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TORONTO, THURSDAY, JUNE 17, 1875.

[WHOLE NO. 304.]

ENGLISH LETTER.

(FROM OUR SPECIAL CORRESPONDENT.)

[NOTE.—Our special English correspondent left England last month on a journey through the United States and the Dominion. We hope to hear frequently from him; at all events for some weeks to come we are confident of deriving an advantage from his graphic pen. At the outset he carries our readers back to a description of the materials and the manner in which a ship is constructed; then to the completion, furnishing, and subsequently to a trip across the Ocean.]

THE NEW IRON STEAMER, CITY OF BERLIN.

When passing along the coast of England in an iron steamer, but few persons would think that but a short time ago the hull they were floating on was a mass of hard stone that composed a part of the land they were looking at. Perhaps six months ago, men were quarrying it out of the side of a hill—from there dragged higher up and put in a blast furnace, or white hot fire where they are made to burst into pieces, making reports like hundreds of guns, and as they do so, they sink lower and lower into the furnace until they get quite to the bottom of it where they come out into daylight again, and before they are cold they are put into an iron barrow, hoisted up, and when at the top, are once more turned into another flaming furnace mixed up with other stuff; when it gradually sinks, becomes hotter and hotter until it is as white as snow; then it melts, runs into a vessel at the bottom—and there it is kept in that state until there is enough of it collected—then the molten iron is allowed to run out on to a sandy ground, where gutters have been made for it. It passes along them until it arrives to where a number of holes have been made for it—it fills them all, stops running, gets cold and is then pig iron.

When these pigs of iron are required they are taken away to another furnace, and are thrown into it, and this time they are made white hot, so that a number of the pigs of iron get into one mass, and white as snow.

In that state it is pulled out of the furnace, and placed on a large shovel, the part of which is on wheels; the mass is then wheeled to an enormous steam lift-hammer, and is placed under it. With a terrific smash it falls on to the white lump, sending the sparks flying far and wide, as if it were going to blind everybody, and set everything on fire around it; then the steam hammer is lifted again, and when high enough, is allowed to fall down again with another tremendous crushing blow, which sends the still white mass into a flat oval, rough edged piece of solid iron.

At this stage it is again put on the shovel with wheels, and is put under another steam hammer, and there it is hammered edgewise, and hammered until it becomes a square lump, and flattened. This being done, it is then taken to a weighing machine, and its weight being determined, the square lump of still white hot iron is taken to where there are placed two enormous iron rollers. One side of the square piece is then placed against these two rollers, which are revolving quickly around. When the upper roller takes a grip of the edge of the iron above, the lower roller takes hold of the lower edge, and with their united grips they force the heavy lump between them, and between them the iron must go, and as it passes through, it flattens considerably the first time. Then it is picked up on the other side and passes through back again; and again and again it has to go through until it is thin enough to be a sheet of iron to form a piece of a ship, and now you see it lying on the floor of the rolling shed, a large oval-shaped sheet of iron of the thickness required for the ship; of course, it has rough edges.

At this stage a wooden mould is brought and is laid down on the sheet of iron, then a clean chalk mark is made all round the frame. This being done, the sheet is lifted by several men by means of long handled nippers. It is then placed under a pair of shears or scissors, and the edges are all cut by the chalk mark, and it is then a sheet of iron, clean, and a piece of a ship.

Just in the same manner the keel of the ship is rolled out length after length, the exact breadth and thickness required, until there are sufficient lengths to make up the whole length of the keel, which would be for this large vessel the enormous length of 488 feet.

[To be continued.]

THE PORT CHAPLAIN AND HIS WORK AT THE PORT OF QUEBEC.

CASES OF DROWNING AND SUDDEN DEATH.

A SAILOR'S CHEST.

INTERESTING DETAILS.

What a religious boon is the office of Port Chaplain, both to our seamen and their friends at home. The clergyman filling it should not only be recognized as a necessary and important officer, but should (in part at least) be paid by the Government.

Look at the nature and character of his work. During the shipping season in each year, he is in constant communication with the Shipping Office, the Water Police, the various Consuls, and the Coroner. Yes! the Coroner!

The year 1874 is to be much remembered for the number of sad cases of drowning, both among our citizens and our seamen. Also, for the number of sudden deaths to which attention will be called presently.

The following is from my Register: James Lydimore, aged twenty-three years, seaman, of the ship "Ocean Bride," country, England, was accidentally drowned at Indian Cove, Port of Quebec, on the third, and was buried on the sixth day of July, one thousand eight hundred and seventy-four, under authority of the Coroner's warrant.

By me, JAMES S. SYKES, Port Chaplain.

Henry Codling, seaman of the ship "Ernestino," was accidentally drowned at Sillery Cove, July 20th, and was buried July the 8th, 1874.

Julius J. D. Dobson, of the ship "Do Salaberry," was accidentally drowned on the 31st, and was buried on the 10th July, 1874.

Then appeared the following in the Morning Chronicle:—

INQUEST.—Another of what have become of late almost daily occurrences took place yesterday, on the body of a man whose body was found in the water opposite the Champlain Market. It is thought that it is that of the carpenter of the "Lady Seymour," who fell into the river while attempting to board the ferry boat about three weeks since. A verdict of "found drowned" was returned. As the identification was not complete, the following is the description:—Age 35 to 40; hair, moustache and beard, black. Had on black cloth trousers and waistcoat, long boots, hooped, blue cotton shirt, and a woollen cravat. On the body a carpenter's rule and two keys were found.

In September we hear of the melancholy drowning of Mr. Choquet, a student at the Marine Hospital, by the overturning of a boat in the River St. Charles. And in October, just four weeks after the above sad case, Reginald Jamieson, of the Bank of British North America, was lost overboard from the yacht "Wasp," at the east end of the Island of Orleans close to Capé Tourmente.

Several others might be mentioned, but the above will suffice.

In this chapter of accidents I am forcibly reminded of another warning voice, to us thoughtless mortals, which we pay very little attention to. It is the number of sudden deaths. Out of the many which happened during the shipping season of 1874, five were seamen, and were buried by me under the authority of the Coroner's warrant.

A few remarks on these may not be uninteresting, and will serve to show the importance and usefulness of the office of a Port Chaplain.

There is a simplicity and honesty in the general character and life of a true sailor, which is rarely found in men ashore.

Listen, here is a letter from a sailor to his wife.

"NEW YORK, 27th May, 1874.

"DEAR WIFE,—I write you these few lines to inform you that I arrived here in good health, thank God. I have been to the General Post Office several times, but could get no letter. I suppose it has miscarried some way, for I think you would write. I would have sent some money to you only I was afraid it would not go right, as not knowing how you are getting on I was afraid to send to Charles street, and did not know if Mrs. Jeffery is still in the same place. I cannot get an English ship here for the Clyde, so I will pay my passage to Quebec, and the extra wages I will get will pay the expenses. We are going to get paid to-morrow, and I will start by train the same night (from Quebec, I expect to be home in about five or six weeks from the date of this letter, and

as I can get a vessel for the Clyde, it will be the cheapest way for me.

I hope you have been keeping your health and spirits, and don't be downhearted, as things are not so bad as you may think. Give my kind love to Robert, and I hope he is a comfort to you; also my best respects to Mrs. and Mr. Jeffery, and J. McLean, if at home, also Mrs. McLean and daughter, and Mr. and Mrs. Wilson, and all enquiring friends. I need write no more, as I hope to see you soon, when you will hear all you want to know from me, and hope you will manage along as well as you can till then.

So I remain, Dear wife,
Yours truly,
JAMES MCKINLAY.

N.B.—I will write from Quebec and let you know the vessel I am coming home in.—J. McK.

I address this letter to Mrs. Jeffery's old address, hoping it will find you. I hope you got the other letters all right.

With a joyous heart he posted the letter, took his seat in the cars, and was soon on his way to Quebec.

It is no stretch of fancy to imagine the happy thoughts playing in the mind of this sailor, while the train rushes on to its destination.

The good ship he is going to join, Homeward bound once more with a little store of gold, to which he will add the pay of his voyage home; this will gladden the heart of his loving wife. What a happy meeting it will be! Six weeks from the date of that letter and the good ship will be in the Clyde, and these fond hopes will be realized.

Old Quebec is in sight, and soon the train is at the station; the G. T. ferry boat has landed our sailor friend on the Quebec side of the St. Lawrence. He will leave his luggage at the station for the present; he has the checks all right, and will go to O'Connell's, his old boarding-house, till he can get a ship bound for the Clyde. He is a little fatigued with the journey, but a night's rest will set him all right. It is Saturday, and on Monday he will go for his luggage. Thus he planned for the future and retired for the night.

"Happy the man who sees a God employed in all the good and ill that chequers life."

It is Trinity Sunday, and the last day of the merry month of May. The church bells rang out their musical invitation to God's Holy Temple, and thousands of voices were sending up their prayers to heaven, in which "all that travel by land or by water," have a share in the blessings flowing from the Throne of Grace. Is our sailor among the worshippers? No; he has been suddenly called aloft; the heart so full of love, hope and home has ceased to beat; the hand that wrote the loving letter to his wife is cold in death.

While seated at the table in his room, with a book before him, a brother sailor, who was with him at the time, saw a sudden change coming over him and went to his assistance, and in a few minutes Dr. Abern, who happened to be coming that way, was in attendance, but the spirit had taken its happy flight.

An inventory was taken at once of all his effects, etc. After the inquest, came the Coroner's Warrant to bury James McKinlay, Seaman of the ship "Limerick Lass," who died suddenly of heart disease.

The burial of a sailor is always a touching scene, whether it be in the presence of a whole ship's company, where many hearts heave with love to the shipmate who sleeps beneath the Union Jack that covers the coffin, borne by friendly hands to his last resting place; or a funeral without a mourner save the Port Chaplain, who, in such a case, becomes a connecting link between the departed and the friends at home.

Having no knowledge at the time of the proper person to whom to communicate the particulars of the above case, I had to wait. At last two letters were handed to me from the Superior Court—one from England and the other from Scotland. I have since received a third from Ireland. All three, addressed to the British Consul, Quebec. Surely the people in the Old Country take us to be foreigners; but we will pardon their ignorance, and will show that we are British without the Consul. These letters were handed to me, not that the office of Port Chaplain is on a par with, or is any way similar to that of a consul, but because they contained matters of great importance to friends of sailors at home.

The following letter is from Scotland, and is connected with the above case:—

GREENOCK, 22nd July, 1874;
120 Brisbane Street.

Hon. B. Majesty's Consul, Quebec.

Dear Sir,—It has been reported here,

that a seaman—John McGroday or McKinlay—died in Murphy's or McConnie's lodging-house in June last, some said suddenly and others suspect foul means. Would you make, or cause some enquiries to be made, and report to me, as several families here claim kindred or relationship to him. One says he is her son, and had just come down from the Lakes, and having some money; another says he is her husband, and came from New York to get a run home, and that his first name is James. Any information you can give will be thankfully received by,

Honoured Sir,
Yours respectfully,
DONALD BROTHUR,
Seaman's Chaplain,
Greenock, Scotland.

The above letter opened up a correspondence between the Seaman's Chaplain at Greenock and the Port Chaplain, Quebec, in behalf of the widow of a seaman.

The next letter came addressed, Rev. J. S. Sykes, Port Chaplain, Quebec. The following is an extract:—

GREENOCK, SCOTLAND,
12th Oct., 1864.

Dear Sir,—I beg leave to hand you the papers of Mrs. James McKinlay, whose husband died in Quebec, on the 31st May last.

There is no doubt but that she is the real widow of the late James McKinlay. I enclose a certificate from our Magistrate, D. Campbell, Esq., and a certificate from the Minister of the Parish of Greenock. Also the last letter James McKinlay sent to his wife from New York, which will be very satisfactory. We feel much obliged to you for your attention to this matter. You will be doing good service to the widow if you will kindly send her the things and money, etc. You may send her letter to my care as every body here knows me, and there will be no danger of her money going astray.

I am, dear Sir,
Yours most respectfully,
DONALD BROTHUR,
Seaman's Chaplain,
Greenock.

Now, there is a right and a wrong way of doing everything, and the business to be transacted in behalf of this poor widow must be by legal instruments.

The papers I received were simply an identification of the proper person to whom the effects of the late James McKinlay belonged, but did not give me power to act in the case. I had, therefore, to write for the power of attorney, hence another delay.

The Coroner having all the effects in his possession, an instrument was necessary to authorize him to give them up, and me to receive them and send them home.

The balance sheet, the watch and chain, and the money, were sent home by the first mail for England in March, 1875. The chest and bag will be forwarded by one of the Greenock ships in the spring.

One of the many pleasures in the life of a sailor is that of overhauling his chest; and on long voyages this is done over and over again; and there is a charm about it that none but sailors understand.

I could spin such a yarn about this operation that would bring you down upon your knees beside a shipmate and make you thrust your head with his, where everything you see has a tongue that tells of home and all the loved ones, as he turns up one thing after another—from a photograph of his mother, sister, sweetheart or wife, the love letter, &c., to the Book of books—the Bible. But this is not my task just now. I would wait to give you a scene from real life where the sailor's chest is ready for sea. A loving heart moves the hand to write in a copy of the New Testament the following name and date:—James McKinlay, March 8th, 1864. This precious book is carefully and prayerfully put into the chest by an unknown hand. Two days later, and the chest with its owner, is on board the ship. The book is discovered, and the following entry made under his name:—

"Found this book in my chest on the 10th day of March, when overhauling my chest. I expect it was put in by my mother or sister."

The above was copied by me, March 10th, 1875. Eleven years James McKinlay kept this treasure through storm and calm.

A VICTIM OF STRONG DRINK.

John Hodgson, aged fifty-six years, mate of the ship "Henry Palmer," country England, died during the night of the twenty-third, found dead the

next morning, and was buried on the twenty-fourth day of July, one thousand eight hundred and seventy-four, under the authority of the Coroner's warrant, by me,

JAMES S. SYKES,
Port Chaplain.

"Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveller."

(To be continued.)

Current Events.

A GREAT fire has taken place at Peshawar, in the Punjab, and half the city has been destroyed.

JOSEPH, son of Mr. Joseph Rowntree, was drowned a few days ago in the mill pool at the St. Andrew's Mills, Ont.

THE Roman Catholic church at Springfield, Massachusetts, was burned on the 27th ult., and sixty-five lives were lost.

ANOTHER fire in St. John's, N.B., on the 30th ult., destroyed 8 houses. Loss estimated at \$75,000.

PORTLAND has again been in flames. Over 70 houses destroyed; 200 families rendered homeless; the loss fully \$200,000.

THE people of New Bedford, Mass., are fitting out a large whaling expedition, numbering 111 vessels, for a regular old-fashioned whaling cruise.

MELBOURNE, Australia, June 7.—Reports have been received here from the Fiji Islands, that 50,000 natives have died of an epidemic.

WYMOUTH, June 2.—A lad named Ralph Butler, aged about 11 years, son of Mr. N. E. Butler of Weymouth, was drowned about 7 o'clock last evening.

THE brig Florence, from St. John, N.B., for West Indies, struck against the ice off Cape Race, and had to put back into Aquaforte, with 5 feet of water in her hold.

A Montreal special says steamer "William" was burned there, and while burning was cut adrift with some 30 people on board, but a tug fortunately rescued them. Loss \$10,000.

THE King of Burma announces that he is about to start a newspaper, and will engineer the editorials in person. Those of his subjects who do not subscribe are to be executed.

OTTAWA.—The corner stone of the new City Hall will be laid on Dominion Day. A stone suitable for the purpose, taken all the way from Nicolet, in the Province of Quebec, is being prepared for the forthcoming interesting ceremony.

SEABOARD, June 4.—The steamer saw mill, belonging to Jas. Graylock, situated about six miles north of this place, was totally destroyed by fire this morning, together with about \$50,000 worth of saw lumber. It is understood there was some insurance on the mill.

St. Mark's, June 4.—A very disastrous fire occurred in this town last night, by which the extensive agricultural works of Mr. Jas. R. Moore, together with the flouring mills of W. Patterson, adjoining, were totally destroyed. The loss is estimated at \$80,000.

FOUR fire engines will rattle in various sections of the country. There was fire west of Halifax within four miles of the city. No buildings were burned, owing to the exertions of the people. The fire in the woods, near West Ferry, Lunenburg, was so severe on Friday that several families, fearing the destruction of their houses, moved their furniture into the open fields, and stood guard over them.

THE NEW PRISMATIC URICA, June 7.—A second observation has enabled Dr. Peters, of Switzerland Observatory, to determine that both the planets discovered by him on the morning of the 4th inst. were hitherto unknown. Dr. Peters, in a letter to the Herald, says that in honor of the reception given him in Ottawa on Thursday last he styles them the "jubilant planets," and names them respectively Villia and Adonia.

St. Louis, May 27.—A special despatch to the Republican from Kansas City says:—800 farmers of Jackson county met at Independence to-day, to devise means of relief to the destitute and suffering. Reports from all parts of the country were that grasshoppers are destroying all the crops and fruits. The meeting resolved to issue an address calling on the people of that country to assist helpless farmers who are cutting down trees for their stock to eat their leaves, straw, being fed to the cattle. One farmer said that half the farmers would be objects of charity within three months.

Ecclesiastical Intelligence.

BRITISH AND FOREIGN.

The discussions in the Irish Church do not become less exciting as the Synod proceeds in its course of revision. It is wonderful to see the ingenuity with which the "revisers" extract the iron clamps and cement that held the minority together, and yet endeavour to "make believe" that the structure is as sound as ever, and in far purer architectural taste. Never could it be more evident that what was sought and what has been obtained, is a revision in the interest of a particular party and that party not in accord with the teaching of the New Testament, and in some instances diametrically opposed to all the aims of the Church of the English Reformation. The particular abolition in the service for the Visitation of the Sick has been replaced by the more general one in the Communion office, notwithstanding the protest of Lord J. Butler, who declared that it did not meet his views much better than the other. He also wishes to abolish Confirmation altogether; never having been confirmed himself, he objects to any one else receiving the rite. On the other hand, the proposed new Preface, which is avowed to be the joint work of Bishop Fitzgerald and Dr. Salmon, is objected to on the other side as putting a gloss on the new Prayer Book of a character too much in the direction of Puritanism. The Synod is bringing its extraordinary session to a close; and upon the whole does not appear to be inclined to pursue its work of excision much further. It has rejected a bill for legalizing the following note: "Wherever throughout this note the word 'priest' is used as designating a minister of this Church, the Church of Ireland doth understand 'presbyter.'" A proposal to adopt a rubric of Lord Plunkett's, in which a clumsy attempt was made to formulate the Gothic doctrine of Baptism was thrown out without a division, whereas two years ago it was carried by 108 clerical and 181 lay votes, against 89 of the one order and 18 of the other. The Bishop of Meath proposes to insert in the new Preface a paragraph asserting the obligation of belief in the doctrines of the Trinity and the Incarnation, weakened by the mutilations to be observed in the reading of the Athanasian Creed. There is thus reason to think that the tide has begun to turn, and that there is a chance yet left for the Irish Church. Something of this salutary change is probably due to the number of influential men, including Viscount Gough, the Rev. Lord O'Neill, and Mr. Leslie, M.P., who have energetically remonstrated against the unfortunate course taken by the Irish Synod in their mutilation of the Athanasian Creed; and some of them have threatened to secede from the Irish to the English Church. Archdeacon Lee, has published a letter, in which he states that "The body which has usurped the authority of the National Synod of the Church of Ireland, as defined in the 100th Canon of 1604, has finally adopted, on the 24th of April, a new Creed, from whose articles the necessity of belief in the Incarnation of our Lord Jesus Christ was deliberately excluded." The Archdeacon invites Clergy and Laymen to unite in adopting measures necessary for maintaining in Ireland the form of worship set forth in the unaltered Prayer Book, and for providing permanently for continued communion with the Church of England. He says that the few churches in which the old services will be performed, and which, in the necessity of things, will, day by day, become fewer, will supply but scanty means for preserving the ancient faith and worship among them. Lord Longford has written to the honorary Secretary of the Diocese of Meath, intimating his intention to withdraw whatever subscription he has promised to Church Funds, "if the General Synod resolve to clip or vary the Creeds of the Church of Ireland." Mr. Shurley, who is a large landed proprietor in the County Monaghan, has written to the secretary of the Diocese stating that, in consequence of the passing by the General Synod of a bill relating to the Creed of St. Athanasius, which has vitally affected the doctrinal character of the Irish Church, he thinks it right to express his intention, from the date at which the changes come into operation, to withdraw his subscriptions from three parishes, as from the first he announced he would do, should any of the Creeds of the Church be touched by the Synod. Lord O'Neill, in explaining the grounds for the course he has taken, says: "That so many of those members of the General Synod who are loudest in proclaiming the necessity of Faith in Christ in order to salvation, should vote for this change seems to me inexplicable, except on the supposition that they hold in superstitious veneration certain words to which they attach no definite meaning. In order to put our trust in any one, we must know who He is; and the Athanasian Creed states who Christ is, that we may trust in Him; and pronounces that knowledge to be necessary to salvation, because without it, there would be no ground for our trust. To say that the statements respecting our Lord's nature are unintelligible, seems

to me frivolous. They are quite as intelligible as the statement that man is made up of soul and body. How it can be in any case as well as in the other. But the Creed does not pronounce upon this. It only states certain facts, to which every member of the Synod assents. And I believe that the greater part of the objections made to it have their root in an ignorant confusion between a statement of facts, and an attempt to explain them, which are very different things." In reference to the proposed new Preface, the Bishop of Derry remarked that "High Church and Low Church would be extinguished by the dust of this Preface—if it should be received—and they might depend upon it that both would be quiet enough; but it would be the quietude of death. He could understand and venerate the robust and masculine spirit of Puritan devotion. He also revered and venerated the saintly idealism of High Church devotion. He believed that the tendency of this Preface was in a semi-sceptical direction, to make men doubtful about these things, minimising and paring away their belief, so that ultimately they would believe nothing particular, either about baptism or anything else." The Synod has allowed the Burial service to remain unaltered.

CLOSE OF THE IRISH CHURCH SYNOD.—The Synod closed on the 14th of May, and adjourned to meet again April 25, 1876. The discussion on the paragraph of the Preface relating to baptism—declarative of a latitude of interpretation—ended in its rejection. The Preface is now to go down to all the Diocesan Synods, and must come before the Synod next year in the form of a bill.

The proceedings of the last two days of the session were marked by some strong features. Among the most inflexible opponents of the changes in the Athanasian Creed are the Archbishop of Dublin, the Primate, and the Bishops of Derry and Down. The Archbishop expressed an earnest hope before the close of the discussion on the Preface, that the Synod would retrace its steps, and not rush over the precipice upon the verge of which it was treading: He intimated that, in the event of the Synod giving effect to the Act which it had passed to legalize the mutilation of the Creed, he should feel it to be his duty to exercise the right given to him by the Church Act, and refuse to accept the new Prayer Book. At the close of the meeting, his Grace renewed his protest against the course which had been taken, and observed that they were preparing for themselves innumerable pitfalls and ambushes, from which unexpected enemies would issue. It required experts in the grandest of all sciences—the science of Divinity—to interpret old Theological statements and to trace out new Theological expressions, and they had them not. They could count their Theologians on the fingers of one hand. In the course of his remarks the Archbishop said he hoped to live and die in the Irish Church, and the sentiment was loudly cheered.

GREAT BRITAIN.

THE LATE DR. TROGELLES.—The death of the celebrated Dr. Trogelles is announced. In 1830, he conceived the idea of publishing a critical edition of the Greek Testament; and in 1844, he gave himself up entirely to his great work. He spent five months in Rome in a vain endeavour to examine the Vatican MS. He saw it occasionally, but was not allowed to transcribe any part of it. He read many passages, and made notes on his nails. After 35 years it reached its close, and with it closed the author's life. He had barely completed the Revelation when he was struck by paralysis, and the pen literally dropped from his hand.

CHURCH MISSIONARY SOCIETY.—The seventy-seventh anniversary meeting of the Church Missionary Society was held at Exeter Hall, on the 4th ult.; the Earl of Cliechester, President, in the chair. The ordinary income of the year had been, from associations £181,668. 17s.; benefactions £10,961. 10s. 4d.; legacies £10,981. 16s. 8d.; other sources £7,268. 14s. 8d.; make a total of £217,885. 18s. 3d. The ordinary expenditure had been £174,608. 19s. 6d. The number of stations 157; the number of European clergymen had risen from 207 to 211; the number of native clergymen from 147 to 154; the number of communicants from 22,555 to 24,407. The Bishop of Durham expressed an opinion that the prosperity of the Society was attributable to two causes—one, that its whole work had been carried on in the spirit of earnest prayer, and the other, that it had from the first held firmly to evangelical doctrine. He referred to many objections which had been urged against the Society, but it had gone on in its own plain straightforward course. It has felt that if it obtained more ecclesiastical status by adopting a different course, it would lose its independence, and in losing its independence it would lose its usefulness.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The Annual Meeting was held on May 10th, at Lambeth Palace. The Archbishop presided. Among those present were the Bishops of London, Gloucester and Bristol, Carlisle, Llandaff; Archdeacon Harrison; Rev. Canon Ellison, Rev. Canon Alcock, Rev. B. Wilberforce, Revs. A. Haworth, S. Sturgos, H. Brooks, E. Wickham, S. J. Raw, and R. O. West. Mr. Sargent read the report, which stated that fifty-seven new branches had been added to the Society, and that a large branch association will be established in the University of Oxford in June. The present legislative aim of the Society is to prevent the further issue of licences to grocers, and of the introduction of new public houses in districts where those already existing are in the proportion of one to five hundred of the population. The receipts for the past year amounted to £4,510. 8s. 6d.; and the expenses to £4,301. 13s. 11d. The Bishop of Carlisle stated that the Society combined two different sections of temperance advocates—those who simply had a strong feeling in favor of temperance, and those who went further. He had great respect for any man, let him be called fanatic or anything else, who having been put into a parish where drunkenness was rampant, and all the ordinary means of dealing with it useless, himself came forward and took the pledge, in order that he might be able to go to the drunkard with double force, and say, "I am asking you to do no more than I am doing myself." He thought the Society would gain enormously by not turning its back on those who did not entirely abstain. Although he knew many in his own diocese, who abstained, not from liquor, but from this Society, because they considered that more than fair weight was given to the abstaining section. Clergymen not unfrequently found that the great opponents of temperance were the teetotallers, because they looked on all who did not entirely abstain as those who had touched the unclean thing, and with whom, therefore, they could have nothing to do. If the teetotallers could throw away those narrow feelings, and take up the views put before them by this Society, in which all who hate intemperance can work together, it would be better for all cause they all have at heart. The Rev. Basil Wilberforce had nothing to say against moderate drinkers, though he was curious to know where, between a bucketful and a thimbleful, they drew the line. Clement of Alexandria, in the year 180, said he looked on strong drink as a burning fire, and counselled young men and maidens never to allow it to pass their lips.

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THE CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, held its anniversary on May 11th, the Bishop of Ripon presiding. The report stated that the advance of feeling with regard to Sunday Schools and the progress of the system in the Church of England was most gratifying. The sum received for the General Fund during the past year was £1,891. 8s. 7d. Four hundred and sixty-two subscribing schools have been added. In the trade department the receipts from sales amounted to £8,084. 16s. 11d. The total amount received from all sources was £11,028. 6s. 2d.; being about £9,000 more than last year.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The 174th anniversary of this venerable Society was held at Willis' Rooms, on April 28th, the Archbishop of Canterbury in the chair. The Rev. W. T. Bullock, secretary, read the report, which stated that since India, in 1858, became an integral part of the British Empire, its conversion to Christianity had claimed an increasing amount of the Society's resources. It has 95 missionaries in India, and 16 more would be added at once if they could be found. These were encouraging signs of progress. The Bishop of Calcutta recently confirmed 1,600 native converts at Chota Nagpore, and admitted two to Holy Orders. Bishop's College, Calcutta, originally designed for ten students, has now no less than fifty-seven natives under instruction for clergymen and catechists. The Bishop of Bombay writes of the Marathi country, that as converts are coming in at the rate of more than 100 a year, through the efforts of one over-worked man, what might we hope for if we had three or four men here? Missionary Bishops are particularly required for India. The Society's undertakings in China and Japan are prospering. In South Africa, the principal event is the arrival of three new Bishops.—Bishop Jones, Metropolitan of Cape Town, Bishop Callaway, of Cafferria, and Bishop Kestell Cornhill, of Madagascar, in their respective dioceses. Further to the north, the visit of Bishop Wilkinson to the English residents in the Transvaal Republic, that of the Rev. W. Greenstock to the country of the Matabele, the advancing work of the clergy of Zululand and Bloemfontein, point to the extension of the Christian faith into the interior of Africa. It has reached the verge of that central region consecrated by the grave of Bishop Mackenzie; and thither also by a southward movement from Zululand, the Universities' Mission is advancing. In Australia, the Sea of Melbourne has been divided, and cathedrals have been built in Sidney, Goulbourn, Armidale and Bathurst. The Society is also aiding the northern extremities of Queensland and West Australia. The Church in New Zealand is steadily

growing. No successor yet occupied the episcopal seat of Patagonia; but the work in which the martyr-bishop died does not flag in the hands of his fellow-labourers. The new Southern Cross has accomplished its first voyage successfully. Fiji, as the newest portion of the British Empire, calls for some effort to plant the standard of the Church there. The labours of Bishop Willis and his clergy in the Sandwich Islands are bearing good fruit. On the north-east coast of the Pacific, the Church in British Columbia is extending its work among the native Indians. On one occasion the Bishop baptized 122 in Mr. Good's mission, at Lytton. The Bishop of Saskatchewan and his few clergy, aided by the Society, have entered on a new field of labor near Columbia. Algoma remains without help from the Society. 503 missionaries have been employed during the past year, assisted by 288 catechists and lay readers. There are also in connection with the Society 28 female teachers in India, Madagascar and Africa, under the Ladies' Association, whose income has reached £2,816. The "Days of Intercession for missions," already repeated for three years, mark a new period of activity, although missionary zeal is very far from being adequate to the opportunities providentially set before us. The income of the Society for the past year was £14,826.

DIOCESE OF NOVA SCOTIA.

THE BAPTISM OF OUR DIVINE LORD.—"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering said unto him, 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.' Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and so the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.'" St. Matt. iii. 13-17.

In these words St. Matthew gives us a fuller account than any other Evangelist, of the baptism of our blessed Lord. We hear so many persons refer to this subject in such a way as to show that they have utterly failed to perceive the nature and import of Christ's baptism, that it may not be amiss to consider it in this paper. We hear persons speak of their desire "to follow the example of Christ in baptism." And boldly assert, that, "if Christ came 'up out of the water,' we, if we would imitate him, must go down into the water and come 'up out of it' also." The argument derived from the preposition falls to the ground the moment we go to the original Greek for an understanding of their force and meaning. But let us further enquire:—

I. IS CHRIST'S BAPTISM AN EXAMPLE FOR US, AS TO OUR BAPTISM? To this we reply,—Our baptism is Christian baptism, and unless we received Christian baptism His was no example for us. Now that Christ's baptism was not Christian, and was not an example for us to follow, will appear from the following considerations:

1st. He was baptized before He entered upon His public ministry (St. Matt. iii. 13-17, and iv. 17), but Christian baptism was not instituted till after His resurrection. (St. Matt. xxviii. 10-20). Nearly forty-two months after He was baptized.

2nd. His could not have been Christian, for that would have been baptism in His own name, together with that of the Father and the Holy Ghost, which is unreasonable.

3rd. His could not have been Christian baptism, because that sacrament is the initiatory ordinance into the Christian Church. Now when He was baptized there was no Christian Church in existence; and He had already been brought into the Jewish Church by circumcision. St. Luke ii. 21.

4th. Again, Christian baptism, in the very nature of things, is an acknowledgment of the guilt and pollution in which its subject is involved, and a recognition of the cleansing efficacy of the Blood of Christ, and the renewing power of the Holy Ghost. Therefore, if Christ received Christian baptism, He acknowledged—by his reception of that rite—Himself to be a polluted sinner, standing like all other sinners in need of the cleansing efficacy of His own blood—strange perversity of theology—which at that time had not been shed, and of the renovating influence of the Holy Ghost. If this is so, then the doctrine of Atonement is swept from the Christian system, and the whole fabric must come to nought. But inspiration assures us that Christ was "holy, harmless, undefiled, and separate from sinners." "In Him was no sin."

The Church, into which Christian baptism initiates is an agency or instrumentality of divine origin, in or through which lost sinners may be restored to God, and fitted for His presence. It is the covenant in which God and sinners meet. He designing to be one party, and they permitted to become the other. It is sealed with the Blood of the Redeemer.

(To be Continued.)

NOVA SCOTIA.

EDITORIAL CORRESPONDENCE.

It is some time since we had the satisfaction of meeting our Nova Scotia friends by way of correspondence, and if they have as vivid a recollection of this style of intercourse as we have of that province generally, the renewal of our communications will prove mutually pleasurable. We left them, as they will recollect, on our way from Port Medway to Mills Village—from thence to Bridgewater, twenty miles distant. The afternoon was all that could be desired as to salubrity and tonic properties of climate. The views at different points to a stranger were novel and interesting. Mr. More (one of whose books containing a history of Queen's County should be in every house in Nova Scotia), in speaking of this place says, the first resident settlers at Mills Village were a Mr. Smith and a Mr. Mosley. By them the first grist and saw mill in this village was built. In 1760 the Government sent Mr. Morris, the surveyor, to that part of the county—before the grants were issued—to examine the forests and reserve for the use of H. M. Navy such trees as were suitable for spars. Some of these trees, marked with the broad arrow, were standing as late as 1835. Samuel Mack, a gentleman of considerable means, came there from Connecticut, in 1761, and purchased the land and mill privilege from the previously named settlers. He did not live long, and his property passed into the hands of his wife's second husband, by whom the business was conducted. At this early date the fisheries and agriculture were the principal attractions, although this part of the county abounded with timber. The exportation and manufacture of tor timber was commenced not long after, and prosecuted till 1828. From this time forward rulling and lumbering has steadily progressed to that extent that twenty millions of feet were sawn there last year. Lumbering, milling and farming have now become more conjointly the occupation of the inhabitants. The land in this vicinity is better and more suitable for agriculture than any other part of the township of Liverpool. In addition to other natural resources there is an abundant supply of alders, of which the inhabitants sometimes take three thousand barrels in one season. Previous to confederation, owing to neglect in enforcing fishery regulations, this branch of business had much declined. But since the Dominion Government enforced now and more salutary regulations the fisheries have much improved.

Mills Village is included in the Parish of Port Medway, under the charge of the Rev. Andrew Gray, who, in his Parish Record of last year gives an article from the able pen of the Rev. Dr. Nichols, Rector of Liverpool, upon "ART OR OLD CATHOLICIS."

As we are about to leave this for another parochial scene, the opportunity may be taken for its introduction just now. It is explanatory in lively narrative form, and invites perusal.

"This name has been assumed by a body of Christians who until very recently were Roman Catholics. Through the promulgance of their leaders, they at once attracted the attention of the religious world. While members of the Church of Rome they vainly laboured to effect reforms which commended themselves to multitudes of their co-religionists; and the principles they have formally adopted since, have deepened the interest and strengthened the sympathy with which their efforts are witnessed by orthodox Christians throughout the world.

As you are likely to hear a good deal about them from time to time, a short sketch of their rise and present position, may prove instructive as well as interesting to you:

You know that it is one of the boasts of the Romanists, that while Protestants in direct violation of our dear Lord's petition that "them also which shall believe on me, that they all may be one," are divided and subdivided into endless sects and schisms, the Church of Rome is at unity with herself. The essence of this unity, according to her teaching, consists in the supremacy of the pope or bishop of Rome,—that as God's viceregent here on earth, he has supreme jurisdiction, that nations and kingdoms, priests and people under whatever form of Government, or wheresoever situated, are subject to his judgment and decrees, not only in spiritual but in ecclesiastical and civil affairs too. I may remind you that there is no warrant in God's Word for this extravagant assumption, and it was the resistance of the people of England in the 16th century to the exercise of this supremacy over their laws and liberties, that resulted in the thorough reformation of our own Church from the accumulated errors of the previous 600 years.

Now if the people of England 800 years ago, found it this subjection to the authority of a foreign power, a yoke too grievous to be borne, we may not be surprised if the other nations of Europe in this 19th century yield an unwilling but partial assent thereto. The nature and extent of their submission has therefore of late years come to be a matter of treaty or formal agreement between

thom. This agreement is called a concordat. But in some Roman Catholic countries even this has ceased to be observed, and the King in Parliament has assumed the right of directing the education of the people and of controlling and regulating the affairs of the Church itself. These were death blows to the temporal sovereignty of the pope, and left him only a limited supremacy in matters of faith—hence something must be done.

Here again I may remind you that notwithstanding its outward unity, the Church of Rome is not more free from internal discords and divisions than any other Christian bodies,—alas! poor fallen human nature is subject to the same temptations whatever creed may be professed,—and there has never been a period in the history of the Roman Church, in which she has been free from party strife and a struggle for the mastery. At present the order of the Jesuits is the dominant party at Rome. In the celebrated letter of their founder, A. D. 1563, he says that "the members of the Society of Jesus may be surpassed by other religious orders in fastings, in vigils and ascetic mode of living, but in regard to implicit obedience, denial of self-will, and reason, they exceed all others." Their members are bound to consider their General's command as the voice of Christ; and in the same manner as they are bound to the will of their superior; he in turn is bound to pay implicit obedience, and without any reasoning whatever, to him whom God has placed above him, i. e. to the Roman pope; the viceregent of God and Christ on earth.

Having succeeded in making the present pope entirely subservient to their aims, they believed that they had found a remedy for all existing evils; that the moment had at length arrived when they might extend the constitution of their order over the whole Roman Catholic church,—now at last, should a blind reasoning obedience, the life principle of their order, be binding upon every Roman Catholic. In a word it should thus govern the world. To this end they proposed that a solemn Council of the Church should be summoned, and that the following dogmas or articles of belief be adopted and added to their creed.—First that the Episcopacy of the Church was universal, i. e., that the pope had complete and absolute jurisdiction or authority over all bishops, priests and peoples throughout the world. And secondly, that the pope was infallible in all questions of faith and morals.

This was the remedy proposed by the powers at Rome for the daily loosening of their hold upon the allegiance of the nations, and for quieting the struggles of individual consciences for freedom in the paths of science and in pursuit of truth. A Council was held accordingly, and on the 18th July 1870, in the presence and with the consent of the majority of the voters, at mid-day, (but the sky being dark, under thunder and lightning and by candle light) Pope Pius the ninth commanded all Roman Catholic Christians to believe implicitly, under pain of eternal condemnation, the above dogma or decree proclaiming his infallibility.

Now this dogma of the pope's infallibility and universal episcopate, logically includes the pope's absolute control of the conscience, mode of life and rights of individuals as well as of nations, and henceforth its publication, it became impossible for any one who desired to continue in Christ's Word and to give evidence of the truth to remain passive and silent. The decrees was passed as we have seen on the 18th of July, 1870. The battle of old catholicism openly began about the end of the same month. It was the opposition of science, of historical criticism, of philosophy, of canonical law, of civil and religious liberty. A congress at Munich on the following whitsuntide was largely attended by all classes of people, and the following programme was decided upon:—"That they wished to continue the Old Catholic faith as given in the Scripture and in the traditions of the Church, and were therefore obliged to reject the vatican decrees as innovations. The right of scientific investigations was insisted on. The independence of the civil power. A thorough reform of church discipline, &c. At Cologne in 1872 a large number of priests and eminent theologians and historians and almost all the Catholic professors in the German universities, declared their adherence. Many reforms were made. The adoration of saints and the virgin, the practice of indulgences and other notions and exercises the growth of a thousand years were formally abolished, while the hopes for the continuity and further development of the movement have been raised still higher by the meeting of delegates last year at Cologne, when priests and laymen in Synod assembled, proceeded to elect a Bishop, who shortly afterwards was duly consecrated by the Archbishop of Utrecht. Thus their first great step of action has been to preserve their apostolic succession, and so long as they are guided by their new Bishop and the principles he has enunciated, we may look hopefully upon the movement, not as adding another to the host of sects, but as designed in the providence of God, to win back the Church in the father-land to the standard of faith and morals held by those old Catholics, who knew no

popos but their own bishops, and who accepted no dogmas but such as could be proved from Holy Writ, or from universal and ancient tradition.

JAMAICA.

The Venerable Archdeacon Campbell, Commissary to the Bishop of Kingston, countersigned two applications from the Rev. William Clarke MacCalla, Curate in charge of St. James' Church, Birnam Wood, to the Society for Promoting Christian Knowledge.

First, Mr. MacCalla applied for a grant for the enlargement of St. James' Church by the addition of a chancel (walls of stone), thirty feet long by twenty-six, which, with certain alterations in the present building, would furnish additional accommodation for 250 persons.

Secondly, Mr. MacCalla applied for a new school-room of wood to accommodate 150 children. The site is vested in the Lay Corporate Body of the Church of England in Jamaica.

The total estimated cost of the whole undertaking is £800; of this £10 have been raised, and £60 more promised. There is no immediate prospect of raising more.

The entire population is made up of black people, who are in the condition of labourers, chiefly engaged in agricultural pursuits. They have had, since the disendowment of the Church in Jamaica, to provide the stipend of a clergyman, as well as to keep the church building in repair.

Archdeacon Campbell wrote as follows:—"The claims of the district can hardly be overestimated. The people are showing a real desire to help themselves; they are poor and need help, and the station is one of great importance to the Church!"

It was agreed, upon the recommendation of the Standing Committee, to grant £50 for the completion of the two schemes—the enlargement of the church and the erection of the school.

THE CANADIAN CHURCH.

I. The Maritime Dioceses:—Fredericton, Newfoundland, Nova Scotia.

II. The Quebec Dioceses:—Montreal, Quebec.

III. The Ontario Dioceses:—Huron, Niagara, Ontario, Toronto.

IV. The Missionary Dioceses:—Algonia, Athabasca, Moosonee, Saskatchewan.

V. The Pacific Dioceses:—British Columbia.

Toronto.—The annual session of the Synod of the Diocese of Toronto will commence on Tuesday the 22nd inst.

The Lord Bishop of Toronto has lately had two Confirmation tours: the first beginning May 18th, and taking in the parishes of Credit, Streetsville, Brampton, Tullamore, Woodbridge, Weston, Etobicoke; the second beginning May 30th, and including Bolton, Sandhill, Mono Mills, Mono, Adina, Alliston, West Essa, Mulmur, Whitfield, Yorkshire Settlement.

The Lord Bishop of Toronto held a Confirmation in the Church of the Redeemer, Yorkville, on the 6th inst. Fifteen persons were confirmed, and the Bishop preached an appropriate sermon.

In the school-house connected with St. James' Cathedral, on Thursday evening the 10th inst., the members and friends of the Cathedral Young Men's Association had a very successful social gathering. A large number of the members of St. James' Church were present, and more than ordinary interest was attached to the occasion from the fact that the President, the Rev. H. H. Waters (who leaves on the 20th inst. for a tour in the Continent), was presented with an illuminated address, which was mounted with the family crest of the recipient, and a valuable marble clock bearing a suitable inscription. The classrooms were fitted up as drawing-rooms, and refreshments were served at intervals.

At St. Catharines, on the 10th inst., Rev. Mr. Short, for some time past in connection with Christ Church, was presented with a sum of money and an address from a number of the members of his Church, setting forth the love and esteem in which he is held by them. The Rev. gentleman left for his new home at Walkerton the next day.

Montreal.—The Rev. K. L. Jones, missionary at South Mountain, recently made an application to the Society for Promoting Christian Knowledge, on one of the Society's forms, duly countersigned by the Bishop, for a grant towards building a new church at that place. Mr. Jones has under his charge, which extends over 200 square miles, three stations—South Mountain, Inkerman, and Now Ross. At the first of these there is no church.

The population, which is large, has been much neglected. Still there are many heads of families warmly attached to the Church, and a large number of young people who may be gathered in.

We wish him all success in his arduous undertaking. The Standing Committee of the Society for Promoting Christian Knowledge reported that the Rev. A. J. Woodhouse,

Vicar of Ido Hill, Sevenoaks, and Commissary to the Bishop of Montreal, had applied, together with the Warden of St. Augustine's, for a grant in aid of the passage to Montreal of Mr. Charles Gibbon Kilner.

Mr. Kilner had been approved by the Bishop of Montreal for work in his diocese, and was anxious to sail immediately.

Mr. Woodhouse engaged to return the grant made by the Society in aid of passage-money, in case Mr. Kilner should not be ordained on Trinity Sunday.

The Warden certified that Mr. Kilner is an approved student, his college course having expired at Easter last.

The Standing Committee reported that they had in this case made a grant out of Canning's Fund of £20 for the passage of Mr. Kilner, subject to the undertaking of Mr. Woodhouse to return the grant in case of Mr. Kilner's not being ordained for missionary work in the Diocese of Montreal on Trinity Sunday.

At a vestry meeting held in Christ Church Cathedral on Monday, the matters which had caused a disagreement were amicably settled to the satisfaction of all parties.

St. George's Church Band of Hope. This Society gave an entertainment on the 4th inst. in the school-room. The President, Rev. Mr. Carmichael, occupied the chair, and a pleasing programme was gone through, consisting of recitations by the members, with songs and piano solos by friends.

At a meeting of the Executive Committee of the Synod of this Diocese, held on last Thursday afternoon in the Synod Hall, his Lordship the Bishop presiding, the Committee's annual report for presentation to the Synod, read by the Secretary, stated that in order to replenish the Mission Fund, a plan was agreed to, stipulating the amounts to be raised by each parish, by which the fund would again be properly placed on its feet. A number of new grants were made to destitute missions, and a resolution adopted that all communications to the Mission Fund should be addressed to the clergymen and church-wardens of each parish. The Treasurer's report, submitted by Mr. Brydges, stated that in the Clergy Trust Fund there was a balance of \$669.29; the Widows' and Orphans' Fund, of \$688.76; the Sustentation Fund, of \$9,549.88; the interest account of last named fund, of \$989.21; and in the Mission Fund, which, at the beginning of the year, had \$1,998.54 at its credit, there was now a deficit of \$458.25. The amounts received during the year were as follows: From the city churches, \$1,453.95; from the country churches, \$2,805.68. Proceeds of bills drawn against the Society for the Propagation of the Gospel, \$7,997.22; transfers from the Clergy Trust Fund, \$2,250; transfers from the Sustentation Fund, \$2,200; sundry items, \$925; total, \$20,131.85. The payments were:—For stipends to clergymen, including supplementary grants, \$13,848.07; special payments out of the money received from the Society for the Propagation of the Gospel, \$1,600.58; for pensions, \$600; salary of Secretary, \$600; interest on Synod Building, \$598.92; sundries, \$1,883.62; total, \$21,869.10. Excess of payments over receipts, \$1,737.25. As the income of the Mission Fund was not increasing and the expenditure getting larger, it is thought, if no change takes place, that on June 1st, 1876, there will be a balance against the fund of upwards of £2,000. After the adoption of the reports, the meeting was closed by the Metropolitan pronouncing the benediction.

Quebec.—The Bishop of the Diocese held an ordination on Trinity Sunday at Stainstead, when Rev. Geo. Hamilton, B.A. (Oxon), J. S. Sykes, Jr., Geo. Thorncroft, B.A., Bishops' College, and L. O. Armstrong were ordained priests. Albert Stevens, B.A., Bishops' College, and J. Harding, B.A., Bishops' College, were ordained deacons.

Huron.—On Ascension Day, at the morning service, the Bishop confirmed 32 candidates, a large portion of whom were pupils from the Hellmuth Colleges. The Very Rev. the Dean of Huron and the Revs. J. Hurst, A. Sweetman and F. Darnell assisted in the service. On Sunday morning, May 9th, the Bishop held an ordination in St. Paul's Church, London, when the Rev. J. Gemley, Assistant Minister in charge of the church, was admitted to the priesthood. The service was full of interest to many, owing to the relation that existed between the candidate and the congregation present. After the Ordination the Bishop administered the Holy Communion, assisted by the newly ordained priest. On May 12th, Wednesday, his lordship proceeded to Port Stanley, where he confirmed six persons.

May 20th, Thursday, his lordship left for Walkerton, where he confirmed and addressed 42 candidates. Later in the day the Bishop also attended a vestry meeting, when this mission, having now become, through the liberality of the congregation, self-sustaining, was constituted a rectory. May 21st, the Bishop having reached Hamilton the previous day, took part in the consecration of Ven. Archdeacon Fuller, Bishop elect

for the new diocese of Niagara. On the Sunday following his lordship preached in the morning in All Saints' Church, and in the evening in St. Thomas Church, in aid of the Mission Fund for the Diocese. May 22nd, the Bishop left Walkerton for Brantford, and on Sunday morning following preached in Grace Church for the Mission Fund, where he also confirmed 76 candidates, earnestly addressing them upon the responsibilities they had now assumed, and urging them to a consistent life. The service was followed by the Holy Communion, in which quite a number of the candidates remained to partake. May 24th, his lordship having returned to London the previous day, addressed the students in Huron Theological College as to their career and prospects. He pointed out to them the present condition of the Mission Fund, and whilst he assured them that all that was possible would be done to secure them aid when they entered upon their work as ordained missionaries, he was yet not able to pledge them any support from the Board. He was much gratified by the attitude at once assumed by the students, who assured him one and all that they were fully prepared to go forth to their duty, whatever the provision might be that could be secured for their maintenance. On Saturday, May 29th, the Bishop, attended by Rev. H. F. Darnell his chaplain, proceeded to Park Hill, and on the following day preached in the newly erected church to a large and interested congregation, composed of all the representative families of the place. The collection from the three services amounted to over \$50.

APPOINTMENTS.—Rev. Wm. Short to the newly constituted Rectory of Walkerton. Rev. J. Woodburne to the Mission of Gorrie. Rev. R. S. Cooper to be Rural Dean of the County of Bruce. The Lord Bishop of Huron purposes holding an Ordination in the Chapter House on Friday, June 11th, St. Barnabas Day.

Ontario.—It is stated that the Rev. P. Crawford, of Hawkesburg, is appointed to the Rectory of St. Alban's, Ottawa, rendered vacant by the resignation of the Rev. Dr. Jones.

Niagara.—The first meeting of the Synod was held at Hamilton, Ont., May 26. Morning Prayer at All Saints' Church, read by the Rev. J. F. Roberts, Thorold; the first lesson by the Rev. Wm. Shortt, St. Catharines; the second lesson by the Rev. John Hebdon, Ascension Church; the Litany was said by the Rev. H. Holland, St. Catharines; the Ante-Communion service by the Rev. Dr. McMurray; the Epistle was read by the Rev. Canon Dixon; and the Gospel by the Rev. Rural Dean Geddes. The Bishop celebrated the Holy Communion.

After the service the Synod assembled in Christ Church School-room.

The Bishop having taken his seat supported by the Rev. Rural Deans Geddes and McMurray, delivered his Charge, requesting to be aided by the prayers and counsels of his Synod. He trusted that the New Diocese would always remain in communion with the Church of England, acknowledging Holy Scripture to be our Rule of Faith, interpreted by our Liturgy, Articles and Homilies. He would feel it his duty to discountenance to the utmost of his power any attempt to make parties, believing that we have too great a work to do against the common enemy of immortal souls, to spend our time and energies in contending with one another. There should be a strict adherence to the principles of our inimitable Book of Common Prayer, neither falling short of its requirements nor going beyond them. There will be 27 missions in this small diocese, and more than half the Clergy dependent on the Mission Fund. The older parishes should remember how much they had been indebted to the Society for the Propagation of the Gospel. A better scheme for missionary meetings was desirable, as a great deal depends upon them. Missionary operations in the diocese will be commenced with a debt of \$9,116.14, against which we shall receive from the Mission Board of the old diocese invested funds of \$9,037.85. The other funds of the Diocese must be attended to; and as an Act of Incorporation will probably be obtained before the next meeting of the Synod, committees may be formed at once. Lay readers should be extensively employed, as there is not a little village where there ought not to be Divine Service twice on the Sunday. From a want of such services large numbers of our people are lost to the Church every year. And therefore, the best interests of the Church demand that the prejudices existing in the minds of some, against the employment of Lay Readers, should be abandoned. They are employed to the greatest advantage in the neighbouring Republic. In the Metropolis of England the Bishop of London has more than 400 Lay Readers, among whom are some of the highest and noblest of the land. The lay readers should be entirely under the control and direction of the clergyman of the parish. The laity should aid the clergy far more than they are accustomed to do. They can do good service in the Sunday-school; in looking up persons lately arrived, and in urging people to attend divine service, as well as in the important duty of praying for the success of ministerial work. Too

many of our people, instead of attending to these their duties, are over ready to detect any fault in their pastor, and speak in a disparaging manner of him before their children and domestics, thus most effectually undermining his influence, and injuring the Church.

Rev. D. T. McLeod was elected clerical, and Mr. F. W. Gales, Lay Secretary.

At two o'clock the members of the Synod met in Christ's Church school-room. The following were in attendance:—Revs. J. Woodburn, F. L. Osler, G. A. Bull, W. Green, H. Hayward, R. S. Locke, D. J. F. McLeod, E. H. Munson, C. E. Thompson, W. E. Graham, E. J. Fessenden, R. Arnold, Canon Read, F. Alexander, W. T. Swallow, J. G. Geddes, R. G. Sutherland, J. Hebdon, J. B. Richardson, Canon Dixon, W. Massey, J. C. Cox, H. B. Owen, A. Boulton, W. M. Murray, N. C. Martin, J. B. Worroll, E. A. Taylor, A. Henderson, J. Gribble, C. T. Dorocho, W. H. Wadleigh, C. L. Inglis, H. Holland, Messrs. A. Miller, H. Cotton, W. Muirhead, W. B. Gago, Col. Magrath, John Sibbald, Chris. Moss, G. P. M. Ball, J. Carr, Calvin Brown, J. R. Merritt, F. Lampman, T. P. Wadsworth, John Lindsay, D. Kavanagh, Geo. Jackson, J. Gallagher, H. McLaren, T. Cummings, W. G. Thompson, Judge Macdonald, W. H. L. La Penotiere, C. Cromer, G. Lewis, Isaac White, Stewart Watson, A. H. Pottitt, B. R. Nelles, J. Smith, G. Elliot, E. A. Biscoe, W. Herbert, J. J. Mason, H. Ridley, F. W. Gales, A. Brown, F. E. Kilvert, J. M. Meakins, W. Champ, T. C. Greene, W. Chapman, Thos. Selby.

Rules of Toronto Synod regarding meetings of Synod were considered and adopted substantially for new diocese.

The Bishop appointed as his assessors Rev. Dr. McMurray and Rural Dean Geddes.

The draft of the Declaration of the Synod was then read; it being identical with that of the Toronto Synod.

Rev. J. B. Worrall moved in amendment to the terms of the draft, that Anglican Church be substituted for Church of England throughout the different sections.

The motion was lost by an overwhelming majority.

Rev. John Gribble submitted an amendment, setting forth that the Church in Canada shall continue to be in full communion with the Church of England, instead of an integral portion of the Church of England.

The amendment was negatived, and the declaration as submitted approved.

Draft of the Constitution of the Diocesan Synod was then considered and adopted.

The Convention then adjourned until eight o'clock.

At the evening session a committee was appointed to draft an address to the Bishop of Toronto on the occasion of the severance of the new diocese of Toronto.

May 27.—The Synod assembled at ten o'clock in the morning. The prayers were read by the Rev. E. H. Munson, of Clifton, and the lessons were read by Rev. A. W. McKay, of St. Catharines.

Rural Dean Geddes read the report of the special committee to draft a valedictory address to his Lordship the Bishop of the Diocese of Toronto, expressing veneration and regard for the Lord Bishop of Toronto; gratitude to God that the Church had increased so as to require a new diocese; feeling of loss in a severance from his Lordship and the clergy, especially as this is a term when his Lordship's hands require all the encouragement of an affectionate clergy; prayer that past discussion may be forgotten; pleasure that the two dioceses are so near to each other; and concluding with prayer for his Lordship's continued health and happiness.

The report was unanimously adopted.

The Rev. Canon Dixon then moved, seconded by Mr. Moss, that an address be presented to the clergy and lay delegates of the Toronto Diocese, bidding farewell to their brethren of the old diocese, expressing a belief that the division of the diocese will promote the interests of the Church, although it occasions regret for the separation.

It was unanimously resolved that the address should be presented.

The consideration of the constitution of the Synod was then continued.

The 31st of December was fixed upon as the synodical financial year.

PATRONAGE.

It was moved by the Rev. John Hebdon, and seconded by Mr. Gago,

That the patronage of the rectories and parishes be placed in the hands of his Lordship the Bishop of the diocese, on the understanding that his Lordship make no appointment without consultation being held with the churchwardens and lay delegates of each parish.

In amendment, it was moved by Mr. Ball, and seconded by Mr. Gago,

That nominations to vacant parishes and missions be made by the churchwardens and lay delegates, and guided by the majority of the members of such parishes and missions, and the appointments to be made by the Bishop.

The amendment was lost. The original motion was carried with only one dissentient.

THE CHURCH HERALD.

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Post Office orders for all sums under \$4.00 can be obtained for two cents.

It is earnestly hoped, that all the Clergy and members of the Church, will give their hearty support and encouragement to the efforts of the new publishers of the Church Herald, to bring it into general circulation; and especially to supply us with items of Ecclesiastical Intelligence. The Church Herald is sent to all its subscribers as their names stand on the subscription list at the beginning of this year.

F. WOOTTEN, & CO., Publishers, Box 2530, Toronto.

TO SUBSCRIBERS.

The large Engravings promised, have been delayed by the English producers. Upon their arrival they will be immediately forwarded to all who are entitled to them, by having paid for the Church Herald for the current year.

CALENDAR.

June 20th—4th Sunday after Trinity. 1 Sam. xii; 1 Sam. xiii; Ruth i; Acts iv to v. 32; 1 St. Peter v. 24th—St. John Baptist. 27th—5th Sunday after Trinity. 1 Sam. xv to v. 24; 1 Sam. xvi; 1 Sam. xvii; Acts viii, v. 6 to 26; 1 St. John ii, v. 16. 29th—St. Peter, Ap. and Martyr.

NOTICE TO CORRESPONDENTS.

Correspondence, containing items of Ecclesiastical Intelligence from all parts of the Dominion, is particularly requested, and will be carefully attended to. It should be very brief, and all offensive personalities must be strictly avoided.

The Church Herald.

TORONTO, THURSDAY, JUNE 17, 1875.

PUBLISHERS' ANNOUNCEMENT.

We are happy to announce that the interruption which has taken place in the issuing of THE CHURCH HERALD, during the progress of fresh arrangements for its management and publication, is at an end; and we have much pleasure in presenting to our old friends and supporters the commencing number of our re-issue. We may add that never before in the career of the paper have better prospects or more confident hopes attended it, that it will ultimately succeed in its mission to the Church, and command the sympathy and support of our clergy and laity throughout the length and breadth of the Dominion of Canada.

For in the first place, we beg to state that the new arrangements which have been completed in behalf of THE HERALD, have placed it upon a securer footing than ever it occupied before. The business rests upon a basis so unimpeded and inexpensive that its guaranteed subscription list will enable it to hold its way without faltering. While the proprietors are prepared to enter so vigorously and extensively upon their enterprise that it cannot fail to obtain additional subscribers from all quarters, such as will warrant further outlays for the improvement of the paper.

But in the second place, the Journal having passed through a period of adversity and trial, we have learned how many are the friends and adherents we can rely upon—friends who are ready once more to rally round us and hold up our hands, whose numbers and fidelity would alone justify us in a renewal of our undertaking, and whose active sympathy we can count on to aid our endeavours to extend our circulation.

In the last place, if we do not misinterpret the signs of the times, the Church is sighing for rest from party strifes, and is ready to welcome any faithful and loving hand which desires to pour oil on the troubled waters; and as this is what the publishers of THE HERALD promise and pledge themselves to be ready by all the means in their power to attempt, they feel that the heart of the Church will beat responsively its utterances in behalf of peace and good-will, and that the members of the Church from all quarters will befriended the enterprise, and bid THE CHURCH HERALD "God speed" upon its worthy mission.

In conclusion, no pains will be spared to make the articles, editorials, and general news of THE HERALD interesting, instructive, and comprehensive; and in

character and tone all that could be desired in a Church paper.

With confident hopes, therefore, in ourselves, our friends, and in the worthiness of our enterprise, we embark THE CHURCH HERALD once more upon its voyage, praying God to breathe upon it His Holy Spirit, and to deign to use it as a humble instrument for the promotion of truth, unity, and concord among Canadian churchmen.

OUR PRESENT POSITION.

Since the last appearance of the Church Herald the contemplated division of the Diocese of Toronto has taken place, a Bishop has been consecrated, and a Synod has been held, the proceedings of which we give in another page. Although we had all agreed on the separation, several times indeed, yet we confess to some feeling of loneliness now the separation has actually taken place. We trust it will be for the equal benefit of both, in the increase of Episcopal supervision which the change will permit, as well as in the increased stimulus which will doubtless accrue from the same diocesan appliances being exerted within narrower limits. But we cannot help keenly feeling the loss of so many old friends. And the loss is so much the greater from the disturbing influences which have now for some time been at work among us. However, we heartily wish our brethren God speed. We trust we shall still be one in the bonds of amity and love; and we pray that "in the unity of the spirit and the bond of peace" the new Diocese of Niagara may hold on its way, with ever increasing success, in advancing the cause of the Redeemer's Church. Having a Bishop of unquestioned administrative ability, and a Clergy of whose piety and zeal we are all witnesses, with laymen who have the best interests of the Church at heart, we doubt not the Church, in the new Diocese, will be abundantly blessed in large accessions to her numbers, and in a corresponding increase of strength.

Nor have we any misgivings for our own Diocese, if we are true to ourselves and true to the Church of which we are members. We must not forget that strength can only come from union, and that disunion can produce nothing but weakness. While we busy ourselves with stirring up strife and contention, the enemy is running away with the spoils. Let us refrain from exciting suspicions of our brethren, misjudging their motives, or misrepresenting their position. While we contend earnestly for the fundamental principles of our Faith—a crucified Redeemer, and the commission and authority He has given to the Church which He purchased with His own blood—let us be willing to give to others the same liberty in minor matters which we ourselves claim, ever bearing in mind that none have a right to confine the practice of churchmen within narrower limits than the Church herself has assigned. The bitterest dissensions almost always arise from the veriest trifles; and whatever philosophical explanation we may attempt to give of the fact, yet it is a fact that such is the case. Sometimes we differ on what are simply matters of taste or habit; sometimes they are matters of mere opinion; and sometimes they are only varying modes of expressing a deeper and a richer devotion in the cause of Christ. It is unquestionably our bounden duty to make ourselves more perfectly acquainted with the teaching of our own Church, not in bits and scraps, but in its entirety. If the Archbishop of Dublin could say that the Theologians in their Synod might be counted on the fingers of one hand, how would he express his feelings in reference to those who content themselves with the usual routine of a cant phraseology, fancying it to be both the key and the evidence of the highest knowledge, while they refuse to enter the vestibule of Truth, and neglect a deep and life-long study of the authorized formularies of their faith? Let us fix our steady gaze upon the success of Christ's Church—not only in regard to her numbers, but in her truth and purity, in her piety and zeal—and then all other considerations will dwindle into the faintest notes of the sunbeam, while our highest efforts will be directed to the extension of the Kingdom of Messiah.

CULTIVATION OF A MISSIONARY SPIRIT.

We will not say that Christian Missions are the great end of the Christian Church, because that would be putting the means employed in the place of the grand result. But we have no hesitation in asserting that no branch of the Church can flourish, no Diocese can reasonably look for the blessing of the Church's Great Head, that does not look beyond itself, and seek the widest extension of Christian privileges. And that branch of the Church which lays down the rule, and acts upon it, that all its own wants must be attended to before it can extend a helping hand to the regions that are beyond, has already signed its death warrant, or it has made the first step towards state that is worse than death itself. Nor will any thing really satisfactory be done until the Church in her integrity shall arise to a sense of her duty in this respect, and formally recognize her missionary character. The appointment of a day of intercession was a valuable step in the right direction, which has been productive of some very satisfactory results. But nothing really effective will be accomplished until more time than this has been set apart for the purpose. The difficulty of making a permanent impression so as to produce any thing really practical, demands that at least a week should be exclusively devoted to it. In reference to this, there have been two suggestions; one is, to adopt the octave of the Epiphany, and the other, Whitsuntide week. The Epiphany would doubtless be a suitable season, as it commemorates the first ingathering of the Gentile world. Whitsuntide would also have an appropriateness. Each of these however is already occupied with its own associations, and these sufficiently numerous and impressive as scarcely to admit of the deep consideration so important a subject would demand. If we pay attention to our Saviour's mode of preaching a missionary sermon, we shall find that it was his habit to point to the fields white unto the harvest. And why should we not follow that most sacred precedent? Why should we not have a week for a general Harvest Thanksgiving, and connect with it the great subject of the evangelization of the world? The Seventeenth Sunday after Trinity bears exactly the same relation to good Friday, as the Feast of Tabernacles, the Harvest Festival, bore to the passover. On such an occasion, the mission field would be the most suitable object to which to devote our attention and our offerings. The practical lesson would of course be lost at a later season, although among an agricultural population it might be difficult to devote so large a portion of time to this purpose till a later part of the year; and then the time fixed upon by our brethren of the United States, in November, would doubtless be the most appropriate. We are not however so solicitous about the season adopted, as we are to secure the fullest consideration of the subject in all its aspects, its importance to us individually and collectively, together with the ever increasing demands it is making upon us, in the consecration of our time, our talents, and our property in this channel. The great thing would be that, on one week at least in the year, every parish and congregation should turn their thoughts away from their own local concerns, their own difficulties and their own necessities, and think only of the spiritual wants of their brethren in the flesh, who are formally, or virtually, outside the Christian Covenant. When we consent to do this, and heartily join therein, and not till then, we may have some hope that our internal divisions will come to an end, that the Almighty Father will smile upon our efforts, and that the Church at Home will advance as she has never done before.

JOB AND THE BEHEMOTH! DISCOVERY OF MAMMOTH BONES IN CANADA! THEIR PREHISTORIC CHARACTER, &c. &c.

Had Job been describing an animal larger than the hippopotamus it would have been found on Canadian territory. His description was doubtless limited to a creature of his own period and arena of observation; for had the behemoth present in his mind held greater proportions than any animal of his own times, it must have lived at a date when the

bones lately discovered near the junction of the Grand River with Lake Erie were clothed with integuments and flesh, and roamed upon this planet. His description of a huge beast is easily reconcilable with the characteristics of the hippopotami. But the same cannot be said of the once animated skeleton which for ages has been preserved in the quicksands of the valley of the Grand River. A farmer, by the name of Wardell, in digging for water on the 10th January last in a boggy place, struck, at eighteen inches or two feet below the surface of the earth, upon what he supposed to be an oak-root. Subsequent observation proved it to be an immense horn or tusk, which, when constituting part of a living crest, must have extended ten or eleven feet beyond the skull. Its curvature and proportions, along with its mate, which is in an excellent state of preservation, are precisely similar to those of the horns of the Durham, California or Spanish well-developed ox. To carefully handle one of these horns or tusks requires the joint efforts of three stout men, so great is its weight. The teeth are perfect, while the structure of the jaws, the vertebra, ribs, shoulder-blades, and other minor parts now obtained, indicate that they belonged to an animal probably twenty-two feet high and thirty feet long, and weighing, if in good condition, as many as eighty or one hundred tons. There are so many striking points of similitude between the bones obtained and the corresponding ones of an ox, that imagination readily portrays their living embodiment as but one of a giant bovine species. And were fancy correct, the animal would possess the tractable disposition and useful qualities of the ox, along with its symmetry of parts and lonesome walk. Opposed to this ideal representation, however, is Professor Wright's microscopic examination of the horn or tusk. He clearly establishes the fact that its fibre is not of the horn, but that of the tusk, and consequently ivory. We have, then, very good specimens, as far as they go, of the American mastodon, and are deprived at once of the fond idea of a magnificent colossal ox.

The reader may draw some conclusion as to our own hypothetical value of these prehistoric remains, when we narrate that for the benefit of THE CHURCH HERALD we proposed to purchase them. Impecuniosity and the Professor's revelations as to the ivory properties of the tusk held the reins of enthusiasm in check, and we all are now where we were before—travelling back over the space of time to speculate in periods and regions inhabited by the mastodon, the megatherium and the moa, and to find ourselves lost in the ages preceding the histories we possess.

OBITUARY.

A paper in the city of Detroit gives the following biographical sketch of a lady for many years well known in and about Brantford. It will be read with much interest:—"At Ottawa, Canada, there died recently Jane Cameron Richardson, widow of the late William Richardson of Brantford, the last surviving of eleven daughters of the late Commodore Hon. Alex. Grant, President of the Council and Administrator of the Government of the late Province of Upper Canada. Mrs. Richardson was sister-in-law of Mr. Richardson, one of the collectors of customs in Windsor. Her mother was Miss Theresa Barthe, of Detroit, a member of one of the French families of distinction who came from France and founded the colony on the Detroit frontier in 1688. Mr. Grant was a Commodore in the British Navy when he married Miss Barthe in 1774, Detroit being then garrisoned by British troops, and Michigan forming a part of Canada. The Commodore for some time after his marriage lived at Grosse Pointe, and the Indian chief Tecumseh was occasionally his guest. Mr. Grant died at Grosse Pointe in 1818. The father of Mr. Richardson, of the Windsor customs, was one of the early English judges appointed in Canada, and his son has yet his father's sheepskin appointment, expressing a love and admiration felt for him by the English monarch, the appointment being dated several years prior to the American war. Thus the family is one of the ancient ones of Canada, and calls up to the memory times and events long faded from the sight of living men."

THE POETRY AND MUSIC OF IRELAND.

FROM "LECTURES AND ESSAYS" BY HENRY GILES.

Ireland is a land of poetry. The power of the past there, over every imagination, renders it a land of romance. The past is yet an actuality in Ireland; in all other parts of the British Islands it is a song. The tragedy of Flodden Field moves a Scotchman's feelings, but it does not disturb his business; the battle of Bannockburn calls up his enthusiasm, but it never keeps him into from the counting-house. The imprisonment of the poet-king, Jamie, softens his affections, but it leaves his judgement perfectly clear on bills of exchange and the price of stocks. Even the battle of Culloden is gone long ago to the calm of impartiality of the things that were. The Welshman takes English money without remorse, and says not a word about the assassin, King Edward, and the murder of their bards. Even the English themselves have but faint remembrance of the Heptarchy, the revolt of the barons, the Wars of the Roses, the death of the first Charles, and the abdication of the second James. But events do not pass away so rapidly in Ireland. Ireland is a country of tradition, of meditation, and of idealism. It has much of the Eastern feeling of passion added to fancy, with continuity of habit, as in the East, connected with both passion and fancy. Monuments of war, precedence and religion, cover the face of the land. The meanest man lingers under the shadow of piles which tell him that his fathers were not slaves. He toils in the fields or he walks on the highways with structures before him that have stood the storms of time, through which the wind echoes with the voice of centuries, and that voice is to his heart the voice of soldiers, of scholars and of saints.

Much there is in Ireland that we most dearly love. We love its music, sweet and sad, low and lonely; it comes with a pathos, a melancholy, a melody, on the pulses of the heart, that no other music breathes, and while it grieves, it soothes. It seems to flow with long complaint over the course of ages, or to grasp with broken sobs through the ruins of historic fragments or historic thought. We are glad with the humour of Ireland, so buoyant and yet so tender; quaint with smiles, quivering with sentiment, pursing up the lips while it bedews the eyelids. We admire the bravery of Ireland, which might have been broken, but never was bent—which has often been unfortunate, but which never has been craven. We have much affection for the Irish character. We give unfeigned praise to that purity of feeling which surrounds Irish women in the humblest class, and amid the coarsest occupations, with an atmosphere of sanctity. We acknowledge with heartfelt satisfaction that kindred love in the Irish poor, that no distance can weaken, and no time can chill. We feel satisfied with our humanity, when we see the lowly servant-girl calling for her wages, or drawing on the savings-bank for funds, to take tears from the eyes of a widowed mother in Connaught, or fears from the soul of an aged father in Munster. We behold a radiance of grandeur around the head of the Irish labourer, three thousand miles away, as his hand shakes as he takes a letter from the post-office, which, rude as it may be in superscription, is a messenger from the cot in which childhood lay—is an angel from the fields, the hills, the streams, the mountains, and the moors wherein his boyhood sported. We remember with many memories of delight, too, the beauties of Ireland's scenery. We recollect the fields that were evergreen; the hills that bloom to the summit; the streamlets that in sweetness seem to sing her legends; the valleys where the fairies play; the voices among the glens, that sound from her winds as with the spirits of her bards; the shadows of her ruins at moonlight, that in pale and melancholy splendor appear like the ghost of her ancient heroes.

IRISH CHURCH.

Dr. Pusey has written a letter from Oxford to Archdeacon Lee, of Dublin, approving his proposal to build a church for members of the late Established Church who will not recognize the authority of the so-called Irish Synod, and enclosing a subscription of £50 on condition that the old Prayer-book should be used, and that the officiating clergyman should formally repudiate communion with anybody who should adopt the "deformed Prayer-book, and the jurisdiction of any archbishop who should accept it." He says the Puritan party in the "so-called Irish Synod" would by ambiguous formulae make the Irish Church a mere Presbyterian body. Several other subscriptions have also been received.

The fine new Saw-mill erected by Messrs. Gilmour & Co., at the confluence of Bingham's creek with the Ottawa, was entirely destroyed by fire on the 6th inst. The fire was the work of an incendiary. The structure was the most complete in the Dominion. Loss \$160,000.

Eccelesiastical Intelligence.

(Continued from third page.)

WIDOWS' AND ORPHANS' FUND.

The Rev. Rural Dean Geddes brought in the report of the Committee on the Widows' and Orphan's Fund, recommending that sub-sec. b, sec. 25, Rules of Synod, be amended by striking all after the words "approval of the," in the 5th line, to the end of the sentence, and substituting therefor the following: "Bishop and Mission Board, and that the Bishop, and Mission Board shall have authority to manage and dispose of said Fund in accordance with the draft of by-law submitted to Synod with this report, and that the Mission Board report at the next meeting of this Synod a by-law for the management of said fund."

This Synod shall pay to the widow of every clergyman who, at the time of his decease, shall have been duly appointed to the care of souls in this Diocese, or licensed as a curate or assistant minister therein, or who shall have been placed on any supernumerary list with the consent of the Lord Bishop of the Diocese (provided that the state of the fund will admit of it, and that the conditions of the by-law for the administration of this fund at present in force in the Diocese of Toronto, so far as they do not conflict with anything in this by-law, be complied with), or to the children of such clergyman, if there be no widow, an annuity to an amount not exceeding in any case two hundred dollars. Said annuity to be paid to every clergyman's widow whose private income does not exceed the sum of four hundred dollars, or, when there is no widow, to the lawful guardians of a deceased clergyman's children, whose private income does not exceed four hundred dollars, in the following amounts and proportions, that is to say:—For one child, eighty dollars per annum; for two children, one hundred and forty dollars; for three children, one hundred and eighty dollars; and for four or more children, two hundred dollars; such annuities to cease in the case of boys on their attaining the age of sixteen years, and in the case of girls on their attaining the age of eighteen years.

Mr. J. J. Mason was elected Secretary. Treasurer of the Diocese. The salary fixed upon was \$400 per annum.

DELEGATES TO PROVINCIAL SYNOD.

After recess, the election of delegates to the Provincial Synod, was proceeded with. The following was the result:—

Clerical—Rural Dean Geddes, Rural Dean McMurray, Canon Read, Canon Dixon, J. Heblen, J. B. Worrell, D. J. F. McLeod, G. A. Bull, Von. Archdeacon Palmer, Rural Dean Osler, T. T. Roberts, and C. E. Thomson. Substitutes—H. Holland, J. B. Richardson, S. Houston, W. Bull, E. J. Fessenden, and H. B. Owens.

Lay—Messrs. J. B. Plumb, M.P., Miles O'Reilly, Q.C., W. Y. Pettitt, E. W. Gates, G. Elliott, F. E. Kilvert, C. Brown, Jas. Aldridge, W. S. La Penotiere, Jas. Knowles, James F. Macklen, and T. R. Merritt. Substitutes—W. W. White, J. J. Mason, H. McLaren, Adam Brown, A. H. Pettitt, and Col. Farrell.

The Bishop nominated as officers:— Executive Committee—Revs. D. Read, R. Arnold, George A. Bull, M.A., John Gribble, E. J. Fessenden, T. T. Roberts, M.A., and Messrs. Wm. Leggett, J. F. Macklen, Charles Donaldson, F. E. Kilvert, Thomas Rixon, and Frederick Lampman.

Mission Fund—Ven. Archdeacon Palmer, Revs. J. G. Geddes, F. L. Osler, Dr. McMurray, C. E. Thomson, and Wm. Belt, and Messrs. John W. Bull, John Sibbald, George Lewis, J. J. Mason, Wm. S. Pellett, and Dr. Rixley. Special Trust—Revs. H. Holland, S. Houston, John Heblen, D. J. F. McLeod, J. B. Worrell, A. Boulton, and Messrs. J. B. Plumb, M.P., W. Elliott, Colonel Farrell, Calvin Brown, L. W. H. L. La Penotiere, and Henry McLaren.

HYMN BOOK FOR THE DIOCESE.

The Rev. Mr. Henderson recommended the hymn book prepared by the Society for Promoting Christian Knowledge, as the standard hymn book of the Diocese. After discussion it was decided that no action be taken until the Provincial Synod has fixed upon a hymn book. On motion of the Rev. F. L. Osler, it was recommended by the Synod that the offertories in the afternoon and evening services be taken up after the sermon.

MISSIONS.

On motion of the Rev. Mr. Thomson, it was resolved that the arrangement of times and places of missionary meetings and services, as well as the appointment of deputations, shall be in the hands of the Bishop.

The Rev. Mr. Heblen moved, and it was seconded by the Rev. Mr. Richardson, that the collections taken up at the missionary meetings shall be devoted to the Church Missionary Society, and also the Society for the Propagation of the Gospel amongst the Jews.

In amendment, the Rev. Rural Dean Geddes moved, seconded by Rural Dean McMurray, that the missionary collections should be devoted to the missions amongst the Aborigines in the Diocese of Algoma.

The Bishop thought charity should begin at home, and until the Home

Missionary organization was placed on a good footing, it was a question whether efforts should be extended beyond the diocese.

The amendment was carried.

INCORPORATION OF THE SYNOD.

It was moved by Mr. Plumb, and seconded by the Rev. Mr. McLeod, That a Committee of six be appointed by his Lordship the Bishop for the drafting and procuring of the passage through the Provincial Legislature at its coming session, an Act of Incorporation of this Synod, taking as its basis the Acts of incorporation granted to the dioceses of this Province.

The motion was adopted, and the Bishop appointed Revs. Geddes, McMurray, Holland, and Messrs. Plumb, O'Reilly, Frederick Bischoff, Calvin Brown, F. E. Kilvert.

It was moved by the Rev. Canon Read, seconded by Rural Dean Geddes, and it was carried:—

That the Lord Bishop be requested to communicate with the Lord Bishop of the Synod of Toronto, desiring the appointment of a committee to act with a committee of this Diocese to determine the just position of the funds of the Church, and to carry out the arrangement of the same in proper time; and that the said Joint Committee be instructed to enquire as to what claims, if any, the Diocese of Algoma has to this fund; and that the members of the Committee of this Diocese be the Rev. Dr. McMurray and Mr. Martin.

THE CLOSE OF THE SYNOD.

In closing the Synod, the Bishop said he was glad that the utmost kindness and good feeling had prevailed, and he trusted that nobody had transgressed any rules of order, although he did not know that anybody had attempted to do so. He thanked the members of the Synod very much for the manner in which they had sustained him. He trusted that they would all go on from year to year in the same salutary spirit in which they had begun their work. He did not expect that he would hold visitations of the clergy in the Diocese, as he hoped to visit each of the clergy in his own home. (Applause.) He proposed, if God enabled him, to visit not only every mission and parish, but also every congregation in the Diocese. (Renewed applause.) He would be glad to see the clergy and laity at these visits, to talk freely over all matters connected with the Church. He trusted that the members of the Diocese would work together in the utmost harmony. There could be no partizanship—they could not afford it. Let them work together as brethren in Christ Jesus.

The Bishop then closed the Synod by pronouncing the benediction.

MOOSE FACTORY.—To reach this diocese from Toronto the route is via Collingwood, Lake Superior, Lake St. Michipicottin; then 500 miles by canals up rivers, through a series of lakes to Moose Factory.—The Bishop of this diocese, writing to the T. P. C. K. from Moose Factory, via Temiscamingue, Ottawa River, Canada, applied for two grants of money for church-building.

First, he applied for a grant to assist in building a chancel to the church at Moose Factory. This church, though a wooden structure, is on a stone foundation, and of a most substantial character, the walls being composed of solid log nine or ten inches thick, strongly spiked together, all the interstices being caulked with oakum; the interior is ceiled and painted, the exterior is covered with weather-boards, while the spire is covered with tin. The church is sixty feet long and twenty four feet wide. One 2 ft. 6 in. Canadian stove heats it sufficiently, even when the thermometer outside stands at 40° or 50° below zero. The total estimated cost is between 200l. and 300l. The Bishop has a plan by an English architect, and a stained glass in accordance with the plan. It was agreed, upon the recommendation of the Standing Committee, to grant 25l. for the addition of a chancel to this church; the Society's grant to be paid when the receipt of it will lead to the immediate completion of the building, and to its being free from any liability for debt, and secured as the property of the church for ever.

Secondly, the Bishop applied for a grant towards the re-erection of the church at Albany, a station 100 miles north of Moose Factory. This church, built many years ago, is to be removed from its present site and built in a much more solid manner than that in which it was first put up, and in a much more convenient spot. Much of the work will be done by the Rev. T. Vincent himself, the clergyman stationed at Albany. Two other churches are being built in the diocese, but for these the Bishop does not ask help. It was agreed, upon the recommendation of the Standing Committee, to make a grant of 25l. in this case, on the usual conditions.

LETTERS OF THANKS, &c.—The Bishop wrote as follows from Moose Factory, on 22nd January, 1876: "I have first to thank the Committee for their kindness in printing the new Mooseone Hymn book" (250 copies of this book were produced by the Society, and granted December, 1875). "It is a beautifully-executed little volume, and I trust its benefit to my people will be very great."

The Bishop, after having made an application for a grant for the production of a large portion of the Bible in the same language, added:—"I know that this will entail great expense upon the Society, but I hope to refund a large portion of it, for it is a principle with me never to give a book to any one who can afford to buy it, and at least nine-tenths of the Indian books and all the English ones used in the Mission are purchased either by our Indians or I. If castes; the sum realized I can send to you. Where the case of books sent me more than two years ago is I do not know: eighteen months ago I heard of its being at Deluk, last summer it was at the Red River Settlement, then it was to have been sent to York Factory, thence to be shipped to Moose in a vessel coming here; the vessel came, but no cargo, and as another vessel left York for England, perhaps the unfortunate wanderer was put on board, and is now lying in one of the stores of the H. B. C. to be sent to me next summer by our annual ship. This of course, is only conjecture."

"During last summer I took a missionary tour of 700 miles, visiting Rupert's House, East Main, and Fort George, all on the eastern shore of St. James's Bay. Seven hundred miles is a short journey where steam can be employed, but it is a very different thing in a birch-bark canoe on a stormy and much ice-bound sea. "At Rupert's House I confirmed 71 persons, baptized 26, administered the Sacrament of the Lord's Supper to 57." At East Main baptized 13, confirmed 16, and administered the Lord's Supper to 3. "At Fort George baptized 20, confirmed 29, administered the Sacrament of the Lord's Supper to 4. We are progressing favourably, considering the small number of workers in the diocese, and for some time to come my cry must be for more help; in the long missionary journey of last summer I saw not one clergyman. We are doing what we can to supply ourselves. My half-caste schoolmaster is now at Red River training for the ministry, and I have one Indian, a pure Ojibway, in training here, but we still want a few European labourers to occupy the principal posts in the diocese, to act as superintendents over the native ministry which I am endeavouring to raise."

Ontario.—The Bishop of Ontario will administer the solemn rite of confirmation, at St. George's Cathedral, on the 4th Sunday after Trinity (20th June), and in the afternoon of the same day at Christ Church, Cataract. At the latter place a class of 15 or 20 has been formed by the Rev. Mr. Wilson: This will probably be the first confirmation ever held in the township apart from the village of Portsmouth, and as may be expected is regarded with considerable interest.

Quebec.—The Lord Bishop of Quebec has of late been making a confirmation tour throughout the Eastern Townships.

Toronto.—APPOINTMENTS.—The Lord Bishop has been pleased, as the public will be happy to learn, to make the following appointments:—The Rev. Dr. Scadding to be Canon of the Cathedral of the Diocese, and the Rev. W. Stennett, Rector of Colbourn, to be Examining Chaplain, vice the Rev. J. Gambell Geddes, M.A., who is now of the new Diocese of Niagara.

Niagara.—The Bishop of Niagara visited Watford on the 11th inst., and addressed the congregation of Grace Church, after which a reception was held at the Parsonage, and an address presented.

EXTRAORDINARY GROWTH OF THE CHURCH OF ENGLAND.

Canon Gregory, in the lower House of Convocation, a few days since, presented some statistics in regard to the recent growth of the Church of England, which clearly show the wonderful work that has been accomplished within the past generation.

Within the first thirty-five years of this century, only 739 new churches were consecrated, although Parliament granted what was nearly a million and three quarters towards the relief of spiritual destitution; whereas, in the next thirty-five years without one-sixth part of Parliamentary aid, 3,257 new churches were consecrated, and as much money was spent in the restoration of the churches and ancient cathedrals as would have supplied an almost equal amount of accommodation. In the former period, too, dissent was advancing with rapid strides towards supremacy, whereas in the latter a most remarkable check has been interposed in its progress.

When we take into consideration the fact, that the most of these new churches are free; and that the gospel, by the Church of England, within this latter period of thirty-five years, has been carried to the masses as never before, in the history of the English Church, since the days of the reformation, we are enabled to form some idea

of the recent extraordinary awakening of Church life.

That there have been some evils connected with this wonderful spiritual awakening, is nothing more than might have been expected, this always being a result of a sudden change from a state of deadness to life, in the history of the church. But, who can dare say that the great movement has not accomplished more good than evil? Who would have the church of England, and our own church in this land, go back to what they were forty years ago?

There is scarcely a parish in England or America that has not derived benefit from the great awakening; and that benefit is being more and more felt. The church services are more and more full of life, and more and more reverential; there is everywhere a growing conformity to the incomparable system of teaching, provided in the arrangements of the Church year; the preaching is more and more evangelical and more and more simple; while there is a growing conformity to apostolic rule, there is everywhere increasing attention given to the fundamental doctrines of the gospel.

Many, who have earnestly opposed this new movement, and have feared that it would lead the Church back to Rome, now see what little ground there is for fear, and bless God for what has been accomplished.

The excesses which have sprung from the earnest life awakened, are now subsiding, and what is good in them will remain. The earnest spirit which is pervading the Church will be increasingly felt as a power in the Church, until it is difficult for any intelligent man or woman in the church to refrain from taking some part in the blessed work of ministering to the wants of the needy, and leading sinful men into the Kingdom of the Redeemer.

PAN-ANGLICAN SYNOD.

THE ARCHBISHOP OF CANTERBURY'S REMARKS.

Recently, in the Upper House of the Convocation of Canterbury, the Archbishop of that province, in answer to a question, announced that another Lambeth Conference would probably be held in 1877. Dr. Tait said he had received the following resolution, passed by the Convention of York:—

"That this Synod, in reply to a communication from the Province of Canterbury, asking for an expression of opinion upon three resolutions respecting certain memorials received from the ecclesiastical Province of Canada, and from the bishops of the West Indian Dioceses, prays that His Grace the President will convey to His Grace the Archbishop of Canterbury, the wish of this Synod that all necessary steps may be taken for the assembling of a second Conference at Lambeth, but would desire to leave all other questions involved in these resolutions to be decided as may seem best to the Archbishops and the bench of Bishops."

The Archbishop of Canterbury also said that he had received communications from the United States, in which a wish is expressed on the part of the Bishops of the Protestant Episcopal Church, that they should have the opportunity of gathering again at Lambeth, as they did in the time of his predecessor.

"I am sure," he said, "your Lordships will feel the greatest desire to maintain the unity of sentiment which has long existed between those more distant churches and our Church at home. It seemed to my correspondents that it would be convenient, if such a gathering is to take place, that it should be in the year 1876, and toward the close of that year. Your Lordships will remember that the year 1867 was the year when, under Archbishop Longley, there was a gathering at Lambeth of the Bishops from all parts of the world. I have consulted several of my brethren on the subject, and they are of opinion on the whole that the tenth year is the most natural time for any such gathering. That would occur in the year 1877. With regard to our brethren in America," said the Archbishop, "what we enjoyed so much during the late conference was the friendly intercourse and interchange of sentiment between us and them. We have no desire to interfere with their affairs, and I am sure that they have no desire to interfere with ours. I think, as far as they are concerned, it would be a work of love in which we should be engaged—namely, the extension of Christ's kingdom according to the system of our Anglican Church, and that perhaps we may be able by friendly intercourse to strengthen each other's hands. Of course there is also this point, that in various parts of our extensive colonies there are branches of the American Church extending themselves; and the sort of relation that ought to exist between the clergy of our Church and the clergy of that Church, which has its branches even in China, might form a subject for consideration."

ENGLAND HAS AGAIN BECOME A GOLD-PRODUCING COUNTRY.

The Clogan gold mine, near Dolgelly, produced in the week ending April 17th, 37 oz. 3 dwts. of gold; and in the week ending April 24th, 90 1/2 oz.

Miscellaneous.

The average length of a farmer's life is sixty-five years—of a printer's thirty-three years.

The public debt of France now stands at \$1,500,000,000, and the interest is \$105,000,000, being considerably the largest which is paid on any debt in the world.

A story is told of the late Dr. Bethune, in the U. S., who when a committee of a vacant church ventured to ask about the qualifications of Mrs. Bethune as a pastor's wife, instantly replied with his peculiar emphasis, "Do you expect, gentlemen, to pay my wife a salary?" That ended the interview.

A French savant proposes to form the valley of the Jordan into an inland sea, by conducting into it the waters of the Mediterranean, by a canal from the Bay of Acre, at the foot of Mount Carmel, across the plain of Esdræon, and would join this to the Red Sea by another canal through Wady-el-Araba.

The Peilen Musical Establishment at St. John, New Brunswick, has recently had its course of prosperity invaded by a report of insolvency. It was only a report, put in motion by some mischievous person. There is no such thing as failure for this firm. They are too well known, and are of too much advantage to the Province, to be affected by an insect sting.

The varieties of wood produced in different parts of the world are far more numerous than most people are aware of. At the Paris Exposition of 1867, there were from forty-five different countries, no less than 3,769 different kinds of wood exhibited; 395 coming from Europe, 262 from Africa, 558 from Asia, 966 from Oceania, and 1,298 from America.

A REMARKABLE religious awakening is reported in North China. Two years ago Chefoo, a Buddhist, happening to enter a Christian church, became a convert to Christianity, and immediately went to labor among the people of his native town, to induce them to embrace the same religion. The place of the revival is 200 miles away from the residence of any Missionary, and outside the ordinary lines of travel.

Sun's Distance.—Dr. Galle's observations of the Planet Flora, in 1873, indicated 8.873 sec. for the solar parallax. The French observations of the late Transit of Venus, at Peking, and St. Paul's Island, gave 8.870 sec. M. Cornu, from a long series of very accurate observations of the velocity of light, made last year at the Observatory of Paris, obtained 8.878, which would make the distance of the Sun from the earth 91,887,495 miles.

PRAYING FOR ENEMIES.—A little girl in an Italian Sunday School complained that some of the children hissed at her. "Why did you not do your best to defend yourself, or complain to the master?" inquired the mother. The child hung down her head and was silent. "What did you do," added the mother, "when they were seeking their pleasure in tormenting you?" "I remembered what Jesus did for His enemies," replied the child, "I prayed for them."

PORT JERVIS, N. Y.—Great fires are still raging in the isolated parts of the Pennsylvania counties. In the northern part of Monroe county several lives were lost. The inhabitants of Locust Ridge, Evergreen, Stoddardville, Gouldsboro, and of many lumbering settlements, were all driven from their homes, scores of which were laid in ashes. Hundreds of people saved only what clothing they wore. Families were driven for miles before the advancing conflagration, through the forests, before they reached places of safety.

The Church Times says:—Several correspondents have addressed us in defence of the cultus of the Sacred Heart, and have cited various popular Anglican and Non-conformist hymns in its favor. If any of them had been learned enough, a very famous sermon by St. Bernard might have been pressed into the controversy also, on the same side. But what they, one and all, fail to see is, the radical difference between a poetical figure, by which the heart of Christ is used as a synonym for His human affections, and the material worship of a physical organ of His sacred body, a worship carnalized to the last degree, and grossly heretical.

COREA is of immense importance to Russia, whose Pacific front now reaches from the Arctic to the latitude of 42, but with Corea would reach 85. It would then have the best mainland frontage on the Arctic shore of our ocean. Corea is 6,000 miles long by 100 wide, peninsular in form, with 1,200 miles of water front, favourably situated for commerce, half way between Japan and China, rich in soil and timber, weak as a military power, and without allies or friends. Its conquest would be of immense importance to Russia in the future, and might tempt the Czars to think of moving their capital to the Pacific, as they once hoped to take it to Constantinople.

Choice Literature.

THE HIDDEN TREASURE.

By Lucy Ellen Guernsey.

CHAPTER XVII.

"Is my father up, Simon?" asked Jack, as he entered the shop which the journeyman was just putting to rights. "I think not, Master Jack. I have not heard him stirring, and he commonly calls me as soon as he is up to truss his points. "I will myself go up, and help him to dress!" said Jack: and he ascended the stairs to his father's room. Master Lucas was just awake. "So you have come home!" said he, rubbing his eyes. "You have had a long watch, and will be for taking a nap, I dare say, though you do not look sleepy either!" he added. "You seem as if you had had some good news!" "And so I trust I have!" said Jack. "I want to consult you, dear father, on a matter of moment. "Give me my gown then!" said his father. "It is high time I were up. Now let me hear the tale. Jack sat down on the side of the bed and told his father of the discovery he supposed himself to have made, with the grounds of his belief. Master Lucas listened with attention. "But supposing this young man to be the heir of Holford!" said he. "Do you think his father will receive him again?" "I have good reason for thinking so, which you shall hear!" said Jack, and he repeated his reasons, which we already know. "Poor old gentleman! My heart aches for him!" said Master Lucas. "But what is it you propose to do? You cannot, even as he is, take Master Paul to his home, eye if he were willing to go!" "No, and therefore I propose to bring his home to him!" said Jack. "I propose to ride out to Holford, see the Knight and tell him all I have told you. Then he can do as he pleases." "Have you said aught of your intention to Arthur, or Paul as he calls himself?" "Not a word, dear father. I thought it best to be silent. Paul—his name is Paul as well as Arthur—is in doubt as to his reception at home. He says he has brought shame and disgrace on his honourable house, and he knows not whether he ought to return—" "So had the youth Father William preached about yesterday, brought shame and disgrace on his house!" interrupted the baker; "yet he returned, and his father welcomed him gladly." "And if the poor prodigal had been ill and starving, repentant and longing above all things to see his father's face, yet too weak and too fearful to go to him!" said Jack, eagerly. "Do you not think that he and his father both would have been thankful to that man who brought them face to face—who had carried news to the father that the son was languishing, perhaps dying within his reach? Make the case your own dear father, and tell me?" Master Lucas turned and looked at his son with tears in his honest, clear blue eyes. "Jack, you are a stran to lad for your years. I cannot understand what has so suddenly changed you from a boy a man. Even do as you will, and man, the matter your own way, my son. I cannot see what harm can come of it. Even if the Knight should refuse to see his son, the poor young man will at least be saved from a bootless journey." "I believe he will not refuse!" said Jack. "Then with your leave, dear father, I will set out directly." "As soon as you have rested a little, and taken a good meal, my son. Nay, I must insist on that. Remember you are all the son—I had well nigh said all the child—I have in the world. Get you down and send Simon to hire for you neighbour Fulford's pony. It is both faster and easier to ride than my mule. It is a market day and the roads will be full of people, so you will have nothing to fear from robbers or I would send Simon with you!" "I do not need him!" said Jack. "Nobody would think of robbing a lad like me, and I doubt Simon would be no great safeguard. He hath not the heart of a chicken. Father!" added Jack earnestly. "I do heartily thank you for trusting me so entirely." "When I see aught to distrust in you, it will be time to begin," said Master Lucas. "My blessing upon thee, dear lad! Thou hast never yet wifullly given thy father a heart-ache." A pang shot through Jack's own breast, as he remembered how soon he might be called upon to do and suffer that which would wring his father's heart with anguish, through no fault of his own. "Oh, that it were only myself, how easy it would be to endure!" he reflected, as he sought his own chamber, and as he lay in bed, he thought of the good man might be taken from the world, before the storm burst, which Master Fleming had foretold. Calmed and refreshed by his morning reading and prayers, Jack came down to his breakfast dressed for his journey, his sober, resolute face showing that his determination was unshaken. Ciesly exclaimed against his setting out on such a ride after he had been watching all night; but Master Lucas made her a sign, and she said no more except to urge her nursing to rest heartily, and to put a comfortable morsel in his pocket that he might not faint by the way. She was dying with curiosity to learn the object of his journey undertaken so hastily, but she knew of old that unless Master Lucas chose to tell there was no use in asking. Annie was not so discreet. She came in when breakfast was half over from the priory church, where she had been praying since four o'clock. Kneeling on cold stones for three hours at a stretch without one's breakfast, is not likely to smooth the temper and soften other spiritual graces it may impart. Annie felt weak, exhausted and nervous, and ready, as her father said, to take the poker by the hot end. "Why is Simon walking that horse up and down before the door?" she asked as

she sat down. "Have some of Jack's grand friends come to visit him so early?" "I did not know I had any grand friends!" said Jack. "I thought it might be Master Fleming's horse!" pursued Anne. "He seems to use our house as his own at all times." "If he do, he is no more than welcome!" said her father. "Over eleven his visits are an honour as well as a pleasure. But you are wrong this time. The horse is for no less a person than our Jack, who is about to ride for some miles into the country." "Indeed!" said Anne. "And what takes him into the country?" "Business!" said her father, briefly. "Business of importance, which no one can well do but himself. Ask me no more questions, sweetheart, for more I cannot tell you." "I do not mean to ask any questions!" said Anne, flushing. "I am well aware that I am the last person in the house to be trusted, especially by Jack!" "Do you say so, Anne?" asked Jack, turning full upon her, as his father left the room. "Methinks I have trusted you already farther than you were willing to have me—farther than I had reason to do, considering all things. But I do not mean to reproach you, dear sister!" he added, reporting the next moment as he saw how Anne winced. "The business I go upon is not mine, or you should know all about it." "Nay, I have no desire to penetrate it!" said Anne, coldly, but with eyes that flashed an angry fire. "I wish to enter into none of your secrets. I can guess their nature well, and will not even presume to warn you though I know the terrible risk you are running. You are working to bring ruin upon yourself and your father's house, fancying that you are having your own will way, while all the time you are being made a tool and cat-paw of by craftier conspirators than yourself." "No lad of sixteen likes to be called a tool and a cat-paw. Jack had his share of pride as well as honour, and he had to bite his lips hard to repress an angry answer. He did repress it, however, and after a moment of silence, answered good-humouredly: "Anne, would you like to have any one speak to you in that manner? Would you like it, for instance, if I were to call you a cat-paw and spy of Father Barnaby?" "You have no right to call me so!" said Anne. "I am no spy, and I will not submit to be called one!" "You have no need to submit, for I have no intention of calling you a spy or any other disagreeable name!" said Jack smiling. "I only put the case for your consideration. As to my business, all this secrecy, which nevertheless is needful at present, is but masking a mountain out of a molehill. Come Anne, do not let us quarrel. Why should we not be loving and gentle to each other like true brother and sister?" "Because you are an heretic!" replied Anne. "Because it is my duty to try to bring you back to the faith, and failing that to treat you as—" "As Agnes Harland was treated, perhaps!" said Jack, interrupting her. Then reporting the next moment—"Dear Anne, forgive me. I am wrong. I should not have said as much." He would have taken Anne's hand, but she repulsed him. "Yes, even as Agnes Harland was treated!" said she, slowly. "Even so. You have no right to expect anything else at my hands. I have had many weak regrets—many misgivings as to this matter—but I will allow them to influence me no more. The Church is more to me than father, brother or friend. I am the vowed bride of Christ, and I will be true to that vow, though I have to walk over the dead body of every friend I have in the world. I will be faithful to my vow and to my conscience. Now you know what you have to expect!" "Very good!" said Jack. "My life is in your hands. But Anne!" he added, looking fixedly at her: "are you sure that you are faithful to your conscience? Are you sure your conscience is not telling you this very minute, that what you have heard from Agnes and from me is true? Are you not at this very moment, resisting the voice within, which tells you that you have been mistaken and wrong hitherto—that shows you all your built-up righteousness to be more worthless than rags and dust, and pleads with you to forsake your errors and turn to the truth—to forsake the fountains of living waters? I believe it is so! Anne beware! For me, I am in God's hand, and no real harm can happen to me, but I tremble for you. Anne, beware how you grieve the Holy Ghost by resisting your convictions of truth!" "Time is wearin' away my son, and it is time you were on your road!" said Master Lucas, entering the room. "The days are shorter than they were. Shall you return to-night, think you?" "Yes, father, if I can finish my business!" replied Jack, and then, desirous of diverting his attention from Anne, he said hastily—"I was thinking whether there was any little token I might carry to the old priest at Holford. He is a good-natured man and kind to me, and I should like to show that I remember him." "That is well thought on, my son. Do you bring my saddle bags, and I will put up some sandwiches and confits for Father John's sweet tooth, and also something for Uncle Thomas. We must not forget old friends!" "Your temper. How are they? Do you become impatient under trial; fretful when chided or crossed; angry, revengeful, when injured; vain when flattered; proud when prospered; complaining when seemingly forsaken; unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasting, proud lovers of your own selves? Beware! There are ailments of the old nature! Nay if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of grace." Bishop Foster

Juvenile Column.

"MY SHEEP HEAR MY VOICE."

It is Thy voice that floats above the din,
Clear as a silver bell:
We hear Thee, Saviour, through the strife of sin,
Thy servants heed Thee well:
Beyond all others, through the upper air
That voice comes pure and sweet,
Like chimos, that from a steeples tall and fair,
Break o'er the clamorous street.
Not all, O Lord, may walk erect, and know
The music of that sound;
Some cannot hear Thee till their heads are low,
Ay, level with the ground!
And yet, for them, heart-humbled and alone,
Spurred as the crowds go by,
There is a power in the royal tone
To set them up on high.
Thy sheep shall hear Thy voice,—on plain or hill,
Through flood or wilderness,
In the green pastures, by the waters still,
In joy, or sharp distress,
Thy call will reach them,—sometimes loud
and near,
Thou faint and far away;
O Thou good Shepherd, grant that heart and ear
May listen, and obey!

"Early to Bed."

A STORY FOR THE CHILDREN.

In Harry's home the curfew bell is always rung. Harry does not like it; indeed, he speaks much more strongly, and says he hates it. "If I could have my will," he says, looking up at the bell, "I would have your swagging tongue taken quite out, so that you should not chatter or rattle any more. But I think even if Harry were tall enough to reach it, and strong enough to damage the bell, it would make very little difference to him. You see the bell is rung by his mother, and if it would not ring, she would quietly come out and say, 'Now, Harry, dear, good-night, it is time to go to bed.' "I wish bed was a long way off," says Harry; "I do not like it at all. But there I am sure he is mistaken, and if only for one night he could be a poor little boy with no bed to sleep on, he would quite alter his story. I am not sure that Harry does not think so himself now, but then he has lately had a lesson, about which I will tell you. Once, not very long ago, when the bell rang as usual, Harry looked up at it, and whispered something. The bell, of course, did not heed or hear, but this is what Harry said; 'Old bell, I will be a match for you to-night; you may ring, but you will not have your way, and so I tell you. I am not going to bed for a long time yet.' The bell did not appear to care, but Harry felt a little better when he had so spoken. Then he went in to wish his father and mother 'good night,' and there was a sparkle in his eyes that they noticed. "I am glad to see you going to bed more willingly, to-night, Harry," said his father. "So am I; that is a good boy, Harry, you will know soon that that which we do for you is for the best. We want our boy to keep the light in his eyes and the roses on his cheeks, and that is why we send him to bed early." So said his mother. Then Harry felt rather conscience smitten. "I am not at all tired, mother," he said; "I do not think I shall be able to go to sleep yet for a very long time." "Oh, yes, you will, Harry. Lie still and shut your eyes, and before you know it you will find yourself in dreamland." But Harry had a plan, and when he had said "good-night" he proceeded to carry it out. So when he left his father and mother, instead of going to his own bedroom, he went into an attic at the very top of the house. "Here I shall be secure from interruption, and here I will enjoy myself," he said. "I will just see for myself whether it is not much better to sit up late than to go to bed early." He had a candle, and he took this up into the attic with him, and prepared to spend a happy time. He put his hands in his pockets, and walked about and whistled. Then he put the pieces of a puzzle together, and wrote his name in big capitals on the wall with a piece of chalk, and did a few other things that he thought might be interesting. And then he sighed. "I wonder how it is?" he thought. "I do not feel so happy as I expected." Presently he thought he had discovered a reason for this. "It is because I am alone. If I had company I should be jolly enough. I wonder if Jack has gone to bed. If I could find Jack and get him up here we would have a first-rate time." The more he thought of this the more he wanted to put the plan into execution; so presently he stole down from the attic to the kitchen, where he found "Jack, the odd boy," as he was called, unloading his boots. "Jack, I am going to have such a splendid time," said Harry. "Are you? Where? What are you going to eat?" "Nothing. Have we not just had supper?" "Oh, yes, we have. What are you going to do?" "I am going to sit up late to-night." "Are you? What for?" "Oh, for fun, and I want you to sit up with me. I think it is a shame to send such big boys as we are to bed so early." "Do you?" said Jack, and he yawned as if he were very sleepy. "Will you come with me into the attic, Jack?" "I want to go to bed." "Oh, you shall go to bed before long. Will you come if I give you a shilling?"

"Yes, I should like a shilling."

"Come along, then." So the two boys crept up the ladder together. Now the door of the attic was a trap-door, which was closed by a weight hanging to a cord. Harry had fastened it open when he first went, but the second time he forgot, and the door shut with a bang. "There, now!" said Jack "That door is locked, and we shall never be able to get out unless some one comes with a key and lets us out. You see, it shuts with a spring." "Does it?" said Harry, and his voice was not very cheerful. "Never mind, we can sit up as long as we please." "I would rather go to bed," said Jack, wearily. "Oh, you are silly. I will tell you some stories, and then you can tell me some, and we shall be amused and enjoy ourselves finely." And somehow the stories did not have the desired effect. Jack was rude enough to yawn at the most interesting parts, and Harry was quite disgusted. They sat together for about half an hour, and then Jack fell asleep. "I will not be left alone," said Harry, who was beginning to feel nervous and more tired and sleepy than he cared to own. "Wake up, Jack, and keep me company, or you shall not have your shilling." "I would not care about the shilling if only we could get out and go to bed," was the reply. And Harry, though he would not say so, felt the same. "What shall we do? We shall get punished if we let it be known that we are here." "Never mind. I am going to shout with all my might out of the window, hoping some one will rescue us." Jack opened the window, and the candle went out. Then both boys were frightened, and they set up a scream that brought some one upstairs. "What do you think Harry's mother said when she saw her boy looking scared and tired? She said, 'Harry, I do not think you will again dislike the sound of the bell.'" "No, indeed, mother," said Harry; "and I will take care to obey it another time, for if this is the joy of sitting up late, I will in future be quite willing to go early to bed." What a person has experienced within cannot be argued out. BEAUTY without honesty is like prison kept in a box of gold. MAKE friends with the bear, but keep hold of your hatchet. THE darkest day of life is when we start to get a dollar shorter than by earning it. To the mariner in the wild sea experience is everything. Only to have studied maps at school will prove of little account. It is quite easy to perform our duties when they are pleasant, and imply to self-sacrifice; the test of principles is to perform them with equal readiness when they are onerous and disagreeable. THERE never was a hero in this world, there never was anyone that the human race conceived as royal, who had not suffered for others, who had not given himself in some sense for his fellow men. "Whoever will be great among you shall be your minister." These words of the Master are constantly proving true. If thou seest anything in thyself which may make thee proud, look a little farther, and thou shalt find enough to humble thee; if thou be wise view the peacock's feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man must read his whole story.—Quarles. A WOMAN is naturally as different from a man as a flower from a tree; she has more beauty and more fragrance, but less strength. She will be fitted for the rough and thorny walk of the masculine professions when she has got a rough beard, a brazen front, and hard skin, but no sooner.—Prof. Blackie. PEACE does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.—Fenelon. We need to labour with our minds and hearts, as well as with our hands, in order to develop what is within us, to make the most of our possibilities and to enable us to live nobly and worthily. We need a careful balancing of our duties and relations in life, and a due allotment of time and energy to each, that we may not develop into one-sided and unshapely characters, but attain the symmetry and beauty of true excellence. There are blossoms that have budded, been blighted and laments that have perished, because they lost their cover to another's wing who died upon it. An' gayer in his bosom helpless woe like you an' me In the war there's tribulation, in the war there is woe; But the war it is terrible, for our Father made it so; Then brithen up your armour, an' be happy 'as yo can; Though yer sky be often clouded, it win' na be for lang. ALL lower natures find their highest good in semblances and seeking of that which is higher and better. All things strive to ascend, and ascend in their striving. And shall man alone stoop? Shall his pursuits and desire, the reflections of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward, and sends a mock-heaven in the unstable element beneath it, in neighbourhood with the slim water weeds, and oozy bottom-grass, that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken for substances? Not it must be a higher good to make you happy. While you labour for anything below your proper humanity, you seek a happy life in the region of death.—Coleridge.

Scientific and Practical.

TASTE OF PINK.

A pine curbing to a well or spring which has but a small discharge where it comes in contact with the water often causes it to taste of the wood. If hours so used are soaked in milk of lime, or a solution of potash and soda, before being put into the well there will be no trouble.

TO COOK SWEET APPLES.

This is a very good way of treating sweet apples: Stow them in a porcelain kettle with just enough molasses and water to prevent burning till cooked through, and then transfer them to the oven with all the liquid residum to dry and brown. This gives a baked apple, half jellied, delicious in flavor and moisture, that anyone can love.

ON COOKING "GREENS."

Every housewife thinks she can cook "Greens." It is the simplest of all dishes; and yet, in most cases, they are not well served, for much depends upon the manner in which they are boiled. The water should be soft, and a tablespoonful of salt added to a large-sized pot of it, which should be boiling hot when the greens are thrown in; and then it should be kept on the boiling gallop, but uncovered, until they are done, which can be told by their sinking to the bottom of the pot, and they should be skimmed out as quickly as possible into a colander, so that all the water will run out. Press them with a small plate, then turn upon a platter, add a large piece of butter, and cut up fine. Serve while smoking hot.—The (London) Garden.

BOXWOOD.

The supply of boxwood (*Buxus sempervirens*), demanded from the best kinds of wood engravings, is gradually falling short. The largest blocks are the produce of the countries bordering on the Black Sea, but the yield has become very slight; and, unless the forests of Abkhassia are opened to the trade, it must soon cease. In 1873, 2,397 tons, valued at £20,621, were exported from Poti. From 5000 to 7,000 tons of the finest quality annually pass through Constantinople on the way from Southern Russia and Turkish ports to foreign markets. About 1,500 tons of an inferior wood is annually supplied from the neighbourhood of Samsoun. The boxwood forests of Turkey are nearly exhausted. In Russia a considerable quantity of choice wood still exists, although the forests near the sea have been denuded. The wood of Trebizonde is generally inferior; nevertheless, from 25,000 to 30,000 cwt are annually exported.

HOW THE SPIDER BUILDS.

Having first decided upon the general location of her nest, the spider probably takes position head downward upon the "leeward" side of the twig or small branch, or upon its top, and then, turning her abdomen outward, expresses from her spinnerets a drop of gum, which instantly dries so as to form a fine end of silken thread. This is taken by the wind (and careful experiments have proved that a current of air is absolutely necessary to the extension of the line) and wafted outward, waving from side to side, and usually tending upward from its extreme lightness, until at last it touches some other branch at a greater or less distance from the first. When this stoppage is perceived by the spider, she turns about and pulls in the slack line, until she is sure that the other end is fast. If it yields, she tries again and again, until successful. If it holds she attaches her end firmly by pressing her spinners upon the wood; so as to include the line. The first and most important step in the construction of all geometrical nets has now been taken, and the spider can meet with no serious difficulty in completing her task.—Popular Science Monthly.

POISONOUS COLORS.

Many of the colours derived from coal tar are known to possess poisonous qualities, and all of them are looked upon with suspicion by ultra-careful housewives. Mr. Cheyna communicates to the British Medical Journal a case of poisoning by these dyes in a relative of his own, a little boy, about two years and a half old. The symptoms were of a most puzzling kind, till suspicion fell on a ruby-coloured merino frock. Two of these frocks were sent to Dr. Dupree for analysis, and he reports that the darker one contained .018 grain of arsonous oxide per square inch; the lighter one, which had probably been washed, contained only a trace. Both had been dyed, it is believed, with corallin. It would seem that the sale of such goods should be prevented by statute, unless accompanied by a reliable certificate of their freedom from arsenic. They doubtless derive their poisonous properties from the fact that the coloring material is prepared by the action of arsenic salts on aniline.

TAPIOCCA.

This elegant and delicate starch is the product of a plant that is cultivated very extensively in the Malay Peninsula, where its culture is almost entirely in the hands of the Chinese. The tubers of the plant (*Manihot utilisima*), which weigh on an average from ten to twenty-five pounds, are first scraped and then carefully washed; after which they are reduced to a pulp by being passed between rollers. This pulp is carefully washed and shaken, up with abundance of water, until the fecula separates and passes through a very fine sieve into a tub placed beneath. The flour so obtained is repeatedly washed, and then placed on mats and bleached by exposure to the sun and air. It is finally converted into the pearl tapioca of commerce by being placed in a cradle-shaped frame covered with canvas; it is slightly moistened and subjected to a rotary motion, by which means it is granulated. It is next dried in the sun, and finally over the fire in an iron pan greased with vegetable tallow, and is then ready for the market.—Journal of Chemistry.

Lending to the Lord.

I am going to tell you a story about three little children whom I met not long ago. They showed me their little wooden savings-banks, which their sick father had made for them; for he was too poor to buy them tin ones, such as you sometimes see in the shop-windows, and as some, perhaps, have. Each of the children had some pence, which they had saved, instead of spending them on worthless notions which can do them no good. I asked them what they were going to do with their money. They replied that they did not just know, but would find some use for it. Some time after this I again visited the home of these children, and picking one of the little savings-banks found it empty. Inquiring what had become of the money, one of the children told me he had lent it away. I told them they should be careful to whom they loaned money, else they might never get it again. "We have lent it," said they, "to one who is over so rich!" "What rich, and borrowing pence?" I exclaimed. They then told me this story: "One day a minister of the gospel came along. He was poor, and was on his way to a neighborhood in which the people were noted for their wickedness. He was going to preach to them. While riding along he lost a shoe; and he had no money to pay a smith for putting it on. The horse was getting lame from travelling without the shoe; and we emptied our savings-banks, giving him the money. And doesn't the Bible say, that if we give to the poor we lend to the Lord? So, you see, we have put it out at interest, and we have no doubt but we shall be repaid, not, perhaps, in money, but in blessings. Besides, by helping the preacher on his way we have helped to spread God's Word, which teaches sinners the way to get to heaven."

Don't you think, children, that we all might learn a lesson from the action of these little children? Some of us are not so poor as they, and yet do we do as much? They, like the widow, gave all we got only a small part of what we have. Let us pray that the Lord will give us liberal hearts, so that we may not refuse to give liberally, according as he has blessed us with the means, for the spreading of his word in our own country.

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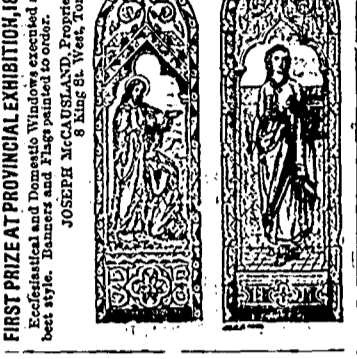
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