

The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XXV.

HALIFAX, N. S., MONDAY, OCTOBER 6, 1873.

Number 41

Religious Miscellany.

THE BLOOD BOUGHT SHORE.

BY MISS C. M. A.
Out upon the stormy main,
O'er the raging waves we ride;
Shrink we not from toil and pain,
Since for us Immanuel died.
Heed we not the tempest's roar;
Hosanna we for Canaan's shore,
'Mid the raging storm we'll sing,
'Halleluia to our King!

Friends we have on yonder strand,
Just beyond the billows dark;
On the golden cliffs they stand,
Hard they strive to gain the shore;
Toll and tribulation here,
New the conqueror's palm they bear,
Starry diadems they wear.
Land of glory, land of bloom,
Bought for us with Jesus' blood!
Halleluia almost home!
Let the shining hills of God!
Storms and dangers now are o'er,
We have gained the blood-bought shore,
Halleluia to the Lamb!
Glory to His name!

MAKING A CHOICE FOR LIFE.

Nothing is more sure, if the Bible be true, than, by the way we use the circumstances of the present, we are forming our characters, and shaping our eternal destiny. It does not always follow that making a choice involves the deliberate choosing of one of two paths, the sitting down and working out of two problems of life, and having solved them both to resolve by which our future shall be moulded.

A choice may be involuntary, or it may be decided. It is involuntary when acting from a sudden impulse persons follow out any course of conduct simply because they are in accord with their feelings. And how many are there whose first choice of the world is of this nature. Pleasure wooed them, and without any deliberate choice, she was allowed to throw her silken cords around them, and they followed out of sheer thoughtlessness. It is not from love of sin that the majority of young men take their first step on the downward road.

But while this is so, there is a time in the history of every life when a decided, a deliberate choice has to be made. A choice for Spirit is sent throughout the world to prove of sin, to be an universal witness for Christ; and as the result of His strivings men are brought to the point of deliberate decision either for or against Christ. As the vessel is being tossed about in the storm, the yawning chasm in his path, just in time to save him from destruction; or as, amidst the darkness of the night when not a star has gladdened the mariner's heart, away over the waste of howling waters, the beacon star of the light-house has warned him of dangers ahead, and saved from a watery grave; so the Spirit of God has made to the man the revelation of his heart's wickedness. Sometimes vivid and awful as by the lightning's flash, the sins of a life have been manifested, and the wrath of God against unrighteousness revealed; while at other times as the man has felt the cheerlessness of the world, and the hollowness of its pleasures, from the halcyon on the morning air; or as a light breeze in a dark place, the revelation has been made.

"I heard the voice of Jesus say:—
I am the dark world's light;
Look unto me, thy soul shall rise,
And all thy days be bright."
Then it is, when both sides of the subject are revealed: when the falsity and the wrong-doing of sin, and necessity of a choice between the two paths, the choice becomes deliberate and decided.

This choice is the foundation upon which the future will be built. As a house built upon a defective foundation will not stand the test of changing atmosphere, and decay years, stand the test of eternity or of the judgment.

"Other foundation can no man lay than that is laid, which is Christ Jesus." Upon Him then our life must be built; of Him we must make our choice. To this a true statement of the teachers of the present day. We are taught now-a-days that it is of little consequence what our belief may be, so long as we are sincere in it. But no so teaches the Bible; where we find that if He is not the foundation, the promises of heaven will be lost. The eyes of the world are turned to the prospect laid out for the man who has chosen to follow Christ. And while he had been told, so long as his wealth held out, scepticisms there were in plenty to him; but when the change came, the promises of the world and of pleasure were verified in the degradation of twice feeding, in penury, in starvation. Nor is this the only case. Thousands upon thousands are year by year deluded by the siren song of sin, and awake from the terrible dream to find themselves to be for ever lost. The first step in sin is exciting. There is a charm first time in exercising the will for the first time. Forbidden fruits are proverbial for sweetness. But alas for the end: Disaster! Rain! Death! Hell!

But Christ invites, and supports his invitation by a presentment of His claims. By creation we are His; by the blessings of Providence our allegiance to Him; and by the gift of redemption our life's service is claimed by Him.

And how reasonable it is that we should make choice of Him. We are moral agents, possessing a freedom of will, but for the exercise of which we will be held accountable. We may refuse to make this choice now, but the time will come when arraigned before the bar of Christ the Judge, an account of our actions will have to be rendered and answered for; and because of this, because of the awfully important interests at stake, it is reasonable that we should choose Christ. But again we have been endowed with wonderful resources by God. If we labour at the material world we see but a vast workshop in which man can exercise the wonderful abilities committed to him; if we look at the world of mind and of thought we see the glorious conquests he has achieved there by his mighty intellect; and if we examine the spiritual world we find in him a grand capacity for spiritual enjoyment; and taking it on the lowest ground, it is worth our while to waste our God-given powers, by filling them only with the husks of this world.

But when we remember that these powers are given to us that we may use them in the service of God; when we remember the design God had in the creation of man, how much more is the sinfulness of such a course of conduct increased.

If we would enjoy all these powers to the full, if we would cultivate to the highest point our varied endowments; if we would have perfect satisfaction in the possession of knowledge; then will it be necessary for us to have our life influenced by the power of the gospel. There are mysteries in the Divine government; there are mysteries in nearly every branch of knowledge that cannot be fully explained to our finite comprehension, and unless we have our hearts set at rest by the influences of the gospel, we shall find ourselves in our search after knowledge, brought face to face with problems so deep and so abstruse, as will almost force us to give up the pursuit of that which appears so unsatisfactory in its attainment.

If we would be at rest in the future; if we would have satisfaction in our life; if we would build up for ourselves a glorious immortality, we must make a right choice at starting; for as taking a wrong turning at the beginning of a journey will lead us further and further from our destination, the longer we continue that way, the more wrong choice made at the beginning of our life lead us further and farther away from truth, from Christ, and from heaven the longer we continue in it.

shadowing religious influence which is the curse of Italy to-day. (Hear, hear.) Perhaps there is no sadder or sadder discipline in our Church there in the world than to be found at this moment in the lower Provinces of Canada. Wherever you travel on that vast continent you find the same restless strife for ascendancy, the same darkening of counsel by words without knowledge, the same spurious charity; and, underlying it, the same spirit of deep and bitter persecution, checked only because the power of the persecutor is not commensurate with his rage. In that country we have had to some extent fruit of our labour amongst the Roman Catholic population. The missions have been only scantily furnished and only inadequately worked, and yet wherever there has been a persistent proclamation of the truth God has honoured it by the raising up of some who have been brought out of superstition into the marvellous light of the Gospel. While our friend Sciarrelli was speaking, and illustrating in his own person the glorious results that may be expected to flow from the use of native agency in the various countries that are to be evangelized, my mind went back to a large meeting that I attended, a year or two ago in the city of Montreal, where a man, formerly a Roman Catholic—a Roman Catholic of the Roman Catholic—who had been trained for the priesthood, but whom the truth had reached—was the speaker of his own experience; and I wish I could translate for you, or rather not translate, but render for you—his speech was in broken English—his speech just as he gave it us on that occasion. But I have been somewhat myself in the position sometimes in which Mr. Jones was placed, and in having to do with the utterances of a speaker lacking the thunder and the lightning—(laughter)—and I know it is utterly impossible to present to any audience, just in the speaker's own style, what the speaker really means; but I remember one point that struck me as something very remarkable and very ingenious about this man. He said: "When I became a Methodist I went back to my native Italy, and my mother went there all up in arms against me, and the priest came and said to my mother, 'Your son has disgraced himself ever,' and my mother said 'she think not.' She was in the Roman Church too, but she said 'she think not'; but the people in the streets came to me and said 'you turncoat!' Now if there is one word of opprobrium which these people speak to me, it is 'turncoat'—and I have heard another, it is the epithet of turncoat. Well, how did he get out of that difficulty? He was not, like our friend Mr. Killeen's missionary, 'shut up'—(laughter)—but he raised himself into a state of indignation, and said: "Turncoat! I am not a turncoat. I will declare I am not." And he added, "You don't understand it. I put my coat on in the dark." (Laughter)—and then he said, "I had got it on the wrong side out, and I just put it right; that was all." (Renewed laughter.) I do not know whether any of you could have got out of the difficulty so easily or with more ingenuity than that. That man is labouring at this moment amongst the French population in the Province of Quebec, meeting the difficulties which ever and anon present themselves to the missionaries, and encouraging, and successfully a portagee as I trust in God will tell upon generations to come. (Hear, hear.) God gives gifts of that peculiar kind; ingenious in contrivance to meet the enemy in the gate, not to our French converts merely, but to Indian agents far up in British Columbia. The resolution speaks of the adaptability of the Gospel to convert all nations and men. Now, British Columbia I met an Indian, one of the most eloquent men I ever heard of—should have said, I had not heard Sciarrelli, the most eloquent man who had ever stood before an audience. He was only seventeen years of age, but he was a youth of very great promise, who rejoiced our heart with the promise of very long continued usefulness; but whom God loved so much that he took him away out of the temptations of this wicked world, after some two and a half years of earnest and successful labour upon the Fraser River. This young man, David Sallaston had wrought a great work amongst his countrymen. The priests who were there—and are they not everywhere?—(cheers)—we have raved off many of their errors, have not also raved off a great deal of their active and doing systematically, and we have on the platform, silent so far, representatives from Africa, who might very properly have spoken on this occasion; but, to my utter surprise, and almost to my dismay, not a word was said in that comprehensive report about the little continent of America—(laughter)—in utter defiance of geography, in utter forgetfulness of the vast and glorious missionary work which has been accomplished there—a syllable was said about the mission of Methodism in the United States, and the mission of Methodism in British North America. Why that I cannot tell, except it was thought that perhaps there might be a living representative of America who would not fail to speak a word for her on the present occasion. (Hear, hear.) Now it seems to me we are all returned missionaries. I take it I have some reason to appear in that character myself to-night; but as it is not expected, and as it is rather intrusive in a returned missionary to make a speech—(laughter)—or to do anything but deal with facts, and as I have no intention of erring in the way of making a speech—(laughter)—I may just for a moment or two present to you, as I have seen of my resolution, something that I am coming out of the power of the Gospel in lands partially civilized, but in which there are yet multitudes of practical heathens, many of them, who are bold as a lion." (Laughter.) Now, that is not so bad, I think. (Hear, hear.) God is raising up champions for the truth amongst the French converts, amongst the Indians—men of very different types of character and men in very different opportunities of culture, of very different habits of thought—to prove the universality of the one Gospel—and glorious Gospel, the old Gospel—for the salvation of the world. (Applause.)—There is also a promise brightening in connection with our missionary enterprise up at Lake Umbagog, on the north-east coast of Lake Winnipeg, where, by the way, we have about

the most successful Indian station in the world, for we have 400 constantly-living Christians. (Hear, hear.) I believe in our Church there. (Applause.) The missionary labours with intense endurance and bravery, which cannot be too much spoken of; and labours where the climate is so inclement that at the tea-meeting held in January last—(laughter)—the steam of the kettle in the school-house went up to the ceiling and came down in flakes of snow. (Laughter.) You think of it and smile at it; but remember the missionary lives there and works there all the winter, meeting with no one to cheer him in his lonely, but not unsuccessful labours. Well, that missionary brought down some halibut of the active Indians to a Conference, as they persisted in calling it, and it was the first Methodist Conference ever held in the Province of Manitoba. The Conference was held in the town of Fort Garry, it is privileged to reside. We had a larger Conference than Wesley had when he first began his Conference, and see what they are now, and there is no knowing what may become of the Conferences begun in the Province of Manitoba.

We had 16 present—ministers and laymen—(laughter)—and of these 16, 10 were of the fair world of God, with the Gospel doctrine, with a determined resistance against the incoherence and pretensions of a system which never entered a land but curses it; and God defend the right! ("Hear, hear," and applause.) Now my resolution speaks of prayer. Let us pray more, and then perhaps of these men Italy will stand in Christian majesty before God, and we shall see greater things than these; and hundreds of converts will testify to the truth and power of the reconciliation by Jesus Christ, and shall go forth in all lands; and hundreds of Sallastons shall be raised up amongst the Indian tribes; and hundreds of Sciarrelli, with the Word of God for thunder, and for lightning the lambent fire of the Holy Ghost, shall be raised up in the very shadow of the Vatican, where the modern Jew now flashes his mimic lightning and rolls his imitation thunder. There is hard, stern work to be done in these days. These are no holiday times; and it is for us to take care that we are ready for the duty that shall come upon us in His own good time. (Hear, hear.) In the last century there was a strange darkness fall suddenly upon the state of Connecticut. The House of Assembly was in session, and they had a speaker on that occasion who was a thoroughly good man. There was a contestation and a panic amongst the members, and a proposal was made that the House should adjourn, for everybody believed that the last judgment had come; but the speaker said, "It is the day of judgment I want the Judge to find me at my post; bring in the candles, let the business go on." (Applause, during which the rev. gentleman sat down.) The collection was then made.

A MORNING THOUGHT.
As the first flush of dawning
Growth stirs the soil to the morning,
Radiant with the splendor of a new-born day,
So life that serves its mission,
From the promise to fruition,
Beauty gaining in transition,
Grows at length.

And the clouds the dawn attending,
To its glory, glory lending,
Making perfect what before seemed wondrous fair,
Symbolize the earthly trials,
Sorrow, shame, self-sacrifice,
Which, on our life and story,
Work out.

DR. GUTHRIE AS A PREACHER.—Dr. Guthrie prepared his sermons with great care, and committed them thoroughly to memory. His copiously furnished mind and fluent tongue did not tempt him to indulge in exuberant arrangements or fall into slovenly habits of study. He called his images and illustrations from nature, from books, and human life; and what he had selected with judgment he wrote out and polished with the greatest care. Thus the delivery of his sermons there never was a hitch; everything went smoothly; and though the orator was always as natural as he was earnest, what he uttered showed the highest art, as was indeed a specimen of finished composition. He studied delivery more carefully and successfully than most of his contemporaries, and always tried to enter the pulpit free from all previous fatigue, that his whole physical might be reserved for his work. "A man should, if possible, walk out of his bedroom to enter the pulpit," he once emphatically said to me, by way of enforcing this principle. On the same occasion, as he and I happened to be engaged to preach in succession to the same country congregation on the same day, he asked me what was to be my text, seeing that I, as the younger minister was, according to the Scotch custom, to preach first. "You and I," he observed, "may have been digging peats out of the same peat-moss." He was very fond of using such home-like metaphors, of which he had an inexhaustible supply at his command.—*Leisure Hour.*

General Miscellany.
ITEMS FROM HARPERS WEEKLY.
The English pilgrims to Paray-le-Monial made their departure from London with considerable ceremony. On Monday the 1st of September they were addressed by Archbishop Manning at the pro-cathedral, Kensington, where a large audience was in attendance. On Tuesday, September 2, about five hundred left for France under the charge of the Monsiegnor Capel. No incident occurred except that as they were leaving the harbor of New-Haven some one shouted after them: "you are a disgrace to your country." Many of the pilgrims were ladies, some of them nearly, or quite seven years of age. About eight hundred in all assembled at Paris, which city they left early Wednesday morning, September 3. Of course the train broke down there they were delayed, and equally of course there were more of them than the little village of Paray could accommodate. They were met at their destination by a long procession of French Catholics carrying lighted tapers. Dukes and lords were plentiful in the company which composed mostly of representatives of the educated classes.

The bishops of the Church of England tread badly at the hands of the Romanizing party in the establishment. The Journals of the party speak of the prelates whom they dislike in the most contemptuous terms. The Bishop of London is described by the *Church Times* as "the tool of every clique of Bibles in his diocese." The *Arch Herald* deprecates "the intemperance and ignorant theological utterances of Lord Arthur Hervey, Bishop of Bath and Wells." The *Church Review* gives the following account of the Anglican bishops in general: "They actually go knee deep into the slaver's mire by all the best popular opinion of a headless and unthinking public," and "put on the ragged garments which the evil popular opinion has provided for them."

The anti-ritualist bishop, however, none the less speak out against confession and its cognate practices. The Bishop of Gloucester and Bristol, in a letter to the Dean of Gloucester, says: "I can no longer hesitate to avow that recent facts have forced upon me a conviction which I have long been unwilling to entertain, viz. that there does exist in the Church of England a combined and organized party, the scarcely concealed object of which is the reversal of some at least of the leading principles of the Reformation, and a return to the principles and usages either of pre-Reformation times, or at the very least, of that period of transition which preceded the first prayer-book. Such being my present conviction, my answer is prompt and unwavering—that I am prepared to use, as indeed I have done already, my whole moral influence in preserving in full integrity the principles of the Reformation, and more especially in discouraging and, so far as I am able, in expressing all extreme practices whenever proper complaint may be made by the authorities or Church people of the parish." The Bishop of Chichester, in reply to a memorial on the subject, said: "I shall certainly encourage such confession as the Churches of Rome prescribe and practice, and such direction of conscience as she employs." The Bishop of Lichfield has refused to license a clergyman of the extreme school to a charge in Wolverhampton. The Bishop of Durham has resolved to defend in the ecclesiastical courts the policy he has adopted of refusing to license to any who has reason to believe will violate the law.

FARMERS may be sharp theologians, as who less the evidence given by objectors to the settlement of a pastor over a Scotch parish. One farmer objected to the minister's competition as a sermon, "He did not bring out the spiritual doctrine that we have brought from the text." Another farmer deposed as follows: "I didn't love his discourse. I didn't think much good of him. He was paying close attention to what he was reading, off of his hands looking through the church. He had one hand always on the paper, but whether he was pointing with his finger or not I could not say. I heard him vera well. He read the same as you and I or any body would have read a chapter, w' little or any alteration in his voice. I wana altogether pleased with his manner. I didn't think I could stem him for his words that ever heard him do. I mean by his works his preachin' and readin' out of the pulpit. He didn't show by any of his delivery any liveliness toward the congregation. My own intention is that if he be placed I wana be here very often." The witness further explained what a ministers manner should be like in the pulpit. "He should be a goodly speaker, and man by tied to his book, and should be able to look frae sae on' the kirk to the laird, and try to attract his hearers. Such was not the case with the unfortunate minister who is the subject of the inquiry. He looked up 'vera little. It was,' added the witness, 'my thought he kept his hand on the book to keep his place. He didna ever nod then look up and around the church. He was in every respect a more important artic voyage than any from the time of Balfin and Hylot in 1816 to that of Inglefield in 1822. He furthermore remarks that the great Swedish expedition, which was fitted out for reaching the north pole by means of sledges, and which wintered in 1872-73 in the north, did not get beyond the Seven Islands in latitude 80° 45' finding the ice too thin for their sledges. The result was to involve necessity of a speedy return of this latter expedition, having accomplished vastly less of its mission than had already been attained by the *Polaris*.

In regard to the discoveries made by the *Polaris* expedition along the land, Dr. Petermann remarks that the highest point previously attained by that route was by Hayes, in 81° 28', on the 18th of May, while the *Polaris* reached 82° 16', and from the top of a hill 1700 feet in height it was impossible to view the land to a distance still farther to the north—estimated to be up to the eighty-fourth degree of north latitude. Dr. Petermann is of the opinion that the discoveries of the expedition favor the hypothesis of the northward extension of Greenland toward Behring Straits, consisting either of continuous land or of islands. The occurrence of drift-wood on Hall Land, as it is now to be called, he considers likely to prove that the southern flood is actually continued across to Eastern Greenland (perhaps connected with Francis Joseph Fjord) and that through this or some similar channel the drift-wood is carried along. The doctor thinks the land discovered by the German North Polar Expedition in 1867 is almost continuous with that discovered by Hall in 82° 29'.

Dr. Petermann takes occasion to refute the prevailing idea of the dangers and perils of arctic exploration, calling attention to the very few cases of death by disease, starvation, or other calamity in the north, and comparing such explorations and their dangers with those connected with the efforts at African exploration. The commercial prospects of the latter country may be greater than that of the former, but so far as the general interests of science are concerned, we may safely assume that there is much less risk in proceeding toward the pole than in traversing the equatorial regions of Africa.

The article of Dr. Petermann was published under date of July 23, and is accompanied by a very well drawn map, which, while reproducing the sketch furnished by Sergeant Meyer's embraces also the discoveries of Kane Hayes, and other authorities as far south as latitude 76°. This forms a valuable contribution to our geographical knowledge, and is one which has been much needed.

Dr. Augustus Petermann has lately published an abstract of the general results of the *Polaris* expedition up to the date of the separation of the rescued crew, as embodied in the report of the Secretary of the Navy, in which he takes occasion to commend in the warmest terms the enterprise of the American Government in fitting out the expedition, and of the Secretary of the Navy in taking measures for the relief of the *Polaris* and her party, and dwells earnestly upon the importance of the scientific results as actually accomplished up to the time when Sergeant Meyer, Captain Tyson, and others were adrift.

Petermann first mentions the amount of depreciation of this expedition, in part due to the party wintered in 81° 28'—and in part to the accompanying it, and in part to the alleged refusal on the part of the English geographical authorities to recognize the merit of any arctic expedition excepting those instituted and conducted by Great Britain. Whatever the probabilities as to the results, however, Dr. Petermann calls attention to the fact that the *Polaris* reached a latitude of 82° 16', and that the party wintered in 81° 28'—and that the latitude previously attained by any other vessel, being 81° 42', by a Swedish ship, on the 19th of September, 1808, to the north of Spitzbergen. In the Greenland Sea region the highest latitude heretofore reached was 78° 37', being Kane's winter quarters in Resolute Harbor.

He also remarks that the most northern winter quarters of any European vessel was that of the Spitzbergen expedition of 1872-73, in Mosel Bay—namely 79° 50'—while the American expedition wintered two degrees higher. He then makes a comparison between the results of the American exploration and those of the *Germania* and *Hansa*, under Captain Koldewey, showing that his highest latitude was only 73° 31', and that Captain Hall sailed north; and moreover, that even at this latitude it was only the unfortunate incapacity or indisposition of Captain Boddington (who succeeded Captain Hall) that prevented the steamer from proceeding even beyond this, as it is quite probable that had Captain Hall lived he would have made a renewed effort, and doubtless reached a still higher point.

It is, however, according to Dr. Petermann, not merely the fact that an increased latitude was attained by Captain Hall's expedition, but also that an important and extended knowledge of the geographical features of the country, as well as its physical and biological characteristics, was achieved, and the whole is summed up by the assertion that, on the whole, the result is every respect a more important arctic voyage than any from the time of Balfin and Hylot in 1816 to that of Inglefield in 1822. He furthermore remarks that the great Swedish expedition, which was fitted out for reaching the north pole by means of sledges, and which wintered in 1872-73 in the north, did not get beyond the Seven Islands in latitude 80° 45' finding the ice too thin for their sledges. The result was to involve necessity of a speedy return of this latter expedition, having accomplished vastly less of its mission than had already been attained by the *Polaris*.

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The article of Dr. Petermann was published under date of July 23, and is accompanied by a very well drawn map, which, while reproducing the sketch furnished by Sergeant Meyer's embraces also the discoveries of Kane Hayes, and other authorities as far south as latitude 76°. This forms a valuable contribution to our geographical knowledge, and is one which has been much needed.

Dr. Augustus Petermann has lately published an abstract of the general results of the *Polaris* expedition up to the date of the separation of the rescued crew, as embodied in the report of the Secretary of the Navy, in which he takes occasion to commend in the warmest terms the enterprise of the American Government in fitting out the expedition, and of the Secretary of the Navy in taking measures for the relief of the *Polaris* and her party, and dwells earnestly upon the importance of the scientific results as actually accomplished up to the time when Sergeant Meyer, Captain Tyson, and others were adrift.

Petermann first mentions the amount of depreciation of this expedition, in part due to the party wintered in 81° 28'—and in part to the accompanying it, and in part to the alleged refusal on the part of the English geographical authorities to recognize the merit of any arctic expedition excepting those instituted and conducted by Great Britain. Whatever the probabilities as to the results, however, Dr. Petermann calls attention to the fact that the *Polaris* reached a latitude of 82° 16', and that the party wintered in 81° 28'—and that the latitude previously attained by any other vessel, being 81° 42', by a Swedish ship, on the 19th of September, 1808, to the north of Spitzbergen. In the Greenland Sea region the highest latitude heretofore reached was 78° 37', being Kane's winter quarters in Resolute Harbor.

He also remarks that the most northern winter quarters of any European vessel was that of the Spitzbergen expedition of 1872-73, in Mosel Bay—namely 79° 50'—while the American expedition wintered two degrees higher. He then makes a comparison between the results of the American exploration and those of the *Germania* and *Hansa*, under Captain Koldewey, showing that his highest latitude was only 73° 31', and that Captain Hall sailed north; and moreover, that even at this latitude it was only the unfortunate incapacity or indisposition of Captain Boddington (who succeeded Captain Hall) that prevented the steamer from proceeding even beyond this, as it is quite probable that had Captain Hall lived he would have made a renewed effort, and doubtless reached a still higher point.

It is, however, according to Dr. Petermann, not merely the fact that an increased latitude was attained by Captain Hall's expedition, but also that an important and extended knowledge of the geographical features of the country, as well as its physical and biological characteristics, was achieved, and the whole is summed up by the assertion that, on the whole, the result is every respect a more important arctic voyage than any from the time of Balfin and Hylot in 1816 to that of Inglefield in 1822. He furthermore remarks that the great Swedish expedition, which was fitted out for reaching the north pole by means of sledges, and which wintered in 1872-73 in the north, did not get beyond the Seven Islands in latitude 80° 45' finding the ice too thin for their sledges. The result was to involve necessity of a speedy return of this latter expedition, having accomplished vastly less of its mission than had already been attained by the *Polaris*.

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