord, how long ere men shall see
The flashing splendours of Thine advent hour;
When Thou shalt come in glorious majesty,
And here on earth assert Thy mighty power?

O Lord, how long? Shall not our waiting eyes
Behold the breaking of that promised day,
See Thee, with angel train, descend the skies,
In glory manifest, and bright array?

How long? How long? Oh, haste Thy coming,
Lord,
Responsive to Thy Church's pleading voice;
Let friend and foe Thy faithfulness record,
And heaven and earth in wedded peace rejoice.

LITERATURE.

FANNY'S FORTUNE.

BY ISA CRAIG-KNOX.

CHAPTER IX.

WAS IT WELL DONE?

PHILIP had accepted two invitations for Christmas week—viz., to dine at Mrs. Austin's on Christmas Eve, and on the following day at his partner Mr. Tabor's. The company assembled in Mrs. Austin's drawing room, which he was the last to enter, consisted of the Tabors, Fanny Lovejoy, and the incumbent of the district church and they went to dinner in the following order; the clergyman, Mr. Huntingdon took Mrs. Austin, Mr. Tabor took Mrs. Torrance, and Philip took Mrs. Tabor, Lucy and Miss Lovejoy bringing up the rear. But at table Philip was seated between the two latter. Philip could not well have been placed in a position more trying to him. There he was, seated between an attraction which he had the strongest determination to repel, and a repulsion which he had the good grace to desire at least to conceal. Philip was certainly very unfair to Fanny; but he was by no means fair in many things. Mrs. Tabor, watching her darling, and seeing the look of sweet content which dawned upon her face as she took her seat beside him, felt mightily indignant at his unfairness. That impulsive little woman had the strongest desire to cross over from her place, and bodily protect her little Lucy by taking her away from his side. If he didn't want to marry Lucy, why didn't he go and marry somebody else and make an end of himself? she had said, to her husband's amusement, for the subject had been renewed more than once between them. She felt sure that in some way he had been tampering with the child's affections. "After all he may be only waiting to have something more to offer her," suggested Mr. Tabor.

"As if we would only part with her to the highest bidder!" cried Mrs. Tabor indignantly. "He has a great deal more than you had when I engaged myself to you," she added, "you had only three hundred a year."

"And you had nothing at all," said Mr. Tabor, fondly. "But, my love, I tell you frankly, I don't understand Philip. He has not been open with me lately about his affairs; it is just possible, however, that he may be saving in order to marry. You know young people nowadays can't set up house on a hundred or two as we did, and Philip had less than nothing to start with."

Lucy had begun to prattle to Philip in her soft fresh voice, and he answered in almost savage monosyllables, the effect of the restraint he was putting on himself for he at least had made up his mind that he was not in a position to marry Lucy Tabor, and he had as great a horror of tampering with the girl's affections as Mrs. Tabor could possibly have desired.

Fanny went on eating her dinner in silence. Poor Fanny, she stood just a little in awe of Philip, and had done so ever since his boyhood, when he had been both disagreeably conscientious and conscientiously disagreeable, and had frequently in those moods fallen foul of the shipshod Fanny. She loved him, but it was from household use and wont, and because she was of a loving nature; but he had been more or less to her a veritable *enfant terrible*. Also at the present moment Fanny had upon her mind a feather bed—not metaphorical but actual, a feather bed with all the appurtenances thereof, and sundry other articles of furniture which

she had sent off to her uncle's house out of her own. And though those things were strictly hers to do with as she would, she felt quite as guilty as many another would who had stolen them, and also, though she was not under the slightest compulsion to tell Philip what she had done, she had a well-founded conviction that out it would come.

Gradually Lucy began to wonder at Philip. She glanced up at him from time to time, puzzled at first, and then hurt—grievously hurt, so hurt that her heart seemed in her throat, and she could scarcely swallow a morsel. Lucy had in former days been potted by Philip. She had sat on his knee. He had stroked her hair and her hands with a peculiar caressing touch, which the child had loved; and though they had not but seldom recently, there was outwardly the old frankness between them still. Even at her party the other night, though he had held aloof at first, he had come to her at last, and had stayed by her, making her heart beat fast with pleasure. What had she done to offend him? She could not account for it at all.

And yet it was not difficult to account for Philip's conduct. He had resolved to give up all idea of Lucy, and had begun to banish her image from his very thoughts, when that unlucky party placed him once more so near her that to resist the attraction became impossible. He had resisted it as long as he could, and then getting warm with excitement he yielded, and for the rest of the evening had defied all prudence and self-control, though he heard their voices plainly enough. But he had determined never to risk so much again, for what he put in peril was not only his own honour but Lucy's happiness.

Therefore he answered abruptly, moodily, even harshly, the remarks which Lucy addressed to him, and made her feel that she had never been so unhappy in the whole course of her life. Poor Mrs. Austin, engrossed by Mr. Huntingdon, little thought of the discomfort of at least three of her guests.

Mr. Huntingdon was a large, fair, comfortable-looking young man, with an air of great self-satisfaction; that would have been Philip's description of him. But the ladies around him, and they were but a sample of some hundreds, would have described him as an excusably unfair one. He was of course the idol of a circle, naturally and necessarily, for he was the only creature to whom, from the dead level of their suburban society, they could lift their eyes. And he was by no means an unpleasing object. He was good, he was handsome, he was tolerably cultivated, and he had about him a manly simplicity, which his admirers were doing their best to spoil. He was poor, and the church was not endowed. He was remunerated for his labours by a moiety of the seat-rents. It was therefore necessary to keep up the congregation, in order to keep out of debt. He had to get up, and to keep up, an amount of fervour which he found it difficult to maintain—at least, in the atmosphere of the St. Luke's congregation. It was very difficult to sustain any fervour at all in the presence of that sea of millinery, blooming faces and shiny pates of comfortable papas, who asked him to dine with them, and discussed passing events, while they guarded against the least allusion to those spiritual matters which were the work of the clergyman's life. No one in that congregation appeared to have any troubles, no one appeared to have any sins. Our clergyman, who longed to do battle with real evil in men's lives and souls, found himself fighting with shadows. It took the heart out of him, for his was the heart of a worker, not of a preacher; he was no preacher—few are. He took occasion to lament his luke-warmness openly, and it had a great effect. He was held to be quite apostolic; his church filled and he became popular, and was of course tempted to preach in the style which made him so. Every effort which he made after thorough sincerity of life seemed to lead him further from it.

When the three gentlemen were left to themselves, Mr. Huntingdon succeeded in leading the conversation into a more serious channel than usual, and in the course of it Philip broached some opinions which startled the clergyman, as coming from one who considered that he had a right to be held a member of the Church of England. Philip was not sorry to startle Mr. Huntingdon. He was not a perfect character; he was out of temper with himself and things in general, and he gave undue prominence to what rested in his mind as speculation rather than belief. And when Philip asserted that he believed a great many people were going about in the world without souls, having literally and truly lost them, Mr. Huntingdon set him down as dangerous, and all the more dangerous that he attempted to support the theory by reason, and even by the authority of Scripture. Mr. Huntingdon knew nothing of Philip's life; but even if he had known it to be more blameless than most, he would never have endorsed the maxim, "He can't be wrong whose life is in the right." He would, on the contrary, have held most conscientiously to the converse, that his life could not be

right who was in the wrong with his creed.

Mr. Tabor, always cautious and peace-loving, seeing how matters were going between the two young men, made a motion to join the ladies. These ideas of Philip's revealed to him a new, and rather uncomfortable phase of his junior partner's mind.

So they adjourned to the drawing-room, and Mr. Huntingdon at once made his way to the place where Mrs. Austin was seated by the side of Mrs. Tabor. Mr. Tabor went over and joined Fanny and Mrs. Torrance, and the former seized upon the opportunity to give him an account of her uncle and cousins. Lucy had been playing already, and Mrs. Austin had begged her to go on. Common politeness required the unattached Philip to go and turn over the leaves of her music for her, which he accordingly did.

"Sing us something, Lucy," cried her father, when she paused, and Lucy sang. Mr. Tabor, listening for he loved his daughter's music, caught a depth of tone in it which he had never heard before; and he could not help exclaiming when she had finished the song, "Well done, Lucy!"

Was it well done? It was the pain at her heart that wrung the music out. She was being taught to love by love's suffering instead of by its joy, though as yet she did not know that it was so. When she had finished her song, she smiled as she thanked Philip and turned away, and he allowed her to pass over to her mother's side. It was Lucy's first sorrow, and her first dissimulation was to hide it, which the girl did heroically.

Shortly after, the Tabors went away and broke up the little party. Once at home, Lucy kissed her father and mother with a semblance of her old gaiety, and ran up-stairs to her own room. But in her own room she knelt for a long time quite dumbly. She had no words for the pain within her. The thought in her heart was only "Why do I suffer thus?"

On the morrow Lucy joined in the household greetings, and walked to church with her father, a little paler than her wont, which was all that showed outwardly of the change within. The last time she had sat there with her parents, listening to the Christmas service, she had been a more child—so it seemed to herself; she could look back upon herself as so different. Only now had she come into a separate existence, with a life and experience of her own, and it was pain. And yet the pain was a quickening one, as if she had passed from winter into spring—had come forth into bud and blossom, though the wind was cold, and the frost might blight and wither.

In the evening at her father's house the company was the same, with two additions—Mr. Wildish, and a young doctor who had settled in the neighborhood; both units, like Philip and Fanny, who had no circle to gather to. But under the new arrangement, necessitated by these added units, a complete change was wrought upon the rest. The party was as lively and merry as Mrs. Austin's had been chill and dismal. Lucy was seated between Arthur Wildish and the doctor; the latter robustly sanguine, as a young physician ought to be, the former, who was of Celtic blood, with a quite un-English flow of enthusiasm and spirits; and on the surface Lucy was gay. Even Philip, seated by Mrs. Austin, was charmed into accord with the general geniality.

It was only at the close of the evening that he discovered, or thought he discovered in Mr. Wildish a tendency to hover about Lucy, as a bee hovers round a blossom, and that he found it necessary to stand beside her to protect her from his buzzing.

Philip could not help smiling, when he found that the subject of the conversation which he had roused his jealousy was working men's clubs. "Confess that you know rather more about the inhabitants of the Fiji Islands, Lucy, than about the habits of working-men," said Philip.

"I fear it is true," said Lucy, "but I can listen; and Mr. Wildish has been telling me a great deal about them. He has been giving me an account of a club he has helped to establish, where they go to read the newspapers and amuse themselves."

"And I assure you," said Wildish, turning to Philip, "that some of them are as nice, intelligent fellows as you could wish to meet."

"I don't see anything remarkable in that," said Philip. "There is far greater equality of intelligence among men than we are apt to suppose; and I wonder that working men can endure to be treated like a parcel of children, and potted and patted on the back perpetually."

"Our club is to be self-supporting," said Wildish, "all that we have done is to initiate it."

"Whatever is worth doing for them, they can do for themselves if they choose," said Philip; "and if they don't choose, there is no good done at all."

"May not we, who have leisure and cultivation, help them to choose?" said Wildish eagerly.

"Working men will soon be the most

leisurely class in the kingdom," said Philip. "What man who is going to do anything for himself sets out by working only nine hours a day?"

"But surely nine hours is enough to devote to hard manual labour?" said Wildish.

"No, it isn't, unless man wants to do something harder," said Philip.

"Too bad," cried Wildish, laughing; "all work and no play you know."

"What are the things you think best worth having, Wildish?" asked Philip.

"Money?"

"No."

"Ah, well, that's because you have enough of it; but suppose you had not enough of it, and could get nothing that you wanted without it?"

"Well, we'll say money then," said Wildish.

"After that education, social consideration, the right to rise into any position for which you were fitted—these are the best things as regards this life. They are within reach of the working men, but they must work harder, and deny themselves more than, as a class, they have any idea of, in order to get them."

"I don't see how that bears upon our argument," said Wildish. "You are against working men's clubs."

"No, I am not," said Philip.

"Well, you are against people of the upper classes, helping to establish them?"

"No again. I am only in favour of working men doing that, and far greater things, for themselves."

"But their wants claim our consideration, do they not?" said Wildish.

"And I want them to claim a far higher," said Philip.

"Mr. Wildish would lead them to higher things," broke in Lucy, blushing.

At this Mr. Wildish looked radiant.

"And Philip," she added, turning to him, "I know you want to be able to treat them as true equals, and to meet them wherever men may meet as such."

"What are you disputing so vehemently, with Miss Tabor for umpire?" said the doctor, coming up.

Mr. Wildish gave the information.

"Then you ought to beg Miss Tabor's pardon for discussing such a subject with her," returned the doctor, whose manners and ideas were somewhat underbred.

"No, indeed," said Lucy, earnestly, and not in the least intending to flatter Mr. Wildish, "I have been very much interested."

But the doctor had broken up the discussion, and Lucy was called upon to sing; so the little group separated immediately, nor did it form again, early when Philip was saying good-bye, and Lucy found herself beside him for a moment out of the others' hearing, she took courage to whisper, "Are you offended with me, Philip?"

"Have I been cross to you, Lucy?" he said, for answer.

"Something very like it," she replied, between laughing and crying.

"Forgive me," he whispered; "I am very wretched."

There was no time for more. Her eyes had questioned, but he could not answer; and the effect of his words he could not possibly foresee. Their effort was to make Lucy forget her own grievance and dwell completely upon his, giving up her whole heart to yearning tenderness.

(to be Continued)

MIDNIGHT STUDENTS.

We take the following from the London *Watson's* notice of a new book entitled "At Nightfall and Midnight." Mr. Jacob, in making after dark, gives several instances of authors who like the smell of the lamp, and write better by the "midnight oil." Sir Walter Scott (in the latter part of his life) and Charles Dickens, however, both wrote early in the morning. But astronomers who make notes throughout the night are proverbially long-lived men—Copernicus living to be seventy, Galileo seventy-eight, and grand old Herschel reached the good old age of eighty-four. Among night students may be noted Archbishop Williams, "England's last clerical Chancellor," who required but three hours' sleep to keep him in good health. He began his studies at six o'clock in the morning, and continued them to three the next. John Selden, Dr. Hook's Mr. Pops, and Voltaire were all, in their way, "night workers." So were James Watt and Mirabeau. Marat, in preparing his work on the English Constitution, only allowed himself two hours' sleep, working vigorously away at his book; and Napoleon, it is averred, seldom slept more than four hours out of the twenty-four. We have read, too, that Daniel O'Connell in early life rarely slept more than four hours during the entire day, and Cuvier sat up nearly all the night reading. Dr. John Brown, the divine, and Alexander von Humboldt, were both "night workers," the latter being between eighty and ninety years of age when he died. Said Humboldt, "I work almost uninterruptedly till three in the morning. Then I sleep, perhaps, three hours. Washington Irving wrote late at night, and in his sixty-eighty year says to a correspondent: 'It is now half-past twelve at night, and I am sitting here scribbling in my study, long after the family are abed and asleep; a

habit which I have fallen into of late." Dr. Channing used to remain at his desk till two or three in the morning; but as a warning note, and a terribly significant one, Sir William Hamilton was struck down with paralysis in his fifty-sixth year through midnight study, and Isaac Watts injured his constitution through curtailing the period allotted to sleep. Rousseau and his father read romances by midnight—hence, perhaps, we may trace something of the romantic dreams of this "sentimental whiner"—though his writings shook France to its centre, as did Voltaire's, and the bitter literary quarrel between these two remarkable men would be amusing, were it not so saddening to think that such intellects could so grovel in mire. Charles Lamb protested that the *o* was absolutely "no such thing as reading *but* by a candle," and duringly asserted that he would "hold a good wager" that Milton's morning *lyonn* was written at midnight. Do Quincy and Coleridge were both "night workers"—the former, however, stupefying his brain with opium, but his "dreams" (mad and beautiful) brought him money—though his exquisite style raised a literary structure from the "baseless fabric" of his visions. Wordsworth, however, the calm, gentle poet, whose memory lingers on the soft cadences of Nature (never mind that sneer of Bulwer Lytton's *Emchling Tomnyson*, "out-babying Wordsworth"), has uttered his protest again at midnight work. Thompson's selected time for composition was midnight; and Horace Walpole wrote that strange romance, "The Castle of Otranto," in eight nights, from ten o'clock to two in the morning. If we mistake not, Dr. Johnson wrote "Rasselas" in six "nights" of the week. Poor Thomas Hood, with feeble health and shattered nerves, wrote mostly by night; "when all was quiet," and the "bustle of the day" and the noise of the children "stilled in sleep." Byron used to think his favorite time for composition was the "night," and probably it was, after he had taken several bottles of soda water. Then that eccentric painter, John Martin, who, it is narrated, used to heap up some of the coals from his cellar to make "rocks" for his pictures, relates how, in his young days, by close application till two or three in the morning, in the depth of winter, he learnt that knowledge which was afterwards so valuable to him. Of the talented Henry Venn Elliott and his brother Edward it used to be said at Cambridge during their University course, "The Elliotts' lamp never went out all the night. The one read 'early,' the other 'late.' Campbell's "Pleasures of Hope," was written in the middle of the night, because the poet's mother had such an irritable temper that there was no peace in the house till she had gone to rest. "Ingoldsby Durham" wrote mostly at night, and Mrs. Gore has mentioned in her "Recollections and Reflections," as to how she kept up a fashionable house, and at the same time "wrote," that her plan was to receive friends "daily at five o'clock up to midnight," when she "at once made for her room, and wrote till seven or eight in the morning." Dr. Livingstone and Hugh Miller were both students of "the lamp," and if we may hazard a conjecture, from internal evidence in his works, it could be shown that Shakespeare (whose employment as a player and manager must have taxed his energies to the utmost during the morning and a portion of the evening) was a midnight worker. And what might be narrated of modern "midnight workers!" "Paterfamilias expects his morning paper very regularly, and is irate if it is at all late. Does he ever think that many clever 'midnight workers' have been patiently, quietly getting up that broad sheet for him? 'Midnight workers,' whose messages are flashed beneath broad seas and over wide continents; 'midnight workers,' whose pens only rest when the gray light of the morn dawns over the great city. Some of the best writers on the *Times* have been 'midnight workers.' And it is often noticeable that after a heavy debate, when the fate of a Government was hung in the balance, and a division has taken place, say, nearly at two o'clock in the morning, a leading article will appear in our contemporary showing that a gifted 'midnight worker' has closely followed the debate, and is prepared with rapid hand and clear brain, to tell Paterfamilias, and thousands besides, the political drift and importance of the decision arrived at. Take, again, the weekly papers, how many 'midnight workers' are holding the pen till the small hours on Saturday morning, until, at last the time comes when 'we must go to press.' Writers may have procrastinating faults, we grant, but editors, generally speaking, like to write 'up to time.' Of the patient grand work of the *midnight toilers* of journalism, what can we tell? Silently, and unknown, they do their work, and pass away.

"We understand," says a London paper "that the Rev. Joseph P. Thompson, an American theologian, long resident at Berlin and author of a recent work on 'Church and State in America,' has been invited to address the meeting, over which Earl Russell will preside, to express sympathy with the German Government in its struggles with Ultramontanism."

MR. BRIGHT ON PUBLIC SPEAKING.
 Mr. Bright has written a letter to a theological student on the difficulty of any effective speaking, or indeed writing, on subjects such as ministers of religion are usually expected to treat once a week at least, which ought to produce a certain amount of effect on the very unreasonable condition of our public customs on that head. Mr. Bright had been consulted on the comparative merits of writing and extempore speaking, and he replies:—"Given a man with knowledge of his subject, and a gift for public speaking, then I think reading a mischief; but given a man who knows little, and who has no gift of speaking, then reading seems to be inevitable, because speaking, as I deem it, is impossible. But it must be a terrible thing to have to read or speak a sermon every week, on the same topic to the same people; terrible to the speaker, and hardly less so to the hearers. Only men of great mind, great knowledge, and great power, can do this with success. I wonder that any man can do it! I often doubt if any man can do it." It is hardly exact, perhaps, to speak of the whole range of ethics and religion,—ethics and religion, too, as freely illustrated by the biography and history of one great literature, a range which sermons certainly cover—as a single topic, for these include thousands of very distinct topics.—Spectator.

Miscell.

On the 23th ult., at the residence of the bride's father, by the Rev. Mr. Bowers, assistant minister at St. Peter's Church, Cobourg, the Rev. Joseph Fennell, incumbent of Grantham church, Virg., and Queenston, to Miss M. S. Cunningham.

Special Notices.

(From the Toronto Globe.)
THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. It has cured many patients, but Calcutta Honey is the only permanent cure, and will break up a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. Price \$2.00. Sent a trial of four bottles of cure, to GRADDOCK & CO., 1022 Lincoln Street, Philadelphia, Pa., naming this paper.

Mothers, Mothers, Mothers.
 Don't fail to procure **MRS. WIN LOW'S SOOTHING SYRUP** for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and nourishment to the child, gives rest to the mother.
 Be sure and call for **"MRS. WIN LOW'S SOOTHING SYRUP."**
 For sale by all druggists.

To Consumptives.—Wilbur's Cod Liver Oil AND LIME has now been before you for ten years, and has steadily grown into a favorite and a preparation. This could not be the case unless the preparation was of undoubted and high intrinsic value. The combination of the Phosphate of Lime with pure cod liver oil, prepared by Dr. Wilbur, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. This article can be taken by the most delicate invalid without creating the least irritation, which is such a prominent objection to the Cod Liver Oil when taken without Lime. This preparation is prescribed by the regular faculty, and sold by the proprietor, wholesale and retail, A. H. WILBUR, Chemist, Boston, and by druggists generally.

INTHE TREATMENT OF CHRONIC WASTING DISEASES, attended with low vitality, debility, torpid liver, constipation, and irritation of the kidneys and bladder, avoid the use of alcoholic stimulants, preparations containing strychnine, and all anodynes and narcotics, as their immediate effect is to overstimulate the system, producing a feeling of heat, and general prostration, followed by a relapse and general prostration. A radical and permanent benefit results from the use of remedies that excite nutrition, and create new blood. Dr. Wilbur's Compound Syrup of Hypophosphites and Calves is a Chemical Food that supplies the waste of brain and muscle, invigorates mind and body, and imparts an elasticity of spirits that gives new zest to life.

Heart Disease.

HALIFAX, Feb. 10th, 1872.
 Mr. JAMES I. FELLOWS.—Dear Sir: In order that some other sufferer may be benefited, you are at liberty to give this letter publicly.
 In the winter of 1871 I was afflicted with Disease of the heart, accompanied by violent palpitation, and from that time gradually became weaker, notwithstanding continued professional attendance, up to a few weeks ago, when your Compound Syrup of Hypophosphites was recommended to me. The use of it during a very short time enabled me to resume my usual work, and now I am as well, fat and hearty as I could wish to be. Yours very truly,
 JOHN COCHRAN.

The Vienna Exhibition.

Austrian Court Honor to an American Contributor.
 Vienna, Nov. 1, 1873.
 The Emperor of Austria has conferred the "Imperial Order of Francis Joseph" upon Hon. Nathaniel Wheeler, President of the celebrated Wheeler & Wilson Sewing Machine Company of New York.

More Distinguished Honors.

Baltimore, Md., Oct. 31,
 The Maryland Institute has awarded Wheeler & Wilson the gold medal for the new No. 6 Sewing Machine. Other sewing machines received nothing.

New Advertisements.

R. A. REEVE, B.A., M.D.,
 oulist and Aurist,
 22 Shuter Street, Corner of Victoria.
 TORONTO.

INTERCOLONIAL RAILWAY.

Tenders for Building.
 TENDERS will be received at this office, until six o'clock p.m. on WEDNESDAY, 14th inst., for the construction of a RAILWAY CUSTOMS WAREHOUSE AT ST. JOHN.
 Plans and specifications may be seen on and after Monday next, 23rd inst., at the Railway Station, St. John, at the Engineer's Office, Moncton, and at the Railway Agency, Halifax Street, Halifax.
 The Department will not bind itself to accept the lowest or any tender.
 LEWIS CARVELL,
 General Superintendent.
 Railway Office, Moncton, N. B., 20th Jan., 1874.

Halifax, N.S., Advertisements.
BRITISH AMERICAN
BOOK AND TRACT DEPOSITORY,
 (MOVED TO)
 133 GRANVILLE ST., HALIFAX, N.S.
Cheap Religious Periodicals for Sunday Schools and Families.
 SUNDAY AT HOME. SUNDAY MAGAZINE. FAMILY TREASURY. CHRISTIAN TREASURY, &c. each per annum, \$1 75.
 BRITISH WORKMAN. BRITISH WORKWOMAN. COTTAGE AND ARTIZAN. BRITISH MESSENGER. CHILD'S COMPANION. CHILDREN'S FRIEND, each per annum, \$0 75.
 GOSPEL IN IMPERIAL CHILDREN'S PAPER. HAND OF HOPE REVIEW. CHILD'S WORLD. S. S. MESSENGER. TEMPERANCE BANNER, each per annum, \$0 14.
 Not less than five papers sent to one address at these rates. All may be different.
 Circulars with list and prices in full sent on application to
 A. McBEAN,
 Secretary.

Intercolonial Railway.
 AN ORDER IN COUNCIL having been passed assimilating "as near as may be" the Passenger and Freight Tariffs between Halifax and Windsor, to the Passenger and Freight Tariffs now in force upon the other portion of the Intercolonial Railway.
NOTICE IS HEREBY GIVEN that the Rates for Passengers and Freight hereafter to be charged between Halifax and Windsor, and intermediate Stations, shall be the rates given in the Tariffs of the Nova Scotia Railway.
 LEWIS CARVELL,
 Railway Office, Moncton, N. B., 14th January, 1874.

Home and Tuition
 For three or four young children, at the house of a clergyman.
 Address,
 MRS. LAMPMAN,
 Gore's Landing,
 Rice Lake, Ont.

A MAN OF A THOUSAND,
A Consumptive Cured.
 When death was hourly expected from CONSUMPTION, all remedies having failed, accident led to a discovery whereby Dr. H. Jones cured his only child with a preparation of *Canada Juice*. He now gives this recipe for the cure of two stamps to pay expenses. There is not a single symptom of consumption that it does not disperse—Night Sweats, Irritation of the Nerves, Difficult Respiration, Sharp Pain in the Lungs, Nausea at the Stomach, Junction of the Bowels, and Wasting of the Muscles. Address GRADDOCK & CO., 1022 Race Street, Philadelphia, Pa. giving name of this paper.

Wholesale Dry Goods Warehouse,
FALL, 1873.
ANDERSON, BILLING & CO.,
 Beg to announce the completion of their
FALL AND WINTER STOCK
 of
British and Foreign Dry Goods,
 And invite an inspection by their Customers and the Wholesale Trade generally.

The Only Perfect Hair Brush.
 The qualities indispensable for a Hair Brush are its capability of cleansing the Hair, and imparting a gloss to its surface with the least possible labour, and without exciting the particles of dust, &c., which it has removed; and also without irritating or irritating the skin of the head, which is well known as the originating cause of scurf, and in many cases of premature baldness. But few Hair Brushes among the numerous kinds introduced into the public possess any of these desiderata, and most of them, by improper construction, produce the very consequences it is of the greatest importance to avoid. The patentee of **THE PATENT THICORANON** feel peculiar satisfaction, therefore, in presenting to notice their new invention, assured that an examination of its structure will convince the most skeptical, that it possesses all the properties requisite in such an article, and that it is entirely free from those glaring inconveniences and defects.
 The subscriber has just received a small lot of the above Hair Brushes, together with a large lot of
JOHN GOSNELL & CO'S
Royal Patent Hair Brushes,
 which are warranted to remove every particle of dirt, &c., clean, beautify and give the hair a rich, glossy appearance, not to be obtained by the use of any other.
 These colorated Hair Brushes, with the least possible pressure create a quick circulation of the fluids, thereby promoting the growth and beauty of the hair.
 Sold with Leather Cases, each containing one pair superior Hair Brushes, without handles.
Face Powder Brushes.
Infants' and Children's Hair Brushes, in wood, bone, and ebonite, with a hair brush in a basket.
Shaving Brushes, in Badger and Pig's Hair.
Nail Brushes, in great variety, and without handles.
Tooth Brushes—These tooth brushes have been made exclusively for the subscriber by G. & Co., London, and will supply a want long experienced, viz., a really good Tooth Brush at a moderate rate.
M. F. FAGAR,
 157 Hollis Street, Halifax.

ST. GEORGE'S DRUG STORE,
 No. 13 George Street, Halifax, N.S.
 (Opposite Notman's).
 Maw's Violet Powder, Rosemary Hair Cleaner the favorite Baby Soap, Ladies' Cosmetics, Gai-briels' Coraline Toilet Paste, Gai-briels' Cream of Blotting, Front Tooth, Perfume Flasks for the Pocket, Smelling Salts in leather cases, China Invalid Caps, Medicine Spoons, Dressing Cases, Water Proof Crisp Sheets, Nursing Aprons, sponge sponges, Rooding Bottles, Colic Sops, "Filly of the Valley," Pattern genuine Eau de Cologne, American Cologne, English Toilet Soaps, Perfumes by the best Makers, the fashionable Back Combs, Hair Brushes, in Tortoise, Buffalo Horn, Lubber, &c., Tooth Brushes, Tooth Picks, Nail and Shaving Brushes, Hat and Cloth Brushes, Hand Mirrors, Teething Pads, Rubber and Ivory Rings, Juniper Oil Soap, Perfumed Sulphur Soap, Carbolic Acid Soap, Disinfecting Jelly, &c., &c.

J. GODFREY SMITH,
 Dyeing Chemist.
PIANOS, PIANOS.
 Just received by recent arrivals a well selected stock of
PIANO-FORTES AND ORGANS,
 All of the latest design, together with a large stock of the newest music, English and American.
 Also,
 Some very fine toned
COTTAGE PIANO-FORTES
 Of our own manufacture, warranted superior to any imported, being made expressly for this climate.
BROCKLEY & CO.,
 107 Granville Street, Halifax, N.S.

Halifax, N.S. Advertisements.
Tin Plates, Iron, Shot, &c.
 Received per S.S. "Hibernian" and "Colodonia."
 20 Boxes I. C. COPPER TIN,
 30 " I. C. GILCOAL TIN,
 1 Barrel BAR TIN,
 1 Cask SHOT,
 25 Tons refined IRON,
 20 Casks SHELL HARDWARE,
 1 Case GUN,
 1 Cask "Grimm's" ROYTHES,
 6 Casks "Grimm's" HOUSE NAILS,
 2 Bags NAILS and SPIKES,
 2 Casks TRIPLES,
 Smith's ANVIL and VICES,
 For sale by
 WM. ROBERTSON,
 85 Upper Water Street, 1st Commercial Wharf,
 HALIFAX, N.S.

Sheet Iron, Tin Outlery, &c.
 Received ex S.S. "Nortorian" and "Scandinavian" from Liverpool:
 150 bundles SHEET IRON, B.B. (clean),
 60 boxes SHEET IRON, T.I.,
 1 Cask CUTLERY,
 1 Cask SCOTCH AUGERS,
 For "Olivia" from New York:
 21 SPIRAL HAY CUTTERS, 4, 5, and 8 Knives.
 For sale by
 ROBERTSON,
 Head Commercial Wharf, Halifax, N.S.

ALBRO & SONS,
Birmingham House,
CORNER HOLLIS AND DUKE STREETS,
HALIFAX, N.S.
Iron and Hardware Merchants,
CUT NAIL MANUFACTURERS,
 IMPORTERS OF
Iron, Steel, Zinc, Lead, Tin, Glass
 Nets, Lines, Twines, Cordage, Oakum,
PAINTS AND OILS.

A SIMPLE ACT OF JUSTICE.
HOLIDAY PRESENTS,
 BETTER THAN THE BEST,
 —AT—
M. S. BROWN & CO'S,
 Granville St.
EVERYTHING FOR EVERYBODY,
 IN
Watches, Chains,
Gold Jewellery, Sterling Silver and first class Plate.

Our assortment of **STAPLE** and **FANCY ARTICLES**, suitable as presents for the Holidays, is such in extent and variety as to be previously of record by us.
Simple Justice to All
 Requires an inspection of our stock before investing, for OLD AND YOUNG, GRAVE ON GAY, CAN BE BUYED HERE.

BABY DEPARTMENT.
 Babies furnished with Large Mugs and Small Mugs, Plain Mugs and Glass Mugs, Silver Mugs and Plated Mugs, and all sorts of Mugs but "Ugly Mugs."
 Cases Knives, Forks and Spoons, &c.
REMEMBER THE BABY.
M. S. BROWN & CO.,
 28 Granville Street,
 HALIFAX.
 1873. "CHRISTMAS." 1873.

Gentlemen's Furnishing Emporium.
 103 Hollis Street, Halifax, N.S.
FREEMAN ELLIOTT
 Would call the attention of the Public, both City and country, to the selection of Presents for Gentlemen.
 Gentlemen's Dressing Gowns in Cashmere, Milton and Tweed. From \$6 00 to \$13 00.
 Cardigan Jackets, in Black, Brown and Fanny. From \$4 00 to \$6 00.
 Mufflers and Scarfs in great variety.
 Kid Gloves Lined, Kid Mitts Lined.
 Otter and Beaver Fur Gloves and Gauntlets.
 Gentlemen's Fitted Travelling Bags.
 Railway Bags and Straps.
 Suit Studs, in great variety.
 —ALSO—
 Mens', Boys' and Youths' Ulster Over Coats.
 Snow Coats.
 Mens' Beaver and Witney Over Coats, best London style.
 Please give us a call at 103 Hollis Street.
FREEMAN ELLIOTT,
 Proprietor.

NEW ARRIVALS
 AT THE
BRITISH WOOLLEN HALL.
JENNINGS & CLAY,
 Granville Street, Halifax, N.S.
 Per S.S. "Casplan."
 Striped Ottoman and other Long Wool Shawls.
 Dress Material in the new striped and shades.
 Wool Damasks,
 Black and Coloured Coburgs and Justros,
 Ladies Silk Scarfs,
 Silk Faced Veilots, Spotted Net,
 Black and Fancy Colored Ribbons,
 Silk Dress Buttons, Ladies Back Combs,
 Hair Nets, Belts, Shirts, Prints,
 Moscow Handkerchiefs,
 Saxony, Lancashire and Salisbury Flannels,
 Blue, Dress and other Serges, &c., &c.

1873. FALL. 1873.
Robertson, McLeod & Co.,
 Successors to W. & C. Murdoch & Co.,
 Beg to announce that they have now to hand and open for inspection, over
 100 Pralineen
 or
British and Foreign Dry Goods.
 Balance of FALL STOCK expected shortly.
PENTAGON BUILDING,
 Halifax, N.S.
NOTICE.
 The Mounts Metal Company, Birmingham, announce an advance this day of one farthing per lb.
WM. STAIRS, SON & MORROW
 Halifax, October 14, 1873.

Advertisements.
NEW BOOKS.
 Whitaker's (English) Almanack for 1874, 25c.
 Whitaker's (U. States) Protestant Episcopal Almanack for 1874, 25c.
 The King of the Earth, and other Sermons on National Subjects, by Rev. Charles Kingsley 21c.
 Sermons for the Times, do 21c.
 Discipline, do 21c.
 The Gospel of the Pentateuch, do 21c.
 The Consensus, Lectures on Casuistry, by Rev. F. D. Maurice, 41c.
 A Festival Year with Great Preachers, or Twenty-eight Sermons upon the Festivals of the Church, edited from the Latin by Rev. J. M. Ashley, 51c.
 The Christian's Guide, by W. A. Barrett, 25c.
 This Present World, Sketches from Nature & Art, by William Arnot, 51c.
 Expression of the Emotions in Man and Animals, by Darwin, 51c.
 Popular objections to Revealed Truth, considered in 140 Lessons from the Book of Proverbs, by Rev. Dr. Perry, 51c.
 Theology and Morality, by Rev. J. Llewellyn Davis, 51c.
 The Ecclesiastical Polity of the New Testament, by Rev. Dr. Jacob, 51c.
 The Silence and the Voices of God, by Rev. Dr. Farrar, 51c.
 HOWELL & HUTCHISON,
 Booksellers, Printers, and Stationers, 71 and 76 King Street, Toronto.
 Toronto, January, 1874.

CHINA HALL,
 71 King Street East Toronto.
NEW GOODS
 FOR
CHRISTMAS.
 China Breakfast and Tea Sets.
 Dinner and Dessert Sets,
 Fancy Jugs and Teapots,
 Plated Cruets and Butters,
 Plated Cake Baskets,
 Plated Biscuit Bowls,
 Plated Knives, Forks, and Spoons,
 Tea Trays and Servers,
 Cut Table Glassware,
 Work Boxes and Writing Desks.

All Goods Warranted
GLOVER HARRISON.
GEO. H. LALOR,
 (Late James & Lalor),
ARCHITECT, &c.,
 11 MASONIC BUILDINGS, TORONTO.
 Mr. C. Martin E., Superintendent of Works.
MARRIAGE LICENSES.
GEO. THOMAS, Issuer.
OFFICE, - - 40 CHURCH STREET
 West Side. Two Doors South of King Street, Toronto.

D. R. SHAW,
 Wine, Spirit and
Cork Merchant,
 91 KING ST. WEST, TORONTO.

Patentee of the XXX Corking Machine.
FURNITURE.
COGILL,
 167 KING STREET WEST,
 Manufacturers and Importers of Upholstery and Cabinet Furniture.
 Drawing Room suites exchanged.
 Blinds, Curtains, and Fringe Draperies in stock and made to order.
 Redding of all descriptions.
 Carpets made up and laid.
 Oil Cloths fitted.

VICTORIA SEMINARY.
 A Home School for Girls.
LINDSAY, ONT.
 Mrs. Smithott will receive at the Parsonage a limited number of pupils for instruction in Music, Languages, and the higher branches of an English education.
 Terms—\$200 per annum, including all the necessary expenses. Pupils received at any time.
 Refers to the Lord Bishop of Toronto, the Ven. Archdeacon Fuller, Wm. F. Atkinson, Esq., Secy. of the Board of Education, and Wm. MacLean, Esq., Secy. Union Permanent Building Society, 62 King Street East, Toronto; W. Gossip, Halifax, N.S., and the office of the CHURCH HERALD.

Boots & Shoes.
BOOTS & SHOES
CHEAP FOR CASH
BLACHFORD'S,
 107 KING STREET EAST.
Hotels.
THE ST. CLOUD HOTEL,
 BY RAND BROTHERS,
 Broadway & 42d St., New York.
 Near Grand Central Depot of New York and Boston Railroads.
 Admirably adapted for Canadian travellers.

Professional Cards.
WALTER R. STRICKLAND,
ARCHITECT,
 MASONIC HALL, TORONTO ST.
 Toronto, Ontario.
JOSEPH A. FOWLER,
ARCHITECT AND BUILDING
SURVEYOR,
 32 Wellington Street East, Toronto.
 (formerly with W. Burgess, Esq., W. Emerson Esq., Morton Glover, Esq., of London, England.)
 Ecclesiastical Architecture a specialty.

MR. CALLENDER,
DENTIST.
 OFFICE—Corner of King and Jordan Sts., Toronto
SMITH & GEMMELL,
ARCHITECTS,
 No. 11 King Street West, Toronto.
 Special attention given to Church Architecture.
Mr. EDWARD SNIDER,
SURGEON DENTIST.
 Office and Residence at 81 Bay Street, a few doors below King Street, Toronto.

J. W. ELLIOTT,
DENTIST,
 43 and 45 King Street West, over E. Hooper & Co's Drug Store, Toronto.
 References—The Rt. Rev. the Lord Bishop of Toronto, the Rt. Rev. the Lord Bishop of Huron, the Rt. Rev. the Lord Bishop of Ontario.
Macdougall & Darling,
ARCHITECTS,
 OFFICES: 17 Toronto Street, over Gas Company's office.
HENRY MACDOUGALL,
FRANK DARLING,
 Toronto.

HARRY E. GASTON,
ATTORNEY AT LAW, SOLICITOR IN CHARGE
 Conveyancer, Notary Public, &c.,
 49 ADELAIDE STREET EAST,
 (Opposite Court House), Toronto.

WINDEYER & SAVAGE,
ARCHITECTS AND
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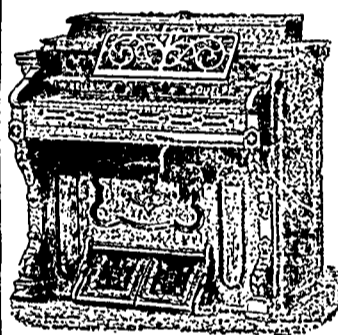
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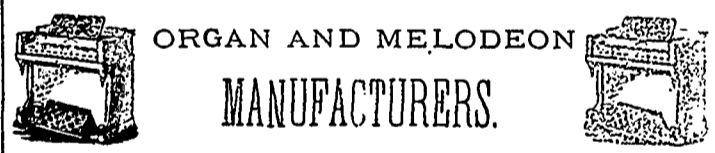
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