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The Church Herald.

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TORONTO, THURSDAY, JANUARY 29, 1874.

[Whole No 243;

Current Events.

THE WEEK.

The nominations which took place on Thursday last passed off without unusual excitement. The candidates and supporters on both sides displayed that large degree of confidence as to the result which is usually considered indispensable on such occasions. On the hustings the Government speakers stoutly maintained that the Premier's course in dissolving the House without calling it together, was correct, by reason of the corrupt practices resorted to in the last general election, from which it was to be assumed, that many of the late members owed their seats to foul means, and were not the free choice of the electors; that the promise of the present ministry to practice purity in administration was sufficient to entitle them to a fair trial by the country as against the party who supported the late ministry; and that if any other declaration of policy were necessary, such policy was sufficiently indicated by the Premier in his speeches at Sarnia and Hamilton. With respect to the charge made against the purity of the late House, it is of course based upon the fact of large sums of money having been spent at the late elections. The fact of the money having been spent is not denied, and the ministry is entitled to the benefit of the admission. But we do not see how the fact justifies the assumption that the former House was impure. All the constituencies in the Dominion elected members on that occasion and it has never been shown that any specific sum was spent in any particular constituency. Besides, the House now charged with impurity is the same that condemned the corruption denounced, and upon that ground alone turned out the former Government, and put in the present one. It seems difficult to see how the ministry can reasonably impute corruption to the assembly that put them in office for the only reason that their hands were supposed to be cleaner than those of the men who were thus supplanted by the action of that assembly. We confess there seems to be some force in the objection that there is a want of clearness in the issue upon which the appeal to the country is rested. The one prominent question put before the electors by the Government supporters is the Pacific Railway Scandal. But that question was decided by the late House. If that House had been called together we believe it would have been their duty to give the Cabinet a fair trial, and support their measures if meritorious. We do not see how the House could have done otherwise without a senseless revocation of their verdict against the late Government. We certainly hope that the punishment inflicted upon the late ministry, will have a warning influence against the repetition of improper practices on either side in the present elections. We may remark however that the same election law governs now as was then in force. While the law remains as it is, we are apprehensive that efforts more or less illegitimate will be made in the excitement of the contest, notwithstanding general exhortations to men to be honest in their election practices, even although we observe that such exhortations have come from certain Christian Pulpits. The great point is to change the law by making corruption penal; and it seems to us a great misfortune that the proposed alteration in the election law had not been made to precede the general election.

The election last week at Ottawa of a member of the local legislature resulted in a defeat of the Government candidate by a majority of over 580, and the election of Mr. O'Donoghue who ran as the workingmen's candidate and received the support of the Conservatives although not nominated by the Conservative Association.

President Grant has had much trouble in suiting the popular taste in the selection of a Chief-Justice. The difficulty brings into prominent view some of the evils of those points in the American system wherein it differs from the English, one of which points is an irresponsible executive. In England (as in Canada), the Cabinet (which has the power to appoint as well as to nominate) is directly responsible to Parliament, and can at any time be removed by a hostile vote of the Commons. That responsibility has in general been found sufficient to secure really good as well as popular appointments to office. In the States the executive is not responsible to Congress, and Cabinet ministers are independent of that body. But as to the principal government offices, including the Chief Justice and other

Judges of the Supreme Court, the executive can only nominate—the Senate must confirm or reject. In the present instance, the President has not been fortunate in the difficult matter of meeting the popular judgment. In the first place Attorney-General Williams was nominated, but strange to say, if we are to believe some of the American papers, his rejection by the Senate proceeded principally on the ground of the unpopularity of his wife. Next the Honourable Caleb Cushing was nominated; who, although at present a sound Republican, and admitted to be an able lawyer, failed to secure confirmation by reason of his former leaning to the Southern Confederacy. The third nomination is Mr. Waite, of Ohio, who is described as a lawyer of good, though not first class abilities. He is generally popular, and it is thought his confirmation will be secured. He was one of the counsel entrusted by the American Government with the argument of their case at the Geneva Arbitration.

As an illustration of the influence of the press we may refer to the recent action of Congress, in rescinding their vote of last session giving members an increase of salary with retrospective operation. The vote of last session, which has been known in the States as the "back salary grab," created a perfect storm of indignation from the press, the effect of which is now seen.

The marriage of the Duke of Edinburgh which took place at St. Peter'sburgh on the 22nd instant, is now the great topic in English social circles. The event has naturally suggested discussions as to the relations between England and Russia—past, present and future. The non interference of England in the recent Russian conquests in the East, is apparently a reversal by England of the policy which in 1858 led her into the Crimean war. Critics are not wanting who place this change of policy and the Royal marriage in juxtaposition and suggest significant inferences. It is considered by men who are in a position to judge, that the influence of the Queen and Royal family upon the foreign policy of England is much greater than is generally supposed.

In Ireland the Prayer Book revision controversy is still maintained. We are glad to observe, however, that the tone of the controversy has changed for the better. The discussion is carried on with less bitterness and more calmness than at first. There seems to be a growing desire on the part of the Revisionists to conciliate the defenders of the Prayer Book. On the other hand a considerable number of both clergy and laity have formed what may be termed a middle party who are willing to concede the principle of revision, but contend that it should be sparingly applied, and that it must not extend to matters of faith or doctrine. In regard to the sweeping changes originally proposed, there is evidently a great reaction of sentiment, and there is now little probability of such changes being effected. What may ultimately be done is still open to much uncertainty. Whatever changes may, however, be carried, we are confident they will be marked by a cautious and conservative spirit, and that the Irish Church will be careful to avoid any step that would likely lead to the separation of her communion from that of the Church of England.

In the French Assembly the strength of the Government has been tested on a motion to give the Government the right of nomination of Ministers which was carried by a majority of forty-three votes. The effect of this is to place in the hands of the executive a very considerable means of controlling popular action. Nothing could be a more significant blow at the principle of municipal self-government. If the Republic is destined to last even the seven years for which McMahon has been voted President, everything seems to indicate that the rule of the President will be, in some respects, more arbitrary than that of the Kings in the Antirevolutionary times. We believe that a strong Government is the only one practicable for France; but the anomaly consists in maintaining a form under which the people are supposed to govern themselves, when in reality popular self-government is unknown.

The French Government have had some difficulty in keeping clear of entanglement in the German-Papal contest. The action of certain French Bishops on the frontier has given offence to Prussia, which power has addressed to the French Government a remonstrance which has provoked the bitter comments of the French press. The French Executive have declared in the assembly that France desires the welfare and

spiritual independence of the Pope, but wishes to maintain relations of peace and harmony with Italy.

From Germany news comes that the Ultramontane Bishops are "packing their trunks," preparatory to a general leave taking in the coming spring. Indeed we would not be surprised if many actually would abandon the scene of their struggle with the Civil Power of Prussia. The Bishops are certainly placed in an uncomfortable position. Feeling themselves bound by every obligation as well as inclination to obey the Pope, they can scarcely take a single step in the direction of that obedience without rendering themselves obnoxious to Prussian law, and liable to penal action.

The meeting of the International Postal Congress at Berlin, which is announced to take place on the 12th October next, is looked forward to with much interest. Results favourable to a uniform low rate of European and American Postage are hopefully anticipated.

The dissolution of the English Parliament upon the advice of Mr. Gladstone, has taken the country by surprise. The London Post declares it very much resembles a *coup d'état*. In his address to his constituents at Greenwich, Mr. Gladstone states as his principal reason for this course, the opposition of the Irish Prelate and the failure to carry the act respecting higher education in Ireland. He virtually admits that the several objections which have taken place during the recess, have materially damaged the Government and made it too weak to carry important measures through the late House. Mr. Disraeli has issued his address asking re-election, in the course of which he imputes the dissolution to a desire on the part of Mr. Gladstone to avoid the confession that he has occupied a seat for several months to which he was not entitled, or else an attempt to evade the consequences of going into the Ashantee War without any communication to Parliament. He also criticises the financial policy of the Premier so far as indicated. The probability is the country is now ripe for a change of ministry and that the dissolution of the House may be taken as a confession of the weakness of the present ministry, not only in the late House, but in the country. The new House to be elected is summoned to meet on the fifth of March next.

The report of the sudden death of Dr. Livingstone will be received with painful regret. The event so long looked for when the great traveller should return home, to give an account of his enterprise, is after all not to take place. From the tenor of the unwelcome news, we fear it is too true. He is said to have died in the interior of Africa from an attack of dysentery; and that his body has been embalmed and is being taken to England by way of Zanzibar. His death will be a great blow to the cause of Science. He had done much to solve the great problem of the interior of Africa, and has furnished invaluable materials to facilitate the operations of any successor who may have the ambition to undertake the completion of the rough and dangerous task.

Eccelesiastical.

The rumor respecting the intended resignation of the Bishop of St. David's, England, is revived. Dr. Thirlwell has held the Bishopric since 1840.

On January ninth Cardinal Bona parte and his relatives had 500 masses said in the principal churches of Rome for the repose of the soul of Napoleon III.

The Rev. William Sparrow, D. D., Dean of the faculty of the Alexandria Theological Seminary, Virginia, for the past thirty-three years, died suddenly at the First National Bank of Alexandria, last Saturday morning, in the seventy-third year of his age.

In Ireland Father O'Keefe announces that all his five schools have again been taken into connection by the Board, with the consent of all parties interested. The Commissioners have awarded off action by paying £10 salary to a monitor in one of the schools.

The collection for domestic missions in Grace Church, New York, on Sunday fortnight, after addresses by the Rector (Dr. H. O. Potter) and the Rev. Dr. Irving, was very nearly \$8,000. The Epiphany collection at the Church of the Holy Communion, New York, amounted to \$1,500.

A writer in *Notes and Queries* remarks that the Archbishop of Canterbury had not received any D. D. degree before 1800. He was a D. C. L., and this is the degree of the present Bishop

of Salisbury. It seems to be generally supposed that Bishops always possess the degree of Doctor of Divinity.

The usual annual meeting of the Bishops at Lambeth Palace was convened this year, by the Archbishop of Canterbury, somewhat earlier than usual,—the day fixed upon being Tuesday, the 13th day of January. A variety of important measures was to come before them for preliminary discussion, being closely connected with the work of Convocation, as well as parliament. The *Record* specifies one "measure of reform" as "chiefly affecting the Ecclesiastical Courts and fees,"—proposing improvements less sweeping than Lord Shaftesbury's, and dealing more gently with the existing powers and patronage of the Bishops.

The Rev. W. R. Huntington, D. D., by special invitation of Dr. Peabody, Pastor of Harvard University Massachusetts gave a lecture in Appleton Chapel before the students, on Sunday evening, January 11th. His subject was Free Religion, and the discourse was an attempt to state and meet upon the ground of common-sense and reasonable statement the positions taken by the present unbeliever. It was an excellent analysis, if not a complete refutation of free-thinking, the strong point of the discourse being the presentation of the difficulties which the free-thinkers are compelled to meet, if they are to give a complete statement of the facts of human life. It is a fact of some interest, that in the same month the same Church Clergyman is to appear in the College Chapels of both Harvard and Yale; it has never before happened in the history of the American Church, and is a sign of the times.

A Paris correspondent of the *Pall Mall Gazette*, writing on December 24th, says: "It has been for many centuries the custom in the Roman Catholic Church, on the death of a Cardinal, to suspend his hat from the vault of the metropolitan chapel, behind the chancel altar. This hat remains there until the nomination of a New Cardinal, when it is taken down with great ceremony and placed in the treasury. It is only necessary to count the number of hats to see how many Cardinals have succeeded each other in Paris. All these symbols are carefully preserved. The hat of the last Cardinal of Paris was that of Monsignor Morlot, and it has now been placed in the treasury in the same chest with the blood-stained surcoats of Monsignors Afre, Sibour, and Darboy. The treasury of the Cathedral of Cambrai still possesses the hat of the famous Cardinal Dubois, and also a pastel of that prelate, both covered with crapes, for the intimate friend and Minister of the Regent of Orleans was hardly a respectable Churchman. As for the hat of the last Cardinal of Cambrai, it was destroyed by fire when the cathedral was burned down about fifteen years ago. The consequence is, that there is no hat at Cambrai to be displaced, owing to the elevation of the Archbishop of that place."

The *Churchman* of the 24th inst., has the following:—The prediction that Prince Bismarck will be the means of effecting, in Roman Catholic Germany, a religious reformation like that under Henry VIII. in England, shows some likelihood of fulfilment. It is plain that he does not mean to draw back, and that he will use every resource at his command to bring the refractory Bishops under the power of the laws. The one all-important element, however, the disposition of the Roman Catholic population is not yet manifest. The recent elections have shown that the Ultramontanes are not giving way, but strengthening themselves to the utmost; and if the Government wins a victory, it will not be an easy one. The fact that the dogmas of infallibility has been so generally accepted by the Roman Catholics in Germany, and that no Bishop and very few Priests have taken a stand of open opposition to it, and to the arrogant claims of the Papacy, give at first sight the appearance of unanimity. This is the inference which the Roman Catholic journals draw, and wish others to draw. See, they say, how united are all the members of the Church in defence of the Pope, and of his prerogative! How can any Government hope to overcome the multitudes of the faithful thus acting together! But is this unity real or only by seeming? Does the spirit of faith and obedience truly rule in them, prompting them to every sacrifice? We very much question this. The very readiness with which the dogmas of the Immaculate Conception and of Infallibility have been received, seem to show a supineness and indifference which augur ill for the faith of the so-called believers.

Miscellaneous.

The ladies of Havre are about to erect a colossal statue of the Virgin, to commemorate the escape of that city from Prussian invasions.

The German Minister of War has ordered the immediate destruction of the fortifications of Cologne, and the erection of a new girdle of forts round that city.

A peculiar type of spotted fever rages in and around Carrollton, Illinois, and from it there has thus far been but a single recovery. The physicians are puzzled.

A telegram from Rome says: It is highly probable that an English prelate will be appointed Cardinal at the second Consistory, which is to be held at Easter.

Special prayers were offered up on Christmas Day in the garrison churches throughout the United Kingdom for the officers and men engaged in the Ashantee expedition.

Some stir has been created at 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.

Experiments recently made in England with the Grantham steam car have proved so satisfactory that one of the London tramway companies is about to adopt the use of it provided the necessary permission can be obtained.

Fogs seem to be prevalent about this time all over the world. Paris has had three days of thick, dismal fog, and the people there regret a loss to understand what it means. Vienna, and Berlin have been regularly afflicted of late.

Victor Emmanuel was thrown into state of great alarm by the news of the recent dangerous illness of his newly ally, Emperor William. He telegraphed to Berlin for particulars as soon as he heard of the Emperor's illness, and directed that daily reports of his condition should be forwarded to him by telegraph.

A writer in *Macmillan's Magazine*, describing Spanish life and character in 1873, asserts that in some of the large towns having thirty thousand inhabitants, there is not a single book store to be found, the only books, and these chiefly of a religious kind, being procured but once a year in the annual fairs.

The public debt of Italy amounts to \$1,000,000,000. The annual deficit has been less lately than in former years. Looking back for a period of thirteen years, there has been a deficit every year, varying from \$120,000,000, the greatest, in 1860, to \$27,000,000, the least, in 1873.

An American paper is responsible for the following:—The Duke of Edinburgh has been appointed a Colonel in the Prussian army. This is the first instance on record of an English Prince obtaining a Prussian commission. English Princes have been honorary Colonels, but Prince Alfred is the first who has ever really held a Colonel's rank in the army.

According to the report of Consul General Abbot from Odessa, the condition of the peasantry in Kherson is so reduced that many families have not clothing sufficient for all their members in a district where the climate is of intense rigor in winter. The poor people, under these circumstances, have put upon the expedient of wearing their garments by turns.

According to the "Lady Correspondent" of the *Belfast News Letter*, for a long time after the death of the Prince Consort Her Majesty could not bear to touch a piano; nor did she even allow one to be opened in her presence. Now she has resumed her old accomplishment, and plays duets with her last remaining daughter, the Princess Beatrice. By Royal command, M. Gounod has arranged some of the music of *Jeanne d'Arc*, as a duet for two performers on one piano, for the Queen and her daughter.

It appears that the London *Notes and Queries* is subjected to the same trials which sometimes beset the path of American editors and composers. It prints a "notice" to its correspondents which gives evidence, in its closing sentence, of the mental distraction of which it must have been the fruit. It says: "Our correspondents will, we trust, excuse our suggesting to them, both for their sakes as well as our own, that they should write clearly and distinctly—and on one side of the paper only—more especially proper names, and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a correspondent does not think worth the trouble of writing plainly."

ECCLIASTICAL INTELLIGENCE

FOREIGN

ENGLAND ORDINATION. - By the Bishop of Winchester, in St. Mark's Church, Kensington, on Sunday, 21st December last, John Lloyd Keating, B.A., of King's College, Windsor, Nova Scotia, Deacon.

IRELAND - The Earl of Courtown, a valuable member of the General Synod, and a revisionist of the most moderate type, declares that he cannot sign the address of the Prayer-book Defence Committee, on the ground that it seems to him to involve a denial of the authority of the Irish Church; and that it is not quite becoming for Churchmen to approach the Episcopal bench with a threat that "should they give the authority of their sanction to a revised Prayer-book, it will be set at naught."

The Pope received a numerous deputation of Irishmen on the 6th inst. Mgr. Conny delivered an address, and Mgr. Kirby presented a large sum of money to his Holiness, who expressed his thanks for the offering, and praised the constancy of the Irish people, who, he said, had preserved the faith for three centuries and a half, notwithstanding great persecution. He exhorted them to remain faithful to the Catholic religion, and re-commended them, as the best means of doing so, to continue perfectly united among themselves.

FRANCE. - The recent threatening article in the North German Gazette, on the policy of France with regard to Papal questions, excites uneasiness and indignation in Rome and Paris. L'Opinion Nationale says: "Notwithstanding their recent success, the Prussians are still ignorant of that nobleness which refrains from insulting the conquered."

SWITZERLAND. - The Abbe Deranoy has written a letter giving an account of the condition and prospects of the Alt-Catholic movement in the Swiss Juris. He says: "In spite of ignominious pamphlets, in spite of a thousand venomous insinuations, in spite of threats, menaces, and even actual violence, our churches are filled, our catechisms well attended, we dispense the Sacraments, and we fulfil, both inside of the church and outside, all the official duties of the religious Catholic life." They have now twenty-one cures, and the number of worshippers increases with the installation of each new cure.

Three new cures, all Liberals, have been elected in Geneva. The Liberal Catholics claim possession of the church of Notre Dame, but are vigorously opposed by the Ultramontane party.

UNITED STATES. - A Convocation was held at Watertown, Central New York, on the 7th inst. The Church of the Epiphany, Trumansburgh, has met with a sad loss in the death of H. D. Barto, esq. - A "Jacob's Ladder" was introduced with success at New Britain, Conn., at Christmas. The Hartford Convocation met on the 13th. Some noble bequests have been made by the late Miss Bolden of Norwalk. - A missionary meeting was held in St. Andrew's, Wilmington, Del., on the 8th inst. - The Bishop of Georgia held an ordination at Savannah on the 21st ult. - The North-Ohio Convocation of Iowa met at Cedar Falls on the 6th inst. - Bishop Clark delivered a lecture in the "Universal Church Series," in Boston, Mass., last week. - A long account of Gothsmans parish, Minneapolis, Minn., is to be found in our Church News. It is a noble record. - The Newark (N. J.) Convocation met at Jersey City on the 15th inst. Bishop Smith was present. - It is very gratifying to read that the interest in the noble mission at St. Barnabas House, 304 Mulberry street, is yearly increasing. May that interest culminate in providing buildings which will be creditable to the generosity and enterprise of the Churchmen of our city. - Bishop Lyman visited Greensboro, N. O., on the 11th inst. - Dr. Robins of the Episcopal Academy in Philadelphia, Penn., is absent on account of ill health. - Bishop Paddock preached before the Guild of all Saints' Memorial church, Providence, R. I., on the 11th inst. - The Bishop of Vermont held a Confirmation at St. Albans on the 11th inst. The Convocation of Bellows Falls met on the 13th inst. - The benefactor of St. John's, Mr. Morris, Western New York, paid a visit to that parish in Christmas week. - The officers of St. John's Home, Milwaukee, have paid an affectionate tribute to the memory of the late Bishop of Wisconsin.

The Sixth Annual Convention at Albany, N. Y., has just closed a harmonious and pleasant meeting. The earnest and inspiring worship, the true ring of loyalty to the Church in the Bishop's address, and the joy of young brethren dwell together in unity, all helped to make our hearts glad in this building - once an iron foundry, now a beautiful temple of God, and may we all go back to our work better moulded in the glorious proportion of the true faith.

A gentleman who has kept tally from newspaper records, has in fifteen years counted up two hundred ministers of the various denominations who have become clergymen in the Church. - N. Y. Church Journal.

CANADA.

TORONTO. NORTH ESSA.

A few of the Church people in this mission paid a visit at the parsonage on Wednesday evening, 21st inst. taking the place quite by surprise. After spending a few hours in social enjoyment they took their departure, leaving behind them a quantity of oats, provisions, groceries, &c.

MARKHAM, PRESENTATION.

The Churchwardens and members of Grace Church Markham, presented the Rev. Rural Dean Hill two weeks ago with an elegant cutter and handsome robe as a New Year's gift, also a kind address expressing the esteem and respect of his parishioners amongst whom he has now ministered for five and twenty years.

NEWMARKET.

A very successful Christmas tree Sunday-school festival, was held by St Paul's Church Newmarket on the 30th ult. The tree was well filled and brilliantly lighted; every child in the S. School received a present. Addresses were delivered by the Rev. Canon Osler and by Rev. Mr. Fiddler, these together with songs and recitations and several hymns by the children, enabled

all to pass a very pleasant evening. The receipts left the committee \$34.60 on hand to purchase library books for the S. School. The Christmas collection Newmarket was \$20.86 besides other kind presents.

HURON. PRESENTATION.

The congregation of St. John's Church Tilsburg, with many kind friends of the other churches in this town, presented the missionary Rev. T. E. Sanders, with a well filled purse, and many articles highly useful to a family, on New Year's Eve. The presentation was made by the Missionary's Warden G. Feast Esq., at the mission-house, accompanied with a kind address, to which Mr. Sanders expressed his heartfelt thanks. These and other gifts at Christmas and New Year's amounted to nearly one hundred dollars. - Com.

CHORAL SERVICE AT THE CHAPEL HOUSE OF THE CHURCH OF THE HOLY TRINITY.

Errata - There is no more fruitful cause of certainty and difference of opinion than the use of ambiguous words, and the change of the meaning of terms from what they were originally designed to represent. It appears that your correspondent has been found tripping - has made a mistake though only a verbal one. He thought that where there was a trained choir who sang the responses to the psalms and to the doxologies, he might call it choral. The service is not what is generally known as choral. It is not so fully choral as even a cathedral service, nor even as that of some parish churches. Please let this explanation appear in the HERALD. Satis est Confiteor Erravi.

PROGRESS OF THE CHURCH SOCIETY.

On Monday evening (the 11th instant), the annual meeting of the Church Society was held in Grace Church Brantford. The clergy present were, Revs. Rural Dean Nelles; Canon Salter, M. A., A. Sweetman, Rector; J. Hurst Deputation Secretary; and H. F. Millish. The Rural Dean took the chair. Rev. A. Sweetman gave a statement of what the congregation of Grace Church had done during the past year, in assisting the mission work of the diocese. The sum contributed amounted to \$37.03 being the largest amount ever given in one year by the congregation.

Rev. J. Hurst spoke of the continued prosperity of the Society, which is increasing its income, and extending its operations every year. The meeting was addressed by A. B. Bennett and W. J. Imlach Esq., and Revs. H. F. Millish and Canon Salter. The persons present promised sums amounting to \$15, and it is expected that the subscription by the congregation will realize a considerable sum. Besides the \$337 for mission work last year, Grace Church also raised and expended nearly \$3000 for local church purposes.

ST. JAMES' SUNDAY SCHOOL AND PARISH FESTIVAL, PARIS.

This gathering, on Tuesday, the 6th inst., was quite a success, some 400, big and little, attending, a considerable proportion being friends from other denominations. The Christmas Tree was well lighted, and with its multitude of pretty cornucopias filled with sweeties, its numerous little flags and ruddy apples, looked beautiful and was appropriately surrounded with the British Union Jack at the top - our Church of England friends still insisting on it, that "Church and State" should, to say the least, ever be faithful allies. The address of the Rev. J. G. E. Salter, as usual, even from the youngsters, commanded pleased attention. The provisions, with tea and coffee, were abundant for both old and young. Our Church of England friends seem to have a marvellous faculty of giving most agreeably entertained. We must not, however, forget our pleasing little incident. The little Misses Alice Clarke and Fanny Mann, introduced by Mr. Salter, came forward and read the following address to their clergyman, the Rev. Dr. Townley.

Paris, Epiphany, 1874. Rev. and Dear Pastor - It is with feelings of pleasure I present this paper, containing 810, gathered by me from your loving and kind children. Praying that you may long be spared with us in the bonds of love.

In behalf of the Sabbath School, ALICE CLARKE.

Their Pastor was evidently taken by surprise, the young people having kept their secret so well that he had not, as he stated, the most remote conception of their intention. He gave, however, a feeling, and evidently very gratified reply.

FLORENCE.

The usual annual parochial missionary meeting of the Church Society, was held in St. Matthews' Church of this parish on Wednesday evening the 21st, inst. The Incumbent, the Rev. W. Brothour presided. The attendance was large; while the addresses were interesting. Archdeacon Balch, and Rev. Mr. Bartlett, were the speakers. Rural Dean Hughes, Rev. Dr. Newton. This meeting was one of a series which is being held throughout the deanery of Kent, and which is producing general and deep interest in church and missionary work.

The next day the Ven. the Archdeacon met the clergy of the deanery by appointment and inaugurated his official work. Resolutions were adopted concurring with the spirit in which his Lordship the Bishop administers the affairs of the diocese; and at the conclusion the following one received the unanimous support of the meeting.

"That this Rural Deanery of Kent, desires to express its concurrence with the division of the diocese into four Arch-deaneries, and especially to record its great satisfaction at the appointment of the Ven. Archdeacon Balch to the Arch-deanery of this part of the diocese, and the clergy hereby present to the Ven. gentleman their warmest and most respectful welcome on this his first official visit."

The work of the parish of Florence is conducted with spirit and enterprise. Two years ago the congregation erected a brick church with many ecclesiastical features of architecture, and during the last twelve months a large and commodious parsonage has been made to give prominence to the town.

ST. CLAIR RIVER INDIAN MISSION.

On Christmas Day there was divine service in St. Peter's Church. The church was filled and a large number partook of the Holy Communion. An appropriate and impressive discourse was delivered by the Pastor Rev. J. Jacobs - at the close of

which his native Indian Congregation sang most heartily that beautiful hymn - "Anong mihi gih mo wug onjo Konogid Jests" - ("Hark! the herald angels sing.") Then Pastor and people gathered around the Holy table to partake of the Saviour's sacred feast after which the hymn - Nuhga umhulwah dah nig lahpoaning a yah jig - "come let us join our cheerful song" - was beautifully sung - after this interesting service - the Pastor's wife distributed to the natives, young and old, a nice lot of clothing, being the generous gift of the young ladies of Hallowthall College London. The happy recipients could scarcely express their gratitude to their kind benefactors. Their hearts were filled with "megwach megwach" - "thank you thank you."

In the afternoon the Indians were feasted in the schoolroom, where the tables were loaded with good things. This was followed by the exhibition of a beautiful Christmas tree, the fruits of which were distributed to the people, which caused much merriment and gratification. Addresses were afterwards given by Rev. J. Jacobs, Pak duh going - Nuhabin - Wm. Wawanosh, and Nawuh Jayesh Joseph Wawanosh presided. The festival was given by the young men connected with the Temperance Association. The singing between the addresses assisted much in making the gathering interesting and cheerful. The proceedings of the day were greatly enjoyed by the natives, all returning to their homes with the impression - how pleasant and joyful it is to spend Christmas in such a manner.

Rev. J. G. Baylis, assistant minister of St. Paul's London, left for Montreal on the 16th inst. He resigned that he might accept the secretaryship to the Colonial and Continental Church Society. He will also assist at divine service at St. George's Montreal. The Rev. Mr. Dartnell of St. John's, Diocese of Montreal, is to succeed Mr. Baylis as assistant minister of St. Paul's. He is not expected before April.

Rev. Canon Innes, Rector of St. Paul's, has expressed to the Bishop his wish that the outlying suburbs, south and east, i.e., Westminister and Petorsville, be separated from St. Paul's, that his energies may be concentrated on the work of the old parish, the two suburbs, having a church population of about 140 families, scattered over a wide area, and offering a good field of labour for a minister. The bishop is desirous to have the suggestion carried out. We hope soon to announce the consummation of this project and the prospects of its future working.

The appointment of Rev. John Hurst as Deputation Secretary has been already announced in the CHURCH HERALD. For fourteen years has Mr. Hurst laboured with untiring energy and zeal in the ministry in the Church of All Saints, Windsor. Whether amid trials and discouragements, or in those brighter hours when success for a time seemed to bless his labours, he persevered in the good work. And now that he leaves the parish for a more extended sphere of labour, he leaves it prospering. From during the time of Mr. Hurst's ministry at All Saints has it been found necessary to enlarge the church, such has been the growth of the congregation. As the Churchman of Michigan looks across the river separating the neighbouring Republic from the British Empire he rejoices that the church is indivisible by national limits, and his heart is glad within him as he sees All Saints bearing testimony, though a faint one, to the progress of the church in Canada.

On Mr. Hurst's leaving the parish of All Saints he was presented by the congregation with a very handsome gold watch, and chain, as a memorial of their happy connexion for so many years. Mr. Hurst has taken up his residence in London, Ont.

The following address was presented to Miss Hurst. - "On behalf of the members of the choir, the scholars of your Sunday-school class, and others of your friends in Windsor, I present you with this chain and ring as a token of the affection and esteem in which you are held by them. I assure you that, though absent, we shall always retain an affectionate remembrance of you, and we earnestly hope you may ever enjoy that happiness in your new home which you so well deserve. On behalf of the choir I also assure you they will always think of you as one ever ready and willing to assist in every way for their advancement. We take leave of you with feelings of deep regret, and wish you good bye, hoping that we shall often have an opportunity of again seeing you in our midst."

FREDERICTON.

(Correspondence Church Herald.)

Death has just removed from our midst one of our hardest working and most devoted of our clergy, the Rev. J. H. Saurley. After a long and severe illness he fell asleep on Friday, January 9. His sufferings, particularly during the past few days, were most intense, and yet through all he showed a martyr-like spirit, and bore his sickness with the same resignation that has distinguished all the Church's saints. His body was laid to rest on the south side of the Chancel of the Church he loved most. The Bishop and seven clergy were present at the funeral. The beautiful Burial Office seemed even more beautifully appropriate for him whose sufferings have fitted him to partake of the "sure and certain hope of the Resurrection to eternal life." The Church was beautifully decorated to welcome the Birth of our Blessed Saviour. Its tone of rejoicing and gladness was not out of place for the solemn service, but rather the opposite, being a sign of the gladness of God's Church at the admission of another member to the rest of Paradise.

To give any adequate account of Mr. Saurley's work would occupy more of your space than perhaps you could afford. He was a student of St. Augustine's College, Canterbury, England, and thoroughly imbued the spirit of that place. He entered the Diocese in 1867 as curate of St. Stephen. Whilst there he won the hearts of all the people, both young and old. Two years afterwards he removed to the difficult and out of the way parish of Dalhousie, where he built up the Church wonderfully. Having suffered severe losses there by fire and other causes, he removed to the parish of Douglas and Bright in the Autumn of 1870. In this parish he had five churches in addition to several stations, and yet the work, though more than enough for two, was not hard enough to sat-

isfy him; for he told the present writer last Autumn of his intention to open more stations as soon as he was strong again. As a testimony to his work and labour of love, we need but look at his parish where he was greatly beloved by all his people, and where his cheerful smile and loving heart will be missed for a long time to come. He leaves behind him a widow, and three small children, who we are sure will not be permitted to want, by those who know him.

Tuesday afternoon, January 13th, the Burial of the Rev. J. H. Saurley, Rector of Douglas and Bright, took place at St. John's Church, Newmarket. The body was met at the Church door, by the Bishop and eight of the Clergy, three of whom had accompanied it from the Parsonage in Bright. The professional sentences and the service at the grave, were read by the Rev. T. E. Dowling, a former Rector of the Parish, and thenceforth by the Bishop. The 90th Psalm was solemnly chanted, and the Hymns "Jesus lover of my soul," and "Thy will be done" were joined in very earnestly by the Clergy, the Choir and the Congregation, the latter Hymn being sung as the mournful procession passed along out of the Church. The Rev. Messrs. Partridge and Rushton, as mourners, followed the remains, which were lowered by four Clergymen into their last earthly resting-place, close by the Chancel wall of the little Church, in whose hearty worship he had so often found encouragement and joy.

Though very many in the crowded congregation could not restrain their tears of natural sympathy with his bereaved family, and of natural sorrow for the loss of one who, for more than two years, had ministered to them in holy things, with a zeal beyond his strength, and whose gentle and winning manner endeared him to all who knew him, yet all the externals of this Christian funeral, from the bright coffin, with its plain Cross of white wood and its wreath of snowy flowers, to the beautiful Christmas decorations of the Church, harmonized fully with the comforting Hymns, and the consolatory, almost triumphant tone of the Burial Service, and savoured not of the hopeless woe of heathen obsequies, but betokened rather the brief parting from a faithful brother gone before us to his rest and his reward. - Fredericton Reporter.

NOVA SCOTIA.

(Cor of Church Herald.)

The Lord Bishop of the Diocese returned on Wednesday Jan. 14, by R. M. S. Hibernian, from his visit to England where he has been passing the last four months. His Lordship, we are happy to say, is in good health.

Rev. Mr. Wilson, of Bermuda, has been appointed Rector of the Parish of Sackville. The first meeting of the Halifax Clinical Association was held on Thursday Jan. 8, at St. Luke's Cathedral. All the clergy of the city were present in the chancel in attendance. The Cathedral was decked in its Christmas garb, in the beautiful manner for which it is noted. Besides the city clergy there were present Rev. J. A. Kaulbach, Vicar of Truro; Rev. Mr. Wilson, Rector of Sackville; Rev. J. P. Tremaine, of Port Mulgrave. The service was begun by Rev. Mr. Kison, garrison chaplain. The lessons were read by Rev. A. Brown, of St. Mark's, and the Rev. Canon Cochran, of Trinity Church. Rev. Mr. Dodwell read the prayers from the third collect. The ante-communion was read by the Rev. G. W. Hill, Rector of St. Paul's, and the epistle and gospel respectively by Rev. J. B. Richardson, Rector of Dartmouth, and the Rev. J. B. Uricko, Rector of St. George's. The large surpliced choir of the Cathedral was in attendance, and the chanting and singing were excellent. The sermon was preached by the Very Rev. the Dean, from the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." - 2 Tim. 2, 6. The sermon was ad clerum, and the venerable preacher insisted on the necessity of the clergy being students, earnest workers, and of founding all their teaching on the Bible - the Word of Truth. The Dean was the celebrant, and many of the holy partook of the Sacrament of the Lord's Supper with the clergy.

All the members of the Association, with the visiting clergy, were hospitably entertained at the Denary at luncheon by the Dean and Mrs. Ballock. At 2 p.m. the Association met in the National School Room. The Dean, President of the Association, took the chair. After prayers by the Secretary, Rev. Dr. Warren, of St. Paul's, Halifax, the Rev. G. W. Hill read an exceedingly able and valuable paper, "Armour against Infidelity." It gave rise to discussion, in which Revs. Messrs. Warren, Abbott, Ancient, Doddwell, Brown and the President took part. As it is not unlikely that it may be published I shall not attempt an epitome of it here. Rev. Mr. Hill consented to continue his subject at the next meeting, and the Rev. Mr. Richardson, of Dartmouth, was also appointed to prepare a paper. The next meeting will be held on or about the Festival of the Annunciation, and the public service will be held at St. Paul's Church. St. Luke's Church Association have been holding in the parish school-room "Penny Readings," which have been very well attended.

A series of entertainments, three in number, have been notified to take place in St. Mark's school house. The first was held on Jan. 9, and was a great success. Readings were given by Revs. Messrs. Townsend and Warren, and by Mr. F. Parsons and Mr. W. Hill. Several ladies and gentlemen favoured the audience with vocal and instrumental music.

\$200 were presented on Christmas Day to the Rev. T. M. Saurley, Rector of Windsor, by D. P. Allison, Esq., Churchwarden, on behalf of the parishioners. Among those ordained at the recent December Ordination by the Bishop of Winchester, we notice the name of John Lloyd Keating, B.A., of King's College, Windsor. He has been licensed by the same Bishop to the curacy of St. Mary-the-Less, Lambeth.

From Naples the report came that a rumbling noise, accompanied by much smoke, was audible from Mount Vesuvius. Professor Palmieri, indeed, announced that a severe eruption was imminent, although fire had not yet been seen in the interior of the crater.

MR. HOMER DIXON'S "FASTING, CHURCH FASTS, AND APOSTOLICAL SUCCESSION."

(SECOND LETTER.)

The following letter from the author to a friend is now published at the author's request.

My DEAR SIR,—There is no need to say much about the pages which B. H. D. do vote to Church Fasts. He begins at p. 16, continues to p. 19, then goes into Apostolical Succession, and does not resume Church Fasts till he reaches p. 51. So it may be readily inferred he is not very colour-blind. The only thing I shall draw your attention to is on p. 19—where, on the subject of the Ember Prayers, on occasions in which there may chance to be no ordinations in a Colonial Diocese, he says: "But, and I say it in all kindness, for no one can esteem more highly the true minister of Christ than myself, is not this unduly exalting the office of a minister?" Assuredly this leaves the logic of XX far in the rear. What I pray that God would give the Church which he has loved and redeemed "fit persons to serve in his sacred ministry," that so "His glory may be set forth, and the salvation of all men set forward." This objectionable to pray that they may be "endued with truth of doctrine and innocency of life" for "the glory of God's great Name, and the benefit of His holy Church." This unduly exalting ministers! It is absolute fatuity.

But if the objection is made on the score of no Ordination in our own dioceses at the time—objection might as well be made to the mention of "all sick people" in the Litany, because there were none such in the congregation. Just look at the enormous lists of Ordinations at each Ember season in the Church of England, as published in the Guardian, and see if there is no clergy in our Ember prayers—even though we shut out the rest of the world from our thoughts.

After the v. r. I have quoted he jumps into another subject. "It may do for the upholders of the dogma of Apostolical succession like the Ritualists, but Archbishop Whately, a far greater theologian than the Bishop of Winchester, (now to most of us,) denounces solemnly this assumption as having no reliable foundation whatever." "It may do"—what may do it? "It" can possibly refer to nothing but the Ember Prayers—well, he is not so blind as not to suspect from the Ember Prayers that the Church herself does believe in Apostolical Succession, and by dissenting the prayers he would remove one means of teaching the doctrine.

P. 19-21 he goes into Pupal Supremacy, having at the first mention left Apostolical Succession. Then (p. 25-32) he discusses the chronological difficulties of the succession in the Roman See; which might affect the ultramontane position, but no other theory in the Christian Church. Then (p. 32-42) he dissertates on the origin of the British Church; at 45 he talks of the imperfect records of English Sees—all which concludes against "this Pithulatio doctrine" of Apostolical Succession. There's a taste of his fairness! But I wish to give you a full illustration of it, which is perfectly done by contrasting his quotation from Bishop Stillingfleet, p. 24, with St. Basil's sentiments.

"Stillingfleet, Bishop of Worcester, says:—The succession is as much as the Tibur adon, for here Tertullian, Irenaeus and several others place Clement next to Peter, Irenaeus and Eusebius set Anacletus before him, Epiphanius and Optatus, both Anacletus and Cletus, Augustinus and Damascus, with others, made Anacletus, Cletus and Linus all to precede him.

Now the Bishop may have retained this belief to his dying day, for all I know, and innocently erred respecting the first three Bishops of Rome, but that that words, used as they are here, much misrepresent his convictions in the Episcopal Succession at large, will appear from the following quotations. In the preface to an Ordination sermon preached March 16th, 1684-5 and dedicated to the Bishop of London, he says: "It happened, my Lord, that in my younger days (about 26 years since) I thought it necessary to inform myself as well as I could, in the state of the controversy about Church Government, which had been managed with so much heat amongst us, and was then like to be revived. And to that end I applied myself to the reading and considering the authors of the greatest esteem on both sides; and by diligent perusing of them, I thought them more happy in overthrowing each others hypotheses, than in setting up their own. And, supposing no better reasons than could be found in them, I from thence concluded that the Form of Church Government was left at liberty by any law of Christ, and was therefore to be determined, as served best to the great ends of peace and order."

Then he goes on to state how he "adventured" to publish his Ironicon (at 23 years of age), in furtherance of this notion, and he adds: "I do not deny, my Lord, that I do now think much more to be said for the Apostolical Institution of Episcopacy than I at that time apprehend, (as will fully appear in the following sermon)." I will just quote section IV of the sermon.

"The universal consent of the Church being proved, there is as great reason to believe the Apostolical Succession to be of Divine Institution as the Canon of Scripture or the observation of the Lord's day. We do not doubt that it is unlawful to add to or diminish from the Canon of Scripture; and yet there is no pl. n. text for it, with respect to all the books contained in it, and some of the books were a long time disputed in some churches, but the churches joining at last to a full agreement in this matter, upon due search and enquiry, hath been thought sufficient to bind all after-ages to make no alterations in it. And as to the Divine Institution of the Lord's day, we do not go about to lessen it, but only to show that some examples in Scripture being joined with the universal practice of the church in its purest age, hath been allowed to be sufficient ground, not only for following ages to observe it, but to look on it as at least an Apostolical Institution. Now, it cannot but seem unequal not to allow the same force, where there is the same evidence. And therefore our church hath wisely and truly determined, That since the Apostles' times there have been three orders of Bishops, Priests, and Deacons;

and in a regular, well-constituted church, are to continue to the world's end." B. H. D. would more justly quote Stillingfleet at 48 than at 25. Stillingfleet hits the nail on the head—we should "allow the same force where there is the same evidence." Do we know the chronology of the change from the Sabbath to the Lord's Day? Do we know the very persons who made it? Do we know the succession of manuscript in the descent of Holy Scripture? Identically will the same difficulties arise, if we press these questions, as in the case of the Episcopate. We know the purposes of God and His promises, we know on what principles the Church acted from the beginning; and we have the highest degree of moral certainty, and a very high degree of literal and historical certainty, in all the three cases, and they stand or fall together.

Does any man in his wits believe that a single Bishop of the English Church "crept in unawares" since the Reformation? And thus we are asked to believe of the whole Order in former ages, which venerated even more than we do an orderly succession? And, N.B., nothing short of a wide spread disregard of Consecration could vitiate Episcopal Orders, as each Bishop has had since the Council of Nicea at any rate three consecrators, so that individual irregularities could not invalidate consecrations so conducted.

B. H. D. does really beat XX in his in-consequent logic—I suppose from having studied to improve on that eminent model. After gravely assuring us from ancient authorities, (of what none ever doubted) that our Lord's words, "Lo I am with you always," included all Christians, he exclaims, "And yet the Bishop of Winchester, Dean Hook, and others profess to believe the doctrine of Apostolical Succession!" That will do!

We must follow him to his climax—he concludes with a quotation from Heady, "for forty-six years a Bishop of our Church." True, but all the more sad. So will some future B. H. D. quote Bishop Colenso, his exact parallel. Both were repudiated by the Church in Convocation, both were sustained by the civil power. Here is a right royal character of Heady: "My Lord (said George II. to Lord Harvey), I am very sorry you choose your friends so ill, but I cannot help saying, if the Bishop of Winchester is your friend, you have a very great puppy, and a very dull fellow, and a very great rascal for your friend. It is a very pretty thing for such scoundrels, when they are raised by favour so much above their deserts, to be talking and writing their stuff, to give trouble to the government which has showed them that favour; and very modest in a canting, hypocritical knave to be crying, "The Kingdom of Christ is not of this world," (the text of his famous sermon before Geo. I., which the Convocation were engaged in censuring when they were arbitrarily silenced) at the same time that he, as Christ's ambassador, receives £6000 or £7000 a year. But he is just the same thing in the Church that he is in the government, and as ready to receive the best pay for preaching the Bible, though he does not believe a word of it, as he is to take favours of the Crown, though by his republican spirit and doctrine he would be glad to abolish its power."—Lord Harvey's Memoirs, vol. ii., p. 47. Heady was pro'ly certainly a Socinian and is a most damaging ally to any Churchman or Church party. His name infects with a just and desperate suspicion any one who relies on it. If you never read Law's Letters to the Bishop of Bangor (Heady) a century ago, let me beg you to make haste to remedy the omission, and to urge your friends to read them too. Every lover of the most masculine English, of the keenest logic, and the most approved orthodoxy, will find in them a treat which does not often fall to our lot in these days of immaculate pamphlet-writing. Law's little book can never be obsolete, never unuseful, as long as men like XX and B. H. D. have an itch for scribbling.

Yours very sincerely,

THE BURMESE.

In the general ability of the men to read and write, in the social position of the women, in the absence of any law of primogeniture, and consequent general diffusion of landed property, and in their temperate habits, the Burmese are incontestably in advance of all European nations. The women do most of the trading, superintend farms, advise, in law cases. The wife keeps the money, and her husband goes to her when he needs any. Married women can acquire and hold property in their own names. Such a notice as the following is not a solitary instance: "Twenty persons, including women, have formed themselves into a mercantile firm, and have obtained a monopoly for the sale in the Bhamo district of salt for the Shan States." Women can sue and be sued; can obtain legal divorces on the incompatibility of disposition; yet the suits relating to marriage, dower, and divorce, in all the courts of British Burmah for 1869-70 were only 1178, in a population of two and a half millions. According to the Burmah books, a good wife "knows when her husband is hungry, and that he may eat, puts before him the best food in the kindest way; and dresses him becomingly, seeing that his clothes are not old or dirty; and keeps him in mind of his work and his duty. As friends consult each other, regarding their mutual profit and happiness, and assist each other, she having consulted her husband, lends her assistance and looks on; and behaves to her husband's relations as to her own, and does not dispute his authority; and if he goes to the chief's house or other place, she waits till his return, and eats not her meal till she eats it in company with him." The men are generally able to read and write, and many of them know also the principles of arithmetic. In one place, with a population a little less than 10,000, the government inspector

of schools ascertained last spring that 66.6 per cent. of the boys were attending school, and but 9.8 per cent. of the girls. Even now the Burmese may be ranked as the most temperate people in the world, and yet, since English civilization came among them, they have very much degenerated from their former principles of strict abstinence, and of speedy punishment by flogging for such a breach of decorum and decency as drunkenness is. Owing in part to their temperate habits, and in part to there being no law of primogeniture, there are very few beggars in Burmah. In British Burmah the average size of landed estates is estimated at fifteen acres. The people are intelligent, quick of apprehension, and quick of application; courteous, tolerant, and well governed; and constitute a fine field for missionary labors. —Missionary Herald.

Jubilee Column.

The Story of Immanuel.

Christ, the Father's Son eternal, Once was born a Son of man; He, who never knew beginning, Here on earth a life began.

Here in David's lowly city, Tenant of the manger bed, Child of everlasting ages, Mary's infant lays his head.

Here at Nazareth He dwelleth, Mild the sire of sinful men, Sorrowful, forlorn, and hated, And yet hating none again.

Here in Galilee He wanders, Through its teeming cities moves, Climbs its mountains, walls its waters, Blesses, comforts, saves and loves.

Words of truth and deeds of kindness, Miracles of grace and might, Scatter fragrance all around Him, Shine with heaven's most glorious light.

In Gethsemane behold Him, In the agony of prayer; Kneeling, pleading, groaning, bleeding, Soul and body prostrated there.

All alone He wrestles yonder, Cleanseth Him as with a cup— Bitterest cup that man e'er tasted; Yet for us He drinks it up.

In the Roman hall behold Him Stand at Pilate's judgment seat, Mocked and beaten, crowned and wounded; Jew and Gentile join in hate.

Sinless, He our sin is bearing, All our sorrows on Him lie; And His stripes our wounds are healing, God for man contents to die.

It is finished! See His body Laid alone in Joseph's tomb; 'Tis for us He lieth yonder, Prince of Light enwrapped in gloom.

But in vain the grave has bound Him; Death has barred its gates in vain; See, for us the Saviour rises; See, for us He bursts the chain.

Hear we, then, the grand old story, True as God's all-faithful Word, Not of things to the guilty, Of a dead and risen Lord.

'Tis eternal life to know it; Light and love are shining there; While we look, and gaze, and listen, All its joys and peace we share.

Glory be to God the Father, Glory be to God the Son; Glory be to God the Spirit; Great Jehovah, Three in One.

DORA DINGLE'S CHRISTMAS PLUMS.

BY DEBRYN EACII.

CHAPTER IV.

Let us take another peep at little Dora before we wish her and her Christmas plums good bye. It is a bright, pleasant Sunday afternoon, late in February; and she is sitting in the cottage of her favorite old Dame. There is a snow on the ground; the grass is as green as in summer, and in the small neat garden facing the road, snowdrops, crocuses, and violets are peeping out among the green.

"It has been what people call "an open winter;" very little snow, or bitter cold; but a great deal of wet, and damp weather. Many of the old people in the village have died, and the Dame has often been very ill.

Our little friend has paid her many visits; sometimes with papa, at other times with mamma, or nurse; and many a basin of soup, or rice pudding has been carried in Dora's "invalid basket," as she called it, to tempt the old woman to eat when her appetite was not good, and wanted a little coaxing.

Very often Dora's papa would leave her at the cottage, as he passed on his way to the afternoon service, and call for her on his way home. This is what he had done on the Sunday of which I am going to tell you; and if you look in through the little window, with its tiny diamond panes of glass, and clean chintz curtains drawn back, you can see the old Dame sitting in her high-backed chair; a tall, white frilled cap on, tied with black ribbon; her head resting against a pillow behind. Her face is pale and wasted, but she looks contented and happy.

Dora is on a low stool opposite, with the Pilgrim's Progress on her knees; and the two grandchildren are sitting on the window seat, watching every movement of one child's lips as she reads of Christian and Hopful passing through the river, before they entered the Celestial City. When she stopped to show them the picture of the two pilgrims, Jane and Maria came eagerly forward to see it.

"Oh! how frightened I should be," said Maria, "wouldn't you, Miss Dora?" "Yes, I am afraid I should, indeed, shrophied, "especially if my feet couldn't feel the bottom like Christian's at first;

but you see directly he began to have faith, he was helped. How nice it would be if we could always have it!" and she gave quite a sigh.

"Why, I thought you were quite good, always," said Jane. "I never thought you were ever naughty, Miss Dora."

"Good!" cried Dora. "Ah! if you only knew the hundreds and hundreds of naughty things I have done in my life, even since Christmas, although I made a new promise then to try harder to be good. I do try, but it's dreadfully hard sometimes; good, indeed! I only wish I was!"

"Would you be afraid to die?" asked Maria, almost in a whisper, "Christian was, you know, and he was a good man too."

"I feel so different about it sometimes to what I do at others," said Dora, "that I can never be really sure whether I am afraid or not. Once, after I had done something naughty, I woke up in the night, and I was so afraid I might die before I was quite forgiven; I tried to say hymns and verses to myself, but I kept on forgetting, and saying my geography lesson instead; and that made it worse. I can't tell you how frightened I got at last; I can't bear to think of it. Shall you be afraid to die, Dora?" she asked, turning to the old woman, who had kept her eyes closed while the children were talking; and seemed not to be listening to them.

"When thou passeth through the waters, I will be with thee," murmured she, "if I can only lay hold of these blessed words, I shall fear nothing." Then opening her eyes, and looking at Dora, she said, "I am not afraid now; there have been times though, when I have been full of fears; and they may come again, but I have a strong arm to lean on. That book of yours, dear, has been a powerful comfort to me. I can't tell you how me and the children have looked forward to your coming to read it to us. Next to God's own Book, it is the best I have ever known. Often when I'm not able to sleep of nights for the pain in my old bones, I go over in my mind the journeyings of Christian and Faithful, and all the wonderful things that befel them. My own journey is most over now, and I shall soon cross the deep dark river. May His rod and staff comfort me then, and take me safe to the Celestial City. Now, Miss Dora, dear, if you will read me my best chapter, as I call it, before you go, I shall have a blessed afternoon to think over. Read it me out of your own new Bible, dearie, I know you like to use it."

"Indeed I do," said Dora, "that, and the Pilgrim's Progress, I call my best Christmas Plums out of the pie. I hope I shall keep them as long as I live. How useful they have been, haven't they? Now I've found the XIVth chapter of St. John; here it is"—and she read,—"Let not your heart be troubled, ye believe in God, believe also in me." And while she read, the sunbeams streamed through the little window, and fell on the child's boning figure. Jane and Maria kept very still, so still, that two half-tamed sparrows that lived in the ivy which half-covered the porch, came and perched on the window-sill, and began hopping about in the sunshine. The old woman's lips moved as she repeated the words after Dora, for she knew them nearly all by heart. The sweet smell of violets stole into the room, and Mr. Dingle, as he came through the little gate, up the garden into the cottage, frightening away the half-tamed sparrows, thought it was the fairest sight he had seen that day.

CHAPTER V.

Dora is no longer a child. Several Christmases have passed by since the one I have told you of; but no plums from other Christmas pies have ever been more dearly prized than "God-papa's Bible" and the "Pilgrim's Progress." They have carried comfort to many hearts besides that of the good old Dame who has now lain for many years in the quiet churchyard near Dora's new home; her grave blossoming every year with the flowers she loved; and Dora never passes the spot without thinking of the pleasant Sunday afternoons she spent in the humble cottage, sharing with the good people there the delights of her Christmas Plums.

GENTLENESS.

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech which assures us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance altogether. It is the carpet, soft and deep, which, while it diffuses a look of ample comfort, denotes many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in balmy dreams. It is consideration. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths, and in all its delicacy. It is everything included in that matchless grace—the gentleness of Christ.

THE GERMAN PARLIAMENT.

In the current number of the Revue des Deux Mondes, says the Pall Mall Gazette, there is an article on the German Parliament by M. Ernest Lavisse, who describes in a lively and picturesque manner his impression of a debate which he attended during the past session. The building, which has been temporarily fitted up for the use of the deputies, was formerly used as a porcelain manufactory, and is close to the War Office. There is no difficulty in obtaining admission; on applying to the porter, the visitor is given a ticket and a plan of the House, which costs a few groschen. The name of each deputy is marked in this plan on the seat which he occupies, and the various parties are denoted by different colors. There are no fewer than eight of the parties. The independent (Wildein), whose colors Indian yellow, occupy about twenty seats, and are scattered about the roof. The Progressists (colored red) are on the extreme left. There are about forty of them, mostly lawyers and professors. Many are veteran politicians who sat in 1848 and 1849 in the National Parliament of Frankfurt, and having been implicated in various insurrections and political trials, remained abroad as refugees until the amnesty granted in 1861. They have now become completely reconciled to the policy of the Prussian Government, and have abandoned the Republican principles which they formerly professed. Herr Duncker, "whose gray head, with long hair, stands out prominently from the group of Progressists," was a Captain of the National Guard of Berlin in 1848. He and his colleagues profess to play the same part in the German Parliament as "Her Majesty's Opposition" does in that of England. The space between the Progressists and the Centre is occupied by the strongest party in the House, that of the National Liberals. Nearly all the professions are represented in this party—Government officials, barristers, solicitors, manufacturers, merchants, and bankers. Among their most prominent leaders are Jews, like Herr Baumburger, who is an authority on financial questions, and Herr Lasker, who though young, has already won a parliamentary experience. Short, dark, with abundant curly hair, and a commonplace countenance, Herr Lasker does not, M. Lavisse thinks, look like a party leader. "A German behind me compares him to an old-clothes man. This impertinent remark is probably due to Herr Lasker's Jewish origin, for his co-religionists are in Germany the objects of a hatred which reminds one of the Middle Ages. Not only do the Germans envy the wealth of the Jews, their luxury, and their large houses in the quarter of the Linden, which almost entirely belongs to them, but they accuse them of writing shallow books and composing materialistic music. A Berliner said to me the other day: 'I am not a musician; but if you will play me any piece of music which is unknown to me, I will directly tell you if it is by a Jew.' The Germans have also certain political grievances against the Jews which are of a more substantial kind. 'The Jew,' observed a Prussian Conservative 'has no conception of the German character; his skull is differently formed from ours, and, owing to our intolerance, he has never taken part in our private or public life. Our old traditions are unknown to him; he understands nothing of the complications of the German spirit, of our desire for novelty checked by our respect for antiquity.' Lassalle, the chief of those who wish to destroy historic Germany, was a Jew; many Jews are Republicans, and others very influential National Liberals. In order to find room for their 'modern State' they demolish every 'big without feeling any of the sadness which one experiences on seeing a house in which he has lived all his life fall to pieces.' Some of the members of the National Liberal Party, with Herr von Bennigsen at their head, are devoted adherents of the Government and yield submissively even to the caprices of Prince Bismarck; but Herr Lasker is restive now and then when the Chancellor is more exacting than usual. 'The little Semite,' say the Foundlists in the Upper House, 'is of an independent spirit, because he knows he has no chance of becoming a Minister in an Empire whose chief believes that he holds his crown from Christ.' The center of the House is occupied by the clerical party, which is composed chiefly of oligymon in their priestly robes, nobles of high rank, land-owners, judges, and even high Court functionaries. Its principal speaker is Herr Windthorst "a man of more than sixty, with a bald head sunk into his shoulders, and black rimmed spectacles, behind which glitter eyes of vivacity. He is the ugly and witty orator who is to be found in all the Parliaments of the world." Next come the various of the Right. The first is the "Liberal Imperial" Party, comprising Prince Hohenzollern, formerly a Minister of Austria, an ex-Minister of Baden, and a Chamberlain of the Grand Duke of Darmstadt; then the "Imperial" Party, composed chiefly of Prussian Princes, Counts and Barons, who have reluctantly accepted the Empire, but are decided opponents of Liberalism; and finally, the old Prussian Conservative Party, which was formerly led by Prince Bismarck.

—Postage on the Church Herald throughout the Dominion, is five cents per quarter, payable invariably in advance at the office of delivery.

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The Church Herald.

TORONTO, THURSDAY, JAN. 29, 1874.

VOTING BY BALLOT.

Now that the ballot system of voting at parliamentary elections is likely soon to be introduced into the Province of Ontario, and perhaps into the elections for the Dominion parliament, any information upon the comparative merits of the system must be regarded as a matter of interest to many. At the outset we may be justified in saying that in practice the ballot has not been found to work so well as the theory promised. This consideration, however, ought not of itself to be sufficient ground for rejecting the ballot. The truth is, its advocates have placed too high a value upon it. They have praised the system beyond its merits, and the result of the inevitable disappointment is a kind of natural rebound in depreciation of a practice which has its faults as well as advantages. Much depends upon the circumstances under which it is used. The principle upon which it rests is, of course, secrecy in voting. In ancient Greece the practice was very generally followed. By the secret votes of the people—called *ostracism*—any person obnoxious to the commonwealth could be banished into exile, a practice at one time quite common among the Athenians. Whether, on the whole, it worked beneficially in the Grecian States, is a question which has been much disputed. The advocates of the ballot have on their side the authority of Grote, who in his History of Greece, states his opinion that the right of *ostracism* was a wholesome one, and in general beneficially exercised. The law of secret voting was introduced into ancient Rome during the Era of the Republic; and historians of high authority express opinions unfavorable to its effect upon the institutions of that country. Thus Gibbon in his "Decline and Fall of the Roman Empire," places the introduction of the ballot amongst the prominent causes which led to the overthrow of the republic. He declares that the beneficial relations of patron and client were destroyed by the system of secret voting; that public confidence was thus undermined, and that suspicion and distrust followed with sinister results.

In modern times the use of the ballot has been generally adopted in the affairs of private clubs and joint stock and other companies, in which secrecy of voting is in many cases absolutely essential, and where its propriety is universally admitted. With much more doubtful propriety the principle has in a few instances been introduced into legislative proceedings. Examples of this application of the principle may be found in the history of Venice, where it was used in the Senate, also in Scotland in the reign of Charles II. In the latter case the plan seems to have been suggested by the contests between the crown and parliament in those troublesome times, and was adopted by the members of the popular body to secure them against the rough consequences of opposing the will of the sovereign. This use of the ballot is now admitted on all hands to be wrong, and there is no probability of its revival.

In elections by the people, of their representatives in the Legislature, the question still remains open, as to the comparative merits of the rival systems of secret and open voting. We are inclined to think that modern experience, so far, has not strengthened the position of those who advocate the ballot. In Australia it has been in force for some time, but the circumstances under which it has been practised there are such as to render the experiment of very little value upon the question as affecting other countries. In the United States and England, however, its working may be looked to as furnishing some test of the merits and demerits of the system. With respect to the United States, we believe the preponderating opinion is that the ballot has worked badly. In the State of New York, undoubtedly the system has been open to great abuse, and the most flagrant frauds have been perpetrated under cover of secret voting. The supposed advantages of the ballot rest upon the assumption that it prevents intimidation and secures to the voter the opportunity of a free and unbiased exercise of the franchise. But it may well be doubted whether it has this effect. In England the demand for the ballot was based upon the alleged intimidation of individuals over many people, such as that of landlords over their tenants. The latter were more or less dependent upon the former for the tenure of their lands, and this relationship between landlord and tenant was thought to furnish landlords with undue power of influencing the votes of the tenants. It was proposed to strike away this influence by introducing the law of secret voting. Now it is clear that this reason for the ballot never existed in the United States, where intimidation by individuals over a class is a thing unknown. There the only kind of intimidation comes from the opposite direction, and consists in the moral coercion of individuals by the crowd. This kind of influence has not been removed by the ballot. Whether by fair means or foul it comes to the pretty generally known how people vote, and the veil of secrecy supposed to be furnished by the ballot is more imaginary than real. On the other hand, the stories we have so often heard from the American press of the fraudulent personation of voters, "stuffing" the ballot box, and fraudulent returns, are real evils which are possible only under the ballot system, and have given rise to a strong feeling against it. If it is answered that this abuse could scarcely prevail to any serious extent in other countries, say in England, we are by no means certain that such answer would be well founded. In England the ballot has been in force only about two years, a period scarcely long enough to afford it a fair trial. A significant fact, however, in relation to the question is that the same party who were instrumental in carrying the ballot bill are now advocating its repeal. We refer to the radical section of the Liberal party. This section of Mr. Gladstone's supporters demanded the ballot as a measure of party tactics, under the impression it would help them in the elections. The landed proprietors as a rule belonged to the Conservative party, and it was supposed they were by the former system able to intimidate their tenants. It was to neutralise this intimidation that the Liberals called for the law of secret voting. The measure, however, has not had the effect they expected. On the contrary several constituencies that under the system of open voting were in the habit of returning Liberal candidates, have under the ballot system elected Conservatives. Hence the same party who promoted the introduction of secret voting in England are now promoting its repeal. In addition to this it is said that a scheme has been devised for practically evading the spirit of the ballot act. We are informed that a Mr. Joseph Cowen has offered himself as a candidate in the Liberal interest at Newcastle, and that his friends have issued a circular inviting voters to sign a pledge in the following words:—"It is my intention to record my vote for Mr. Joseph Cowen at the ensuing election." Of course those who refuse to sign the pledge will be considered as opponents; and the pressure that can be brought to bear, to obtain a signature may amount to intimidation as effectual as

any that could be exercised under the system of open voting. It may be said that the voter may sign the paper and then vote the other way under cover of the ballot; but this supposition involves a breach of morality more damaging in its effects than the worst intimidation, and would furnish a poor argument for the ballot. Our space is far too limited to enable us to go into all the arguments pro and con that apply to this question. If the ballot is to be introduced into Canada, we hope it may meet with greater success than has attended the system in the United States and England.

RELIGIOUS BELIEF.

A very popular idea prevails in many quarters at the present time, that it is a matter of little importance what a man believes, so long as he lives right. The principle is a very plausible one, and is held by many good men who profess a general acceptance of the Bible. Nevertheless the doctrine is a most dangerous one, and those who hold it would seem to occupy a position half way between truth and infidelity, with a tendency towards the latter. It equally ignores belief in the authority of the church and in justification by faith alone. If theology signifies a right conception of God and His attributes in relation to man, then theology is held as a matter of no account by the advocates of salvation by good living. In this connection

the term theology, as signifying the Christian belief in the living truths of Holy Scripture. One of the most striking illustrations of the irreligious tendency of the age is this very notion of substituting the personal merits of men which requires no particular religious belief, for the great plan of redemption taught by the church. The importance of a sound religious belief can scarcely be exaggerated, whether we regard its influence upon individual character and individual conduct, or upon the community as a whole. Those who be little creeds and magnify good living, seem quite ignorant of the great influence of religious thought upon the actions of men. They begin at the wrong end of the question. Their favourite saying is that men will best acquire knowledge of Christ by living up to the spirit of His teaching. But how are they to live up to the spirit of His teaching unless they know what His teaching is? And how are we to know His Holy will unless by the means which He has appointed? The whole argument of the opponents of systematic theology is based on an erroneous conception of the origin or basis of the system. They compare it with scientific truth. They tell us that different branches of knowledge require different faculties of the human organization; that in mathematics the process is by deduction, that in natural sciences this faculty must be mixed with the inductive process; that when we enter the regions of metaphysics, other methods of observation have to be employed; but yet in all these paths of learning only the intellectual faculties are brought into play. And then by way of distinction and as making a great point, they gravely assure us that when we come to the question of the Divine nature, and man's relations with it, we must employ not only the intellectual but the moral and spiritual faculties. That is to say, when men undertake to "construct a theology" an exclusive reliance on logical, irrational and delusive. This is fit to their position. They are thinking of theological creeds as being something arrived at by the ingenuity of man; in the same way as they are accustomed to associate the wonderful discovery of the planetary system, the circulation of the blood, or the laws of gravitation, with the genius of Galileo, of Harvey, or of Newton.

As to theological systems constructed by men we have nothing to say in their defence, but leave them to all the objections that anti-theologians can well bring against them. But we would ask those gentlemen who talk of right living as something altogether disconnected with right thinking, by what standard are they to regulate their living? Is each individual to determine for himself what is right? and is he to be taught nothing before he is old enough to decide for himself? Those of them who profess belief in Bible Revelation must admit the necessity of going there for instruction. But is the Bible itself not a system of theology?

and is the enunciation by the Church of Christ of the leading points for belief as taught by His word, in the form of a creed to be rejected by men, merely because they think they are wiser than the Church? The fact is there is both confusion and mischievousness of those who reject church creeds. After all, men's opinions and actions are closely connected. If you would teach them how to live, teach them what to believe. "Train up a child in the way he should go;" train him by reference to the highest standard, the teaching of Christ, make sure what that teaching is by pursuing the means appointed by Christ himself for that purpose. It is quite true that by using the means of grace which He has ordained His holy spirit will help us, and we thus get nearer to Him, and obtain clear conceptions of our duty. By this means, we learn and practice the best kind of living, by this means we are guided and directed, and may hope to escape the rocks and sands that beset our course; by this means we avoid the dangers surrounding those who rely upon their own instinctive impression of what is right, and who in their ignorance and presumption make that impression the only standard of theology.

RELIGIOUS THEORIES.

The lecture delivered last month by Professor Max Muller at Westminster Abbey, by consent of the Dean, has caused a considerable amount of criticism. The subject of the lecture was nominally the missionary cause, but it seems to have resolved itself rather into the discussion of religious theories. The treatment of it by the Professor was intended as from a kind of scientific standpoint. He prefaced his argument by reference to the fact of the small number of religions which have obtained any permanence in the world. He enumerated the principal creeds as the Jewish, the Christian, the Mahomedan, the Brahmin, the Buddhist, and the Parsee. As a general classification for the purposes of his lecture, he divided religions into missionary and non-missionary. Under the former heading he placed the Christian, the Mahomedan and Buddhist—and the latter the Jewish, Brahmin and Parsee. Speaking of the missionary class he attached great importance to what he called their missionary characteristics, and expressed the opinion that if they ceased to be missionary they would cease to exist. He considered those which are not missionary as suffering rapid decadence. As between the three great missionary religions, he thought there would yet be a contest for supremacy. To missionary enterprise he ascribed the highest and noblest character. He divided the work into two great forms, the parental or domestic, and the controversial. The former seeks to win by love, by example, and by personal influence, but not by discussion. A most singular feature of the lecture, considering the place in which and the circumstances under which it was delivered, (day of intercession for the mission cause) was an omission to give that prominence and preference to the Christian religion over that of other systems which Christians claim for their faith. The Professor seemed rather to infer that there was perhaps some good in all of them. There was not, to say the least, what we might have expected, that explicit denunciation of false religions, the overthrow of which is one of the great objects of Christian missionary labour. The probability is the Professor's religion is more a matter of the intellect than of the heart.

It is no doubt a good plan to take a wide range of any subject with which we are dealing; it seems to us that Professor Muller took a very wide range. In fact he seems to have radiated so wide from the centre of his theme, that his hearers must have been in some doubt as to the precise point he wished to make, or the specific lesson he wished to teach. The lesson conveyed, whether intended by the professor or not, would seem to be, that the great missionary religions of the world stand upon much the same footing, and have nearly equal chances of final success; the question of ultimate supremacy depending upon the amount of missionary enterprise that may mark the efforts of each. The whole lecture was no doubt very able, very eloquent, and very

learned. As respects, however, the great question whether Christianity, Mahomedanism or Buddhism is ultimately to prevail, a very simple solution suggests itself to our minds, and that is that the Christian religion is God's Truth, and must prevail over every system which is based on the superstition, the ignorance, or the heavity of men. Very likely the Professor would have considered this view of the case rather stale for him, but in the search after originality of treatment, it is always well, even at the risk of being *trite*, to avoid the appearance of lending support to the superstition of the age.

AMERICAN EDUCATION.

Some of the American religious papers are discussing the education question in the United States. They consider that some of the principal evils that exist there spring from popular ignorance. Threatened enlargement of the criminal class, pauperism, and political degeneracy are amongst the evils ascribed to this cause; and statistics are quoted to show that criminals are in general illiterate; and compulsory education after the Prussian plan is recommended. We think, however, conclusions drawn from statistics on this question, are extremely unreliable, both as to the amount of actual immorality and as to the class responsible for crime. It is no doubt true that the poor and illiterate have not the same facility of evading the law and escaping punishment as their social superiors. Hence the Criminal Calendar which embraces the criminal caught, but excludes the many thousands at large, is a most imperfect test. Besides, in the discussion of this question, so far as we have seen, there are important considerations left out. The causes of immorality and consequently of crime spring to a large extent from the classes that are educated. However disproportionate the numbers of the educated class may be, compared with the ignorant, the former are generally responsible for the moral sentiment of the community. Now it is obvious that upon that sentiment greatly depends the extent and intensity of the three evils referred to. For example, a grasping, grinding avarice; an unhalloved greed of money; love of voluptuous pleasure, and sensual extravagance; contracting debts without the means or expectation of paying them; gambling and drunkenness; blunting of the moral sense by a general laxity in the enforcement of the criminal law; these are the causes that largely operate to swell the Criminal Calendar, and furnish the statistics upon which moralists would fasten the character of vice on the illiterate, who are in reality but the victims of a vicious system for which the educated classes are responsible. Ignorance is in itself an undoubted evil, and education should by all means be promoted. But then the quality as well as the quantity should be attended to. Secular education however widely diffused it may be, and under any system, however compulsory, will not establish a pure national morality. The education must be applied to the moral and religious, as well intellectual faculties, and must be based on the elevating principles of the Christian religion, in order to remove the evils so justly complained of in the United States.

—The Registrar-General of London reported the death of 780 persons on account of the late fog. The London Spectator thereupon moralizes as follows:—"We are very glad indeed to hear that 780 Londoners above the average died the week before last of the fog. We do not want them to die, of course, but if they were to die, it is better that they should die of the fog, and so get rid at once of the superstition that the most disagreeable, inconvenient, dangerous, and spirit-depressing visitation which falls on Londoners is somehow 'good for us.' It is not good for us, any more than for cattle, but had, as the registrar's return shows, there is no cure for it except retreat into warm rooms, and we strongly recommend the sanitary reformers to provide them at other people's expense, of course, and pass an act compelling all Londoners to stop in them under penalty of a month. A compulsory use of respirators at £2 a piece would also answer the end sought."

—Eliza Cook, the poetess, is in bad health. She is now living at Wimbledon, England, and Christmas-eve was her fifty-fifth birthday. She enjoys a well-earned literary pension of £100 a year.

CORRESPONDENCE.

NOTE.—All our readers will please distinctly understand that the opinions expressed in our Correspondence column are to be taken as the opinions of our correspondents, and not as those of the Editors of this paper, unless a special notice be used to the contrary from this rule.

ENGLAND.

The literary ardor of our country seems to have been plentifully supplied during the year 1873, if we may judge by the new books printed within the twelve months. The last number, published in any other country in 1873, was 659. In England (counting reprints, and 242 American importations) we had in the same year 4,991, or excluding such reprints, etc., 3,463. An analysis of the subjects of these books affords still further curious evidence of the direction in which the activity of our minds have been working. Hitherto, in every previous census of literature, religious and theological books have preponderated; and of these, we still have 770; but they are now surpassed by works of fiction; novels, tales, amounting to 811; and almost rivaled by works on history, art, and science, amounting to 678. There are also 413 educational books, so that, all things considered, our little world cannot groan over a dearth of mental food. We can only wish ourselves a healthy digestion in the consumption of so plentiful a supply.

What will happen in the New Year that opened upon us on Thursday last is a question asked by the million, but not easily answered; great events no doubt ecclesiastical, political, and commercial. A Royal marriage: a bare possibility that the claims of the Claimant may be decided, one way or the other: a certainty of divers occurrences which are not uninteresting to the public, such as railway collisions, steamboat explosions, and so forth. *Le Figaro* also utters a mysterious prophecy relating to some vexed question of feminine attire which is too dark to be followed by the uninitiated. It were indeed very possible to foretell what wonderfully well and foolish things we may devise and accomplish in the course of the coming year. Our toques are, perhaps, but an evidence of the astonishing multifarious activity and enthusiasm of our age and country.

During the past year the *Times* has recorded the distribution of no less than eighty donations of £1,000, and one of £5,000 to London charities, in addition to a multitude of sums of smaller amount.

Mr. Spurgeon's manner in conducting service in his tabernacle on "watchnight" was certainly original, if it had little other recommendation. The building was filled; about 6,000 persons being present. The hymns are usually given out verbally, and comments made on each by the preacher, and directions given as to the manner of their being sung, a person by his side on the platform leading the tunes. On this particular evening after some singing, Mr. Spurgeon said, "dear friends, the devil sometimes makes you lay half a note behind the leader, just try if you can't prevail over him to-night, and keep up in proper tune." A few minutes before midnight Mr. Spurgeon apostrophized the Old Year, entreating its longer stay among us; and then bade his hearers "get away to the throne of Grace, and occupy themselves in fervent prayer." As the last stroke of twelve died away, he advanced to the rails, and invited all to join in singing "Praise God from whom all blessings flow." After the benediction, he wished all present a Happy New Year, when a great shout of response rose from basement and galleries "the same to you."

Bishop Temple, in his answer to the memorialists of Plymouth, who prayed for his lordship's opinion on erroneous preaching, and particularly on the far famed memorial sign, by the 483, says, in the course of his reply "I have little doubt that the practice of regular private confession, was originally introduced into the church for precisely the same reason as is now given for its revival—namely, as a great aid to spiritual life. But it was tried and found hurtful. The Church of England has profited by the experience, and discontinued the practice, and it would be both foolish and wrong to return to it. In many cases it fosters weakness of character; it sometimes causes a terrible temptation to falsehood; it sometimes leads a man to dwell on what he ought to cast out of his soul with resolute aversion; it perpetually runs the risk of interfering with domestic life by bringing an outside influence between those who ought to deal directly with each other." Towards the close of his reply, his lordship says "But I feel no real alarm lest the future of the Church of England should show a retrograde tendency. By patient forbearance, as far as forbearance is possible, by hearty appreciation of their many excellent qualities (the High Church party) and admirable services; by devoting ourselves to that about which we are all agreed the paramount duty of doing all we can to make non-better Christians—we shall win some of these men to our side, we shall make others unwilling to separate themselves far from our labours, we shall merge much that is mischievous in the common effort to attain what is excellent, and we may be quite sure that in the end religion will prevail."

On Sunday last the Bishop of London, preached at St. Paul's Cathedral on Sentimental Religion. His lordship spoke of the sentimental feeling that prevailed among the educated classes on this subject, which made them love to dream over devotional books, over what may be termed the poetry of Christianity, which makes much of the beauties of architecture and music, and longs for a gorgeous ritual such as primitive Christianity never wanted, and which is not required in these days. This religion he says, knows nothing of the stern realities of life, for mere religious sentiment by no means necessarily involves self-denial. It is not even connected with the doing of God's will, while it may exist with gross sin. It leads too often to vanity and irreligion, and but seldom to Christ. London, 27th, January, 1874.

TEMPERANCE.

To the Editor of the Church Herald, Dear Sir,—I observe in the *Herald* of the 10th inst. that a person who writes, over the signature of P., fancies that he has taken an entirely Scriptural ground in the moderate use of alcoholic beverages, and quotes Scripture to prove his position correct. "Every creature of God is good and nothing to be refused if it be received with thanksgiving." And he objects to total abstinence societies and pledges, alleging that the "Church of Christ is the best and truest temperance society, a Divine and not a mere human institution." &c. It would be well for our fallen humanity, if those who are pledged by the vows of baptism and are members of Christian Churches, did find all those helps in the churches, inculcated by precept and example, which we require in running our Christian race amid the snares and temptations which surround us in this present life. But it is sad to relate that such is not the case, for we learn by daily experience that members of the visible Church of Christ require to take heed to the injunction of the great Apostle to the Gentiles, "Let him that thinketh he standeth take heed lest he fall." And perhaps there is no one thing in use among us, in the constant use of which we or our neighbours are more likely to fall than alcoholic liquors. If so, as the Church has hitherto failed to save all its members from falling into this vortex of ruin, are not Christian men and women justified, until the Church shall arise in all her glory and strength and show a zeal for the salvation of the bodies and souls of men, not exhibited in these latter days, in availing themselves of any or all other helps to save their fellow men from ruin? Rom. 14, 21, the same great Apostle Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Among the most common objections brought against the total abstinence principle, is the following—"That the abuse of a thing, good in itself, does not afford a valid argument against the right use of it." This objection has been so well met by the late Archdeacon Juffeys, of Bombay, in a letter to the *Bombay Courier*, says Carpenter, in his essay on the use of alcoholic drinks, and that as it is one peculiarly likely to occur to his medical readers, the author thinks it desirable to quote a part of his reply. "The truth is," he says, "that the adage is only true under certain general limitations; and that out of these, so far from being true, it is utterly false and a mischievous fallacy. And the limitations are these:—If it be found by experience that, in the general practice of the times in which we live, the abuse is only the solitary exception, whereas the right use is the general rule, so that the whole amount of good resulting from its right use exceeds the whole amount of evil resulting from its partial abuse, then the article in question, whatever it be, is fully entitled to the benefit of the adage; and it would not be the absolute and imperative duty of the Christian to give it up on account of its partial abuse. This is precisely the position in which stand all the gifts of Providence, and all the enjoyments of life; for there is not one of them which the wickedness of man does not more or less abuse. But on the other hand, if it be found by experience that there is something so deceitful and ensnaring in the article itself, or something so peculiarly untoward connected with the use of it in the present age, that the whole amount of crime, and misery, and wretchedness connected with the abuse of it greatly exceeds the amount of benefit arising from the right use of it; then the argument becomes a mischievous fallacy, the article in question is not entitled to the benefit of it, and it becomes the duty of every good man to get rid of it." After alluding to the evidence that thus pre-eminently the Archdeacon continues,—"We have then established our principle, in opposition to the philosophic adage; taking the duty of the citizen and the patriot, even on the lowest ground."

But Christian self-denial and Christian love and charity go far beyond this. St. Paul accounted one single soul so precious that he would on no account allow himself any indulgence that tended to endanger a brother's soul. "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."—It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." And we must bear in mind that flesh and wine are here mentioned by Paul as "good creatures of God"; they are not intended to designate things evil in themselves. This saying of St. Paul may be considered "as the Charter of Teetotal Societies, and will remain the charter of our noble cause so long as the world endures, so long as there remains a single heart to love and revere this declaration of the holy self-denying Paul." J. W. WILLIAMS.

THE HOLY COMMUNION.

To the Editor of the Church Herald, Mr. Editor,—In approaching a banquet prepared by any earthly potentate, the greatest care is always taken that the guests should come to it with due respect to the dignity of him who receives them, in quietness and in order. When the Sovereign or her representative holds a drawing-room, the Throne room is kept so clear as to admit of an orderly and respectful approach to the Presence. How much more important ought it to be, that at that Supper to which the King of Kings and Lord of Lords bids His faithful servants to meet with their crucified Lord and there commemorate His offering of Himself on the Cross, once for all, that at such a time all things should be done decently and in order and there should be nothing to draw the mind from the contemplation of the great mysteries in which they are engaged. Yet how often are the feelings of the devout Christian outraged by the crowding and jangling of things of the approaching and retiring from the Lord's Table, in the very Chancel. You and your readers will I hope excuse a few suggestions from a humble layman respecting means by which any disorder may be avoided. It is of course an object of desire to all, whether they entertain the highest, or

lowest views in respect to the mysteries of the Holy Communion, to attain for themselves the greatest opportunity of prayer to, and worship of, that blessed Lord, whose presence they realize more fully than at any other time; and they would therefore prefer to remain as long as possible in undisturbed prayer and meditation before receiving. This is, oftentimes, rendered impossible by the constant moving and crowding of those about to approach and retire from the Lord's Table.

Where the Chancel is sufficiently large, the whole body of those about to receive might at the words "draw near with faith" rise from their seats scattered about the body of the Church and assemble in the Chancel and there together kneeling make their confession, receive God's message of pardon, worship Him present, corporally and sensually, but "verily and indeed" though spiritually; then occupy the places at the stop or rail for communicants, receive, and after receiving, retire orderly, either taking the north or south side of the Chancel whilst their places are filled in the opposite direction. This is the practice (or was under the Rev. the Dean of Chichester) at the Parish Church of Leeds, England. This however could but seldom be practiced in this country, as very few churches possess a chancel sufficiently large to admit of its being done.

A second manner of avoiding confusion would be to provide a kneeling bench, just outside the chancel, sufficient to accommodate as many persons as the stop or rail, at which those receiving kneel, and when the stop or rail is filled, this might also be filled with those waiting to approach the Lord's Table, and the chancel be kept clear for those who have received, retiring, which they might do in regular order simultaneously after receiving, taking the same side of the chancel whilst those at the kneeling bench could take their places, approaching on the opposite side; at the same time, the kneeling bench might again be filled. When two clergy are officiating, they might both deliver in the same kind commencing at opposite ends and meeting in the centre, so that all might receive nearly at the same time, and retire together.

I simply offer these as suggestions, others of your readers clerical or lay may be able to present better methods. I am sure no one will be disposed to cavil at one who desires that at the most solemn act of devotion nothing should mar the dignity of the occasion.

Your obedient servant, E. H. S. R.

Montreal, January 1874.

THE AMENITIES OF WINTER SCENERY AND TRAVEL.

BY ELIHU BURRITT.

At Portland one sees with some surprise how the British Dominion projects itself into the heart of this border State. Portland seemingly wears the livery of two flags—the stars and stripes and the British union jack. In winter especially it is virtually a British port, subsidized and almost monopolized by the Grand Trunk Railway. No road of equal length in the world has such international relations and functions as this great iron-shod thoroughfare. The magnificent Victoria bridge at Montreal gives it a most important advantage over other lines that run into the Western States. It is doubtful if any other road can convey freight so far without breaking bulk. The pressure upon it, therefore, for such transportation is simply prodigious. As an illustration of this a single fact will suffice. The day I passed through Portland there were six hundred car-loads of freight waiting at that port for ships to convey it to Europe. In fact, there was not room enough at the terminus for all these loaded cars, so that they had to be shunted at stations back in the country. Although the Allan line of steamers could carry over three hundred car-loads on each ship, they could not reduce this vast accumulation with the present number of vessels, so that the company is bringing up others as fast as it can for this growing trade.

The present is an interesting stage in its history for a thoughtful and observant traveller to visit the British Provinces. They are now in a condition analogous to that of the American colonies after the Revolution, while passing out of the Confederate state into that of "a more perfect Union." Like them, these provinces have lived in a state of mutual independence, even in interest and sentiment. Like little Rhode Island, the patriotism of each rendered the relinquishment of local sovereignty distasteful, with all the advantages of larger union. As Rhode Island did not like to say we and our with Virginia, and other States in the Constitution of the American Union, so New Brunswick and Nova Scotia at first hesitated to say the same with Ontario and Quebec. Newfoundland stands out still, and refuses to come in, lest it should have to concede away some of the prerogatives it enjoys as an independent colony. But the union sentiment is growing just as it did in the States in the same stage, and as it grows it shows itself in the same way. It enlarges the public mind, generates a public spirit, quickens the ambition of public life, brings Nova Scotia into new sympathy with Vancouver's Island and Manitoba, animating all communities of the Northern half of the continent with the hopeful inspiration of nationality. Men representing constituencies five thousand miles apart meet in Parliament at Ottawa and feel what it is to work together on the keels, ribs, masts, and sails of a new nationality.

And this new ship of state joins the fleet of older and larger nations under a hopeful flag and promise of a happy

voyage. It is towed out into the swell of the ocean by that brave old three-decker, Old England, which has "braved the battle and the breeze for a thousand years" and more, and will stand by her youthful convoy in the storm. Dropping this figure for the prose of fact, the New Dominion has a great many elements of what the Germans call *stolzstandigkeit*. The first and best is the warmth and vigor of a growing national sentiment. Their institutions follow the direction and impulse of this sentiment. They have a full and strong faith in their future, and faith is half the battle of national life. No one can look at the massive and magnificent Parliament and government buildings at their capital without seeing an illustration of this faith that they are erecting a great and abiding nation. They own the largest, if not the best, part of the continent. With the exception of cotton, sugar, and rice, they produce all that the Republican half can send to the markets of the world. They build, own, and sail more ships than the United States can show on their annual register. They have a better river for European commerce than the Mississippi, and they load their ships mostly with their own productions. This very last season a Montreal firm has sent twenty million feet of lumber to the United States and thirty million to Buenos Ayres. I heard a smaller dealer on the St. John say that he could turn out 100,000 feet a week from his mills. Lumber, coal, and grain are bulky freight, requiring a great number of ships. These are sold by the scores, with their loads, at Liverpool.

The population of the Dominion is composed of excellent elements—English, Irish, Scotch, and American; and, under this new national impulse and organization they will ere long show the world what they can do in every department of progress. They have just set on foot our New England system of common school education, and I saw a result of eighteen months' trial of it at St. John which would do credit to Hartford or Boston.

BILLS.

It is recorded of Sheridan that he once spoke of a friend "who had run through a large fortune by paying his debts," and probably no man, more than this great genius, has illustrated by his life the misery and folly of pecuniary improvidence. It is at this time of year, when bills are apt to pour in upon the extravagant, that one is specially reminded of the class, of whom Sheridan was a fitting representative—that considerable section of society who always live beyond their means. Who cannot count among his acquaintances certain individuals who are always "hard up?" their pockets always seem to be empty, and their tastes as luxurious as their waste is prodigal. They are a continual illustration of the saying that "wanton waste brings woful want," and we are perfectly certain that were their incomes doubled, or even trebled, the same old painful story of vexatious debt would recur. The truth is, debt becomes a sort of habit. The anxieties which an honest man feels when he is unwillingly led into unjustifiable expenditure are unknown to them. The bills come in to be tossed into the fire, and when the long-suffering creditor expostulatingly inquires "when is to be paid?" the inconceivable reply of Talleyrand is on their lips, "Vous etes trop curieux." The French have a proverb which aptly describes the career of these miserable debtors. "Ils mangent leur bleu en grain," and naturally the harvest is not a very successful one. The Irish have an unfortunate, and it is to be feared, truthful reputation of spending more than they have. To their improvidence may be readily traced half the evils which have befallen the sister isle, and if anyone would study the terrible results of a vice, at which the world is apt rather to smile than to censure, he should peruse the records of the Irish Encumbered Estates Court. There he may find what are the true characteristics of the genuine spendthrift. He may read the story of vast patrimonies squandered on the meretricious, of families of ancestral reputation beggared by individual recklessness, and, in the strong words of Kingsley, the description which applies to many a former Irish landlord:—

When to kennels and covered carriages You've cast your daughters' bread.

A still more potent consideration to deter men from getting into debt should be its immediate results to the debtor himself. In the first place, a man who is always in debt must necessarily divest himself of all principle whatever; and though it is true that certain eyes have pleaded that "they could not afford the luxury of a conscience," yet it may as readily be affirmed that a man without any principle must, at the best, lose all sympathy, confidence, or love from his fellows. Think, too, of the harassing shifts and mean degrading contrivances to which such a man must have recourse. His whole life must be employed in truckling to his inferiors and doubling from his pursuers, for the debtor will never have a chance of enjoying what, just as it is within the reach of every man is also the greatest boon of life, to wit, independence. In short honour and principle! independence and reputation, everything which a wise and

good man holds dear, must be sacrificed to an evil habit most easy at first to avoid. How many a man in later life has had occasion bitterly to reproach himself for early years of extravagance and thoughtlessness when he finds that his children's resources will be crippled and his family honour stained, when he is no longer there to explain how it all occurred. Such reflections as these are not likely to stay the systematic spendthrift in his deliberate course. He will continue to amuse the world, so long as the world shall last, with his maniacal improvidence, and help to swell the pages of that portion of our "Joe Miller" which is specially devoted to stories of debt. To say truth they are numerous enough already; and to the man who looks below the surface of things, and has some appreciation of cause and effect, they have a melancholy ring.—*Court Circular*.

THE BRITISH PEERAGE.

Nothing can seem more perplexed and complicated to a foreigner than the arrangements of the British Peerage. For example, most strangers are acquainted with the general principle that a peer can only have a seat in the House of Lords, and cannot have anything to do with the House of Commons. So far everything is clear. But the first time a foreigner listens to a debate in the House of Commons, he hears perhaps the Marquis of Hartington make a speech. He asks how this comes to pass, and he is told that the Marquis of Hartington is, in fact, no marquis at all, but merely Mr. Spencer Compton Cavendish, eldest son of the Duke of Devonshire, having according to British usage, the title "by courtesy" of Marquis, a title without any legal effect, and which will not serve as a description of its possessor in any formal document. If the son of the Duke of Devonshire has to be described formally, he is spoken of as "the Hon. Spencer Compton Cavendish, commonly called the Marquis of Hartington." He therefore may be elected to sit in the House of Commons, which house, in fact, swarms with older and younger sons of the nobility, bearing courtesy titles. This much, too, the foreigner easily understands; but he suddenly remembers the Lord Palmerston was a member of the House of Commons up to his death at the age of eighty-one, and he asks in consternation, was his too only a courtesy title, and was Lord Palmerston's father living at that time? It has to be explained to him that Lord Palmerston was a peer with a genuine title of his own; but then he was only an Irish peer, not entitled, unless elected a representative peer, to sit in the House of Lords, and, therefore, qualified to be chosen as a member of the House of Commons. Then perhaps he is puzzled about Lord Russell, who he knows sat in the House of Commons for a long time and now sits in the House of Lords, and who has not succeeded to any peerage in the meantime, for the head of the house of Bedford is alive and well, and Lord Russell is far out of the way of the succession in any case. But here comes a new condition of things. The Queen conferred upon Lord John Russell in 1851 a peerage of his own, and he sits in the House of Lords as Earl Russell. In fact we have at least five distinct classes of nobles who possess or are courteously gifted with titles. There are peers in England, peers of Ireland, peers of Scotland, peers of the United Kingdom (created since the legislative union of the three countries), and the sons of peers who bear titles of courtesy. The peers of England and those of the United Kingdom sit in the House of Lords by right, and cannot be elected to the House of Commons. The Irish and Scotch peers sit in the House of Lords only when they are elected as representatives of their order there, and when not so elected they may be chosen to sit in the House of Commons, if they can render themselves acceptable to a constituency. The bearers of courtesy titles may sit in the House of Commons, but not in the House of Lords.—*Galaxy for January*.

The Princess Pierre Bonaparte has opened a dressmaker's establishment in Bond-street, London. She recently visited Paris to make purchases.

—We presume that those among our fair readers who are expecting soon to eat their own wedding cake, will be interested in reading a description of the plateau which is to receive the wedding cake at the approaching wedding of the Duke of Edinburgh and the daughter of the Czar; it has been prepared in England. "The plateau was lately exhibited at Wolverhampton. It is made of silver gilt, is designed in the Florentine style, and is very massive. At first sight it has the appearance of a model of the Colosseum. There are three fluted tiers, divided by the Greek pattern; and at frequent intervals along the apex there are small ornaments after the manner of pinnacles. At different angles at the base there are eight projections; four of them are surmounted with substantial bouquet-holders, and four with Patrian statuettes, representing the seasons, and bearing fruit-stands. The circular base of the plateau is two feet nine inches, and the apex two feet one inch in diameter; and its height is sixteen inches: to the top of the cake, as it rests on the plateau, will be nine feet."

POETRY.

Lord Be With Them.

Written after hearing of the purposeful embarkation of certain Missionaries for Africa. Speed Thy servants, Saviour, speed them!

LITERATURE.

FANNY'S FORTUNE.

BY ISA CHAIG-KNOX. CHAPTER VIII. A NEW CORDELIA.

FORTNIGHT passed away, and Philip had devoted an evening in each week, as agreed upon, to the task of assisting Mrs. Austin in the disposal of the papers.

ers, written in faded ink, and he had no sooner glanced over the first than he put it back again and handed the packet to Mrs. Austin, saying, "this is private."

She took it from him with a smile, and began also to peruse the letter; but the smile quickly faded and her hand trembled a little.

Philip continued to look at her, as if he awaited her decision. Her downcast eyes were still fixed on the faded page; but she was not seeing, she was striving to force back the coming tears.

When he became aware of this, Philip averted his face, and he felt sure that she wept a little, and was anxious to hide her emotion from her mother.

After a few minutes she laid the packet down by itself and resumed her task without speaking.

But a little later Mrs. Torrance rose and went out of the room, after searching her bag and muttering, "I thought I had another ball."

She had gone up to her room to fetch one. To be bereft of occupation for her tongue was bad enough, but to be left without work for her hands as well was unendurable.

Mrs. Torrance suffered from a diseased activity of body and mind. Then Mrs. Austin rose and took the little packet, and scooped to place it in the fire.

"Will you not look through it first?" said Philip quickly.

"No," she answered sadly. "He never mentioned her name to me. He would not wish it."

"Still I do not think they should be destroyed unread," he ventured to say; "a mere glance would suffice."

"Will you look over them then, and do stroy them one by one?" and she held the packet towards him.

He hesitated. The letter he had read was full of terms of endearment. "I cannot do it," she urged.

"Mr. Tenterden, perhaps you know that my life has not been a happy one. It has had in it more of sorrow than of love. I think he must have loved her, and her only. Oh! I wish he had but told me. It would have made a difference. He did not care for me at all, and I—I would have loved him if he would have let me."

Her face was quivering all over with pain. Philip took the packet from her hands. "I am not too happy, Mrs. Austin," he said; "and therefore I may be allowed to sympathize with you."

and he passed his own hand gently over the hand that lay in his for a moment, thrilling the woman through with a passion of tender pain, which she would gladly have wept out at his feet.

But just then Mrs. Torrance entered. There was a slight elevation of the eyebrows as she saw the changed attitude of the pair, both standing on the hearth-rug, and both visibly moved.

But neither vouchsafed an explanation. Mrs. Austin made way for her mother, and Philip began unfolding letter after letter, glancing at their contents and committing them to the flames.

"Have you come upon anything particular?" inquired Mrs. Torrance, unable to restrain her curiosity.

"Some early love-letters, mamma," said Mrs. Austin.

"Oh, I should have liked a look at them," said Mrs. Torrance.

"I have not looked at them," replied Mrs. Austin, with gentle emphasis; and Philip coolly finished putting them into the heart of the fire, a proceeding which sealed his fate with Mrs. Torrance.

When the black-marble timepiece on the mantel-shelf chimed ten, Philip prepared to shut up the box and to say good night, as usual.

must bow, or Mr. Tenterden will take your kindness to him for more than it really means. I think I can see—and I'm sure you have often acknowledged how clearly I see into those sort of things—he cares a great deal more for you than you think. If you don't wish to encourage him—"

Mrs. Torrance stopped abruptly, for her daughter had once more moved away—once more shrouded herself in the heavy curtains. It was a habit of hers to look out thus. But she was not this time hiding a hurt, she was looking up to the moon in the clear lofty sky, with a face all transfigured with a strange joy.

"She was thinking, 'Is it so?'" and for a moment she realised the sweetness of the hope; but only for a moment. Such happiness was not for her, who harbored her life away; and there rose before her a vision of Lucy Tabor in all the glow and freshness of her youth, and contrasting herself with the vision, she felt the joy was not for her.

After what seemed to her mother so long a pause that she started to receive an answer, Ellen stopped quietly back to the table. "Mamma," she said, with unusual sternness, "I think you are mistaken; but at any rate, please do not speak in this way again. Let me take people just as I find them; let me make of my life what may still be made of it. I am not likely to err on the side of rashness."

"Very well, Ellen," said Mrs. Torrance, angered more at the tone than at the words, and more at what was unsaid than what was said.

"Perhaps I had better leave you. Bessie will take me in, though her husband does all he can to make me uncomfortable. Or there's Julia; she'll want me in the course of a month or so. Poor thing! she can hardly make ends meet, and can't put me up very well, but I'm always welcome. I'll go to Julia's."

Mrs. Austin allowed her mother to run on. Bessie and Julia were her sisters, from whose homes Mrs. Torrance periodically retreated, vowing that, unless in a case of life and death, she would never enter them again.

At this point something possessed Mrs. Torrance to cry, a thing which she was not in the habit of doing. "It's very hard at my time of life," she sobbed, "to be bundled about in this way, and I did think I could have been at peace with you Ellen."

"Mamma, mamma!" cried Ellen, in the greatest grief, "pray do not speak in that way; you who have been so good to us, have done so much for us. Forgive me, mammy dear; and she flung herself at her mother's feet.

Mrs. Torrance's ascendancy was once more complete. It was quite true she had been a devoted, if not a tender, mother. Many a day and many a night she had worked for her children till her limbs had ached and her eyes grown dim; she had denied herself rest and comfort, and even warmth and food, that they might be warmed and fed; she had sat up stitching, ironing, plaiting, knitting, netting, and crocheting, that they might look fair without and be cosy within; and none of her self-denials and sacrifices were forgotten by this Cordelia of hers. Nor did they appear the less because they were made the most of.

(To be continued.)

BISHOP CUMMINS.

The following letter is taken from the New York Observer (Presbyterian) and is worthy of a careful perusal:—

In common with most of the non-Episcopal press, you have commented quite fully upon the action of Bishop Cummins in his departure from the Episcopal Church, and his attempt to form a new Church. But I have noticed that in presenting the case to your readers, and in commenting upon the treatment of it by Episcopalians, you and others have omitted one consideration, which seems to me to be absolutely essential to a correct judgment of both these matters.

Your journal is so influential, and the truth in everything is so valuable, that I am impressed to hope that you will admit this communication into your columns.

I think the secession of Bishop Cummins is mistakenly treated, as though it were an ordinary case of renunciation of the Episcopal ministry, and to be judged accordingly. But it is not so at all. Clergymen have more than once left the Episcopal ministry, and no one has denied their to do so. When any clergyman finds that he cannot labour in her ministry, for any reason whatever that seems to him conscientiously to be an obstacle to his doing so, he is bound to lay it down. And no good man would think of reproving him; but all would respect him the more for doing it. But has Bishop Cummins done this? By no means.

Here is displayed the feature of his action, which, I think, his approvers ignore, and which a fair judgment of his action should not overlook. When Bishop Cummins found that he could not labour longer as a Bishop of the Episcopal Church, he did not lay down his ministry; he did not resign the exercise of his office into the hands of the Church; he merely received it. But he expressly retained his office, and announced his purpose to use that office

for other purposes than those for which his Church gave it to him.

I do not desire to touch upon the question of motives at all. I have no right to do so. But as a matter of fact, what is the nature of this action? Bishop Cummins received the office and authority of a Bishop from the Episcopal Church, to do a certain definite work, perfectly understood at the time by the Church and himself.

In few words, this work was to be her minister, to build up her interests, to propagate her faith, to defend her against error. Had his Church supposed he would not do this, she certainly would not have given him her highest authority and office. When he found that he could not do this, one would have supposed that he would have given her back the authority which she had given him for her purposes. But no! He expressly retains the office and authority of a Bishop, which she had given him, and carries them with him to be used against her. So that, as a fact, all the power which he will possess as a Bishop—and that will be his special strength—to organize a body which shall oppose, and if his purpose succeeds, weaken and injure her—will be taken from her armory, and was received under the express condition promised by him, to use them for her ends alone.

That this which I have written is true, is proven by the well known fact that Bishop Cummins intends to continue to administer the office of a Bishop, and will immediately attempt to provide for the continuance of this misappropriated authority in making another Bishop by consecrating Dr. Cheney. It is this leading fact which I have discussed, that Episcopalians bear constantly in mind. Their judgment of Bishop Cummins' action is controlled by it. In view of the fact, I am surprised at the calm tone of criticism with which the Bishop's action has been met by Episcopalians, and which is the most encouraging feature of Episcopal public opinion.

A CLERGYMAN. of the Episcopal Church.

POPULARITY.

It is pleasant to be popular, but popularity must not be gained at the expense of truth and duty. None of the Old Testament prophets were popular, nor was Christ. Their mode, office, and utterances gave offence. When Phocion in the delivery of an oration, was warmly applauded he asked his friends what he had said that was wrong. Our Saviour told His disciples, "Woe unto you when all men shall speak well of you, for so did their fathers unto the false prophets; and when a Christian minister is popular with men of the world who have their portion in this life, and they commend his daily deportment and sermons, he may well doubt whether he is doing his duty and faithfully preaching the whole counsel of God; for according to the ancient adage, "a compliant temper makes friends, truth excites odium." The pure doctrine and precepts of Christianity are humbling to proud and earthly hearts, and therefore repulsive to them.

—Rev. Jos. R. Walker, rector of St. Helena Church, South Carolina, preached his fiftieth anniversary sermon as rector of that church on Christmas Day.

Special Notices.

COD LIVER OIL AND LIME.—That pleasant and active agent in the cure of all consumptive symptoms. It is the most valuable and reliable medicine, and is sold by the proprietor, A. B. WILBOLD, Chemist, Boston.

(From the Toronto Globe.) THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives, but Calcutta Remedy is the only permanent cure, and will break up a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. Price, 25 CENTS. Sold by the proprietor, CHADBOCK & CO., 621 Race Street, Philadelphia, Pa., naming this paper.

A late number of the St. John Morning News thus concludes an interesting article on "Fellow's Syrup of Hypophosphites": "Mr. Fellow's is certainly entitled to high credit for his energy and enterprise in working up his valuable discovery so cheaply, and the presence of such confidence in any community is a matter on which that community should congratulate itself."

The St. John Telegram and Journal says: "The invention of Fellow's Hypophosphites has become one of the valuable industries of the country, and is the kind, and a credit to the Dominion of Canada."

IN THE TREATMENT OF CHRONIC WASTING, Dr. FELLOWS' Syrup, attended with low vit. life, feeble digestion, torpid liver, constipation, and irritation of the kidneys and bladder, avoid the use of alcoholic stimulants, preparations containing mercury, and all unwholesome and irritating agents. Immediate effect is to invigorate the system, producing a feeling of temporary improvement, followed by a permanent benefit resulting from the use of the Syrup of Hypophosphites, and the creation of pure blood. Dr. Whipple's Compound Elixir of Hypophosphites and Calcein 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.

New Advertisements.

INTERCOLONIAL RAILWAY. AN ORDER IN COUNCIL having been passed establishing "a railway to be known as the Intercolonial and Freight Traffic between Halifax and Montreal to the Passenger and Freight Traffic 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, General Superintendent. Railway Office, Montreal, N. B., 12th January, 1874.

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

Halifax, N.S., Advertisements. Home and Tuition For three or four young children, at the house of a clergyman.

MRS. LAMPMAN, Gore's Landing, West Lake, Ont.

A MAN OF A THOUSAND, A Consumptive Curd. When death was hourly expected from CONSUMPTION, all remedies having failed, accident led to a discovery whereby Dr. R. James cured his only child with a preparation of Curd.

Church of England Ladies' School, 200 WELLINGTON STREET, OTTAWA. LADY PRINCIPAL—MISS FULLER.

The Council having rented the adjoining building, formerly the Bank of Montreal, there will be Additional Accommodation for Boarders.

Application to be made to the Lady Principal, or to Rev. H. Pollard, Secretary. December 31st.

SANFORD'S Marble and Granite Works, HALIFAX, N.S.

CHURCH TABLETS, FONTS, TILING AND Every Description of Cemetery Work Executed in First class Style.

Reference and designs furnished on application to GEORGE SANFORD.

CONNOLLY & KELLY, WHOLESALE AND RETAIL Booksellers and Stationers, No. 31 and 32 George Street, HALIFAX, N.S.

Constantly in stock, a well selected and complete assortment of Note Paper, Letter Paper, Foolscap, and Printing Paper, Envelopes, Post Ink, Post Cards, and Stationery of all kinds. Our line of Fancy Goods, and Stationery for retail, is the found complete. The School Books and materials used in the Public Schools, supplied wholesale to the Trustees and Dealers.

INSURE IN THE CONFEDERATION LIFE ASSOCIATION OF CANADA. Keeping the Money in the Country. PLANS TO SUIT ALL. FREDERICK ALISON, Manager, Over Halifax Bank.

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.

ROCKLYNN ACADEMY, Private Boarding and Day School For Young Ladies and Children. 136 GERMAIN STREET, ST. JOHN, N. B.

MRS. CRANE, Principal, Assisted by an efficient staff of European Teachers. For Circulars of terms and further particulars, apply personally or by letter to Mrs. Crane, 136 Germain Street, St. John, New Brunswick.

CONFECTIONERY, Manufactured by Steam Processes. HALIFAX, N.S.

Owing to recent decline in Sugars we are now offering Confectionery, to Cash purchasers, by the SINGLE BOX, AT..... 30 cts. TEN BOXES..... 25 cts. FIFTY BOXES..... 15 cts. TWENTY-FIVE BOXES..... 14 cts.

Each box contains TEN DIFFERENT KINDS and weighs 2 lbs. Higher priced goods can be had if desired.

SYRUPS Of Different Flavours Always on Hand. Orders from the country promptly filled, particularly when accompanied with Cash. Special attention given to pulverizing

Fine Lozeng and Frosting Sugars Guaranteed to be pure and made from the very best stock. ALLEN DROS.

Boots & Shoes. BOOTS & SHOES CHEAP FOR CASH

BLANCHFORD'S, 107 KING STREET EAST

ROBERT MARSHALL.

BOOKSELLER, STATIONER, And Manufacturer of FIELD, LAWN, AND PARLOUR GAMES.

INDIAN CURIOSITIES made of Sweet Hay, Birch Bark, Beads, &c. in various Tribes, always in stock.

Education.

WHY YOUNG MEN PREFER TO PATRONIZE Odell & Trout's BUSINESS COLLEGE.

- 1. It is a full course College, with Banking and Mercantile offices, and all the necessary facilities for acquiring a complete Business Education. 2. It is established upon a firm basis, and commands the best teaching talent in the country. 3. It is the acknowledged head of all Commercial Colleges in Canada. 4. Its Scholarships are equal in Montreal and the U. S. 5. Its Graduates are thorough Accountants, and have the fullest confidence of the mercantile community. For terms, &c., address

ODELL & TROUT, Toronto.

Halifax, N.S., Advertisements.

NOTICE.

The Muntz Metal Company, Birmingham, announce an advance in the price of one farthing per lb. WM. STAIRS, SON & MORROW Halifax, October 16, 1873.

BRITISH AMERICAN

BOO AND TRACT DEPOSITORY, (MOVED TO) 133 GRANVILLE ST., HALIFAX, N.S.

Cheap Religious Periodicals for Sunday Schools and Families.

Sunday of Home, Sunday Magazine, Family Treasury, Christian Treasury, &c., each, per annum, \$1 75. British Workman, British Workwoman, Cottage, &c. &c. &c. per annum, \$2 25. Children's Friend, &c., each, per annum, \$2 25. Gospel Trumpet, Child's Friend, Band of Hope Review, Child's World, S. S. Messenger, Temperance Banner, &c., each per annum, \$2 14. Not less than five papers sent to one address at those rates. All may be ordered circulars with list of prices in full out on application to A. McLEAN, Secretary.

Boots and Shoes Wholesale.

SPRING, 1873.

HONEST TAYLOR has no completed his usual large stock of BOOTS AND SHOES, RUBBERS AND RUBBER BOOTS, RUBBER COATS AND PANTS, CARPET BAGS, TRUNKS AND VALISES. SHOE FACTORY Corner Duke and Brunswick Sts. TRUNK FACTORY 263 Lockman Street Extension. WAREHOUSE - 153 Granville St., Halifax.

ST. GEORGE'S DRUG STORE, No. 18 George Street, Halifax, N.S. (Opposite Notman's).

Mrs. Violet Powder, Rosemary Hair Cleaner the favorite "Baby Soap," Ladies' Cachou, Guerin's Coralline Tooth Paste, Gabriel's Oatmeal-Egg Tooth Paste, Perfume Flasks for the Pocket, Smelling Salts in leather cases, China Invalid Cups, Medicine Spoons, Dressing Cases, Water Proof Crisp Shoots, Nursing Aprons, Sponge Bags, Feeding Bottles, Toilet Sets, "Lily of the Valley," Pattern containing East, Colonial, American, and English Toilet Soap, Perfumes by the best Makers, the fashionable Back Combs, Hair Brushes, in Tortoise, Inlaid Pearl, Ivory, &c., Dressing Combs in Tortoise, Buffalo Horn, Rubber, &c. "Tooth Brushes" in Tortoise, Pickers, Nail and Shaving Brushes (Hat and Cloth Brushes, Hand Mirrors, Toothing Pails, Rubber and Ivory Rings, Jeweller's Tar Oil Soap, Perfumed Sulphur Soap, Carbolic Acid Soap, Oilyeering Jelly, &c., &c.

J. GODFREY SMITH, Dispensing Chemist.

Gentlemen's Furnishing Shop, GEORGE STREET, HALIFAX.

Established 1856. The subscriber begs to call the attention of his many friends in town and country to his large and varied stock of Furnishing Goods this season which includes - Neckties and Scarfs, Umbrellas in silk, Alpaca and Cotton, Scotch Lamin, Wool, Merino, and Cotton Hosiery, White Hair, and Linen Collars, Fancy Oxford and Flannel Pants, Gloves in Kid, Cloth, Kingwood, and all other, lined and unlined; Gentlemen's Dressing Gowns, and many other articles too numerous to mention. F. C. ELLIOTT.

NEW GOODS.

MEN'S KID LINED MITS and GLOVES, LADIES' KID GLOVES good value, Men's and Youth's JACKETS, PAJAMA and Vests, Boys' OVERCOATS, and ENGLISH-KNOCKED SUITS, Ladies' Felt Hats, Dress Goods, Black Silks, VERMOREL, Purple, Green Olive and Black wool cloth in and slawls, Scotch yarns and Berlin wools, &c. &c. 33 GEORGE STREET, HALIFAX, N.S. B. A. SMITH

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., Musical Depot, 107 Granville Street, Halifax, N.S.

Halifax, N.S., Advertisements.

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 collecting the particles of dust, &c., which it has removed; and also without injuring or irritating the skin of the head, which is well known to be the originating cause of scurf, and in many cases of premature baldness. But few Hair Brushes among the many hitherto introduced to the public possess any of these desiderata; and those that do, by improper construction, produce the very consequences it is of the greatest importance to avoid. The patentees and makers of THE PATENT TRICHOSARON feel peculiar satisfaction, therefore, in presenting to notice their new brush, 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 defects which have characterized all other brushes. 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 scurf, dirt, &c., clean, healthy, and give the hair a rich, glossy appearance, not to be obtained by the use of any other. These celebrated Hair Brushes, with the least possible pressure create a quick circulation of the blood, thereby promoting the growth and beauty of the hair. Sold with Leather Cases, each containing one pair superior Hair Brushes without handles. Infants' and Children's Hair Brushes, in wood, bone, and solid Ivory - just the thing for 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 expressly for the subscriber by J. Gosnell & 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.

JAMES BRISTOWE, Professor of Music and French, 159 Lockman Street, Halifax, N.S. Professor Bristowe begs to inform the gentry of Halifax, that he gives instructions in Vocal and Instrumental Music, and in the French Language, at his residence, or at the residence of his pupils. The instruments taught are the Piano Forte, Organ, Melodeon, Harmonium and Violin.

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 Packages of

British and Foreign Dry Goods. Balance of FALL STOCK expected shortly. PENTAGON BUILDING, Halifax, N.S.

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 \$5 to \$13 00. Cardigan Jackets, in Black, Brown and Fancy. From \$2 00 to 20 00. Shirts 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 Trunks, in great variety. -ALSO- Mens', Boys' and Youths' Ulster Coats. Mens' Beaver and Witney Over Coats, best London style. Please give us a call at 103 Hollis Street. FREEMAN ELLIOTT, Proprietor.

HARD FARE.

RECEIVED per steamers "Austrian," "Hibernian," "Nestorian," and "Siltonian," from Great Britain, 18 cases HARDWARE, 6 cases 3" BARBOUR'S SHOE THREAD, 3" GUNS, double and single barrel, 13 cases ZINC, 7 cases Firth's best Cast Steel, 142 bags Wrought Nails, 3 tons Diamond Headed Deck Spikes, 3 cases Galvanized Sheet Iron, Also, -From United States 38 cases HARDWARE, 114 bundles Shovels, 15 cases Saw Saws, 22 cases TURBENTINE, Jack Screws, Varnishes, Oils, Waste, Tallow, Packing, &c., &c. IN STOCK: 240 kegs superior Blasting POWDER, 6 cases "Sporting" 2000 kegs CUT NAILS, 200 boxes AXES. For Sale low, Wholesale. FRASER, REYNOLDS & CO. Halifax, N.S.

NEW ARRIVALS AT THE BRITISH WOOLLEN HALL.

JENNINGS & CLAY, Granville Street, Halifax, N.S.

For S. S. "Casplan." Striped Ottoman and other Long Wool Shawls. Dress Material in the new stripes and shades, Wool Damasks, Black and Coloured Coburgs and Lustres, Ladies' Silk Scarfs, Silk Faced Velvets, Spotted Notes, Silk and Fancy Colored Ribbons, Silk Dress Buttons, Ladies' Back Combs, Hair Nets, Hets, Shirtings, Prints, Moscow Beavers, Saxons, Lancashire and Salisbury Flannels, Blue, Dress and other Serges, etc., etc.

EIDERDOWN, EIDERDOWN, 150 Granville St., Halifax, N.S.

Just received per S.S. "Casplan." EIDERDOWN COT QUILTS, EIDERDOWN GRIB QUILTS, EIDERDOWN QUILTS, middle and full size, EIDERDOWN SHIRTS, EIDERDOWN SILK VESTS, EIDERDOWN LAMA VESTS. Wool Goods! Wool Goods! IN LARGE VARIETY. THE BEST VALUE IN THE TRADE SMITH BROS.

Halifax, N.S., Advertisements.

Tin Plates, Iron, Shot, &c.

Received per S.S. "Hibernian" and "Calcutta." 50 Boxes I. C. COKE TIN, 50 " I. C. CHARCOAL TIN, 1 Barrel BAH TIN, 4 Cases SHOTS, 23 Tons Refrined IRON, 25 Cases SHELLE HARDWARE, 1 Case GUNS, 1 Case "GRIBB'S" SCYTHES, 6 Cases "GRIBB'S" HORSE NAILS, 25 Bags NAILS and SPIKES, 2 Cases TRACERS, Smith's ANVILS and VICES, For sale by W.M. ROBERTSON, 85 Upper Water Street, Head Commercial Wharf, HALIFAX, N.S.

Sheet Iron, Tin Cutlery, &c.

Received ex S.S. "Nestorian" and "Scandinavian" from Liverpool. 120 bundles SHEET IRON, 11 1/2 clean, 20 boxes CHARCOAL TIN, 1 cask CUTLERY, 1 cask FILLER, axes SCOTCH AUGERS. For "Ohiva" from New York: 21 SPIRAL HAY CUTTERS, 4, 6, and 8 Knives. For sale by W.M. 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.

TARR & WANSON'S DOMINION COPPER PAINT.

This paint has proved itself the best article of the kind ever sold in this market. Manufactured and for sale by ROBERT PICKFORD, Agent for Tarr & Wanson. A Liberal Discount Given to those who buy to sell again. HALIFAX SHIP CHANDLERY, Head of Bennett's Wharf.

Provincial Bookstore, Granville Street.

GIFT BOOKS FOR CHRISTMAS.

THE Three Midshipmen, by Kingston, Black Ivory, by Hallentyne, Wesley's Sermons, The Boy with an Idea, Boys of Beccleswood, Oakdale Grange, Master John Bull, Seven to Seven, Ralph Luttrell's Fortunes, Wild Sports in the Far West, The Modern Playmates, Morrie Hencham, Children's Albums, Children's Keepsake, Aunt Judy's Christmas Volumes, Crackers for Christmas, and Louisa's Picture Books, with a great variety of other books suitable for Christmas presents. A. P. KATZMANN, Halifax.

A SIMPLE ACT OF JUSTICE. HOLIDAY PRESENTS, BETTER THAN THE BEST, -AT- M. S. BROWN & CO'S.

128 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, exceeds in extent and variety anything previously offered by us.

Simple Justice to All Requires an inspection of our stock before investing. FOR OLD AND YOUNG, GRAY or GAY, CAN BE SUITED HERE.

BABY DEPARTMENT. Babies furnished with Large Mugs and Small Mugs, Plain Mugs and Colored 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., 128 Granville Street, HALIFAX.

SPRING IMPORTATIONS. English and American Cut and Pressed Glass,

Of every description, in Wines, Champagnes, Tumblers, Goblets, Decanters, Liquor Bottles, (with the Patent Stoppers), Sugar and Cream, Butter Coolers, Carafes and Nipples, Canteens and Standards, Goblets, Confectionary Bottles and Prescove Dishes. JUST RECEIVED FROM GERMANY, A magnificent collection of Bohemian Lustres, VASES, TOILET BOTTLES AND FRUIT STANDS, With Chaste and Refined Gold Embellishments. With thousands of other new Goods and Yankee Notions, suitable for all seasons.

China and Earthenware, IN DINNER SETS, Made up to suit any number, in White Granite and Various Fancy Patterns.

TEA, BREAKFAST, DESERT AND TOILET SETS IN ENDLESS VARIETY. ENGLISH AND AMERICAN REVOLVING CRUETS, With four, five, and six Bottles.

CASES OF TOYS AND DOLLS, Made up to suit the Trade from \$10 to \$20 per case

BALDWIN & CO., 233 Barrington Street, HALIFAX, N.S.

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

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

Patentee of the XXX Corking Machine. FURNITURE.

S. A. COGHILL, 157 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. Bedding 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, Language, 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. Archbishop of Upper Canada, the Hon. Secy. of the Synod, and Wm. Maclean, Esq., Sec. Union Permanent Building Society, 22 King Street East, Toronto; W. Goslip, Halifax, N.S., and the office of the Church Herald.

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 Caké Baskets, Plated Biscuit Bowls, Plated Knives, Forks, and Spoons, Tea Trays and Servers, Cut Table Cassaware, Work Boxes and Writing Desks.

All Goods Warranted GLOVER HARRISON.

THE PROTESTANT EPISCOPAL CHURCH Almanac and Directory, FOR THE YEAR OF OUR LORD 1874.

Containing all the Reliable Information, for which it is so well known, relating to the Calendar, Parishes, List of the Clergy, with Post-office address; Residence of the Clergy in larger Cities, together with a list of the CLERGY OF CANADA, and their Post-office address. Also, full particulars concerning the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the Board of Missions, with list of their Publications, Missions, and Missionaries. Sent free, by mail, to any address in the United States or Canada, on receipt of price, 25 cents. Address, T. WHITTAKER, Publisher, Bookseller and Importer, 2 Bible House, New York.

CHRISTMAS CAROLS! WORDS AND MUSIC.

(Published under the sanction of the Church Music Committee of the Synod of the Diocese of Toronto.) Price 5 Cents Each; or 50 Cents per Dozen. No. 1. Good Christian Men, Rejoice. 2. Earth's Friends will Change and Falter. 3. Three Kings of Orient. 4. Glee around the Christmas Tree. 5. Earth today Rejoices. 6. Here is Joy for every Age. 7. Christ was Born on Christmas Day. 8. Good King Wenceslas. 9. Carol Carol, Christian. 10. God Rest you, Merry Gentlemen. All TEN Carols may be had stitched in one Book for 25 Cents. ROWSELL & HUTCHISON, Publishers, 74 and 76 King Street, Toronto. Toronto, December, 1873.

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, 82 Wellington Street East, Toronto. (formerly with W. Burgess, Esq., W. Emerson Esq., Morton Glover, Esq., of London, England.) Ecclesiastical Architecture a specialty.

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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 CHIEF, Conveyancer, Notary Public, &c., 48 ADELAIDE STREET EAST, (Opposite Court House), Toronto.

WINDEYER & SAVAGE, ARCHITECTS AND PROVINCIAL LAND SURVEYORS, R. C. WINDEYER, Toronto. JOSEPH SAVAGE, Hamilton.

DAVID ROBERTS ARCHITECT. Office: No. 64 KING STREET EAST.

L. H. DAVIDSON, M.A., B.C.L., ADVOCATE, 181 St. James St., Montreal, P.Q. Business attended to in any part of the Province of Quebec. Patents, Trade Marks and Charters obtained.

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WADSWORTH, UNWIN, & BROWNE, CIVIL ENGINEERS, Provincial Land Surveyors, Draughtsmen and Valuers, 60 Adelaide Street East, opposite Court House Toronto.

LANGLEY, LANGLEY, & BURKE, ARCHITECTS, &c., OFFICES - Corner of King and Jordan Streets TORONTO. Henry Langley, Edward Langley, Edmund Burke.

PHOTOGRAPHIC STUDIO. A. TURNER, 85 King Street East, Toronto. Old Ambrotypes, Daguerrotypes, &c. copied, enlarged, and coloured in water, oil, pastel, and India Ink.

C. FLOOD, No. 25 PRINCE WILLIAM ST., St. John, N.B., Importer and dealer in English and American Grand Square, and Upright Pianofortes, Cabinet Organs, &c. Pianofortes let on hire. Pianofortes tuned, &c.

MUSICAL HALL, 177 YONGE STREET, TORONTO.

CABINET ORGANS, 6 Octaves, 18 Stops - usual price \$125 - now selling for \$85. A nice Christmas Present. J. F. DAVIS.

REASONS FOR INSURING
IN THE
AETNA
LIFE INSURANCE COMPANY.

IT IS SAFE;
Over \$12,500,000 safely invested.
(The Agent will furnish detailed statement.)
Has a large surplus above all liabilities (estimating liabilities on outstanding Policies by the Massachusetts standard, the most rigid test).

Has ever confined its business entirely to Life and Endowment Insurance:—is so limited by charter.

ISSUING OVER 5,000 NEW POLICIES ANNUALLY.

Has an Annual Revenue of over \$9,000,000.

IT IS PROMPT,

Prompt in the payment of claims. Has paid about six million dollars in Death Claims and Matured Endowments, and has in reserve ample funds, safely invested, to meet the future claims of its 50,000 members, with over \$2,000,000 surplus by New York standard.

IT IS ESTABLISHED;

Has been well tested by time and experience; is thoroughly established; and its ability to furnish the best security at lowest price is not a matter of experiment. Points to the past as the best evidence of and guarantee for the ability and integrity of its management in the future.

LOW CASH RATES, CASH POLICIES ANNUAL CASH DIVIDENDS.

CONDITIONS.

Non-Forfeiting. All participating Policies on the new Cash Rates are Non-Forfeiting after two years. Renewable Term and Non-participating Policies are non-forfeiting after three years.

Incontestable. After these participating Policies become non-forfeiting, no matter how many conditions are violated, what is done by the insured, or where he goes, they are good for the CASH VALUE AT MATURITY.

Persons desiring to insure or act as Agents for the Aetna Life Insurance Co. will address
JOHN GARVIN, Manager,
WESTERN CANADA AGENCY,
OFFICE.—TORONTO, CA.

Church Books.

SERMONETTES ON SYNONYMOUS TEXTS—Taken from the Bible and Book of Common Prayer. By the Rev. Thomas Moore, Vicar of Christ Church, Chelmsford. 1st series. \$1 35

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DIRECTORIUM PASTORALI:—The Principles and Practice of Pastoral Work in the Church of England. By John Henry Blunt, M.A. Third edition revised. 2 25

Books in this list will be sent, carriage paid, on receipt of price. Catalogues on Application.

WILLING & WILLIAMSON,
King street east, Toronto.

CHURCH OF ENGLAND PRIVATE SCHOOL.
Gore's Landing, Rice Lake.
MASTER, - F. W. Barron, M.A.
Formerly Principal U.C. College.
The School will (D.V.) reassemble after the Christmas Vacation, on the 12th January, 1874.

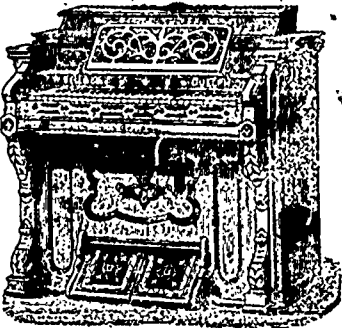
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