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# The Church Herald.

Vol. 4—No. 24.]

TORONTO, THURSDAY, OCTOBER 10, 1872.

[Whole No. 130.]

## POETRY.

### CITY OF GOD.

My feet are worn and weary with the march  
O'er the rough road and up the steep hill-side;  
Oh city of our God! I fain would see  
Thy pastures green, where peaceful waters glide.

My hands are weary, toiling on;  
Day after day for perishable meat;  
Oh city of our God! I fain would rest—  
I sigh to gain Thy glorious mercy seat.

My garment, travel-worn and stained with dust,  
Off rent with briars and thorns that crowd my way,  
Would fain be made, Oh Lord, my righteousness:  
Spotless and white in Heaven's unclouded ray.

My eyes are weary looking at the sin,  
Requity and scorn upon the earth;  
Oh city of our God, within Thy walls  
All—all are clothed again with Thy new birth.

My heart is weary of its own deep sin—  
Sinking, repenting, aching still again;  
When shall my soul thy glorious presence feel,  
And find, dear Saviour, it is free from stain?

Patient, poor soul! the Saviour's feet were worn:  
The Saviour's heart and hand were weary too,  
His garments stained and travel-worn and old,  
His vision blinded with a pitying dew.

Love thou the path of sorrow that he trod;  
Toll on, and wait in patience for thy rest;  
Oh city of our God! we soon shall see  
Thy glorious walls—Rome of the loved and blest.

## Tales.

### The Game Without an End.

BY MRS. ALFRED GATTY, AUTHOR OF "LEGENDARY TALES," ETC.

"WHO IS LORD OVER US?"—ALM. H. V. 4

(Concluded.)

"Now, perhaps it was just because so little could be known about these strangers that so much was guessed at concerning them. I don't pretend to speak against them myself, for I never saw them that I know of; and my father, in talking it over with me years after, always seemed to dislike giving his own opinion about them, but used to tell me that so and so was said, or so and so was supposed;—and very dark things were said and supposed, I can tell you; for some bold tongues went so far as to hint at a league between them and the enemy of souls himself. And in one way, certainly, sir, they may have been said to be in league with the enemy of souls: I mean, inasmuch as they went about doing evil instead of good, and making what was already bad enough, worse. But as for what some of the people hereabouts suspected, I don't pretend to give my opinion, any more than my father gave his.

"One thing was certain: the longer those strangers stayed, the fewer visitors went near the castle. It seemed as if they frightened all others away, though nobody ever let out what they said or did. Only a very few, and among them my father's brother, clinging to the old house; and he kept true to the wicked word

he had spoken, and was thicker than ever with his master, and used to be seen going about with him and his friends as if they were all equal in rank.

"You may be sure, sir, my host went on to say, 'there was no end of wondering, and folks wondered, most of all, what there was in those strangers to take the wicked lord's fancy so much, and keep them such fast friends.

"But at last the secret came out. The servants whispered that the foreigners had brought over strange new gambling games from their own country, and that it was these which kept their master's liking alive, and prevented his tiring of their company, as he did of most things else; for you know pleasure is a craving appetite, sir, and is always wanting fresh food.

"There was a particular room in the castle, my host proceeded to say, 'where those wicked creatures used to sit all the evening. I have heard my father describe it, though he never saw it himself; but he had heard it spoken about in the family, you understand.'

"I could hardly help smiling in my host's face just then," observed the traveller, turning to the boys; "for he looked as grave as a judge at what he was saying, and yet he must have known, as well as I did, the value of a hearsay account of a room which no one that he knew had ever seen. However, I restrained myself, and listened quite gravely to his description.

"It was a small room, sir—quite a small room for such a place, but very curiously built: it was arched over, like the cloisters of those old cathedrals, and in the middle of it was the fireplace, with the chimney running up to the ceiling, and making a sort of division in the place, so that it seemed like four small rooms joined in one. It was made on purpose so; so that when there was company in the house, four sets of people might play their different games there, in the four divisions, and keep clear of each other, yet meet round the fire when they chose. In one division there were red hangings, sir, and in another blue, in another yellow, and in the last black. And it was in the black division the wicked lord shut himself up with those foreigners and my father's brother, when everybody else had deserted the castle. And one night, sir, the eve of Christmas day

But here, said the traveller, interrupting himself, "my friend the innkeeper stopped short all at once, and exclaimed, 'I declare I hardly like to tell you now I have come to it,' and seemed so uncomfortable at what he had undertaken, and so doubtful of me, that I had serious fears that I might have to leave the place without hearing any more about the wicked Lord Warloch and his friends, which would have been, as I dare say you will understand, boys, a very great disappointment to me. I suppose, for instance, you would not like me to leave off now, and not tell you any more?"

There was almost a shout at the very notion of such a thing, and the Curate laughed, and the tears came into his eyes, at his friend Dela-

field's ingenious way of keeping up the boys' excitement.

After which the traveller proceeded:—  
"Of course, therefore, I did my best to convince my host I was trustworthy, and spoke so seriously of my own feelings in the matter, that his confidence returned, and he went on to tell me all the particulars that had come out concerning that fatal night,—for fatal, indeed, it proved to be!

But first he mentioned that the wicked Lord Warloch had been subject now for many months to occasional fits of the deepest gloom. The servants describe him as sometimes sitting for hours in his chair, like one more dead than alive, and said that on these occasions the foreigners used to bring him strong drinks to rouse him up. And sometimes, when, so roused, he would rave like a madman, and at other times become as jovial as in the old days when he was a light-hearted lad, and would shout and call to old friends he fancied must be somewhere about the house, by name, to come and join in his sports, and look quite blank and disappointed when his eye could light on no one but the two thin-lipped, cold-blooded foreigners, who seemed to rule his fate. But most often they carried him off at once to the excitement of the gaming-table, where all thought was lost in the rattling of the dice, and where they would often sit till the break of dawn.

"Such were the scenes that were constantly occurring at that time, the innkeeper declared; and then he went on:—

And on that particular night that I was speaking of, sir, the wicked lord got into madder spirits than he had ever done before, after his dark fit was over, so much so that the whole castle was ringing with noisy laughter and mirth, and then those four I have told you about, went to the gaming-room, and sat down among the dark hangings, to their revels; and they rang soon after for food and wine; and when the servants brought them they were laughing still, and the wicked lord called out to the men as they were setting down the trays, and told them they might come and join their play, and drink too, for the foreigners had shown him a better game that night than they had ever played before, and he would keep open house and let in all the world, and all should drink the strangers' health. And the servants had to pour out goblets of wine and hand them round, and then were glad to scramble away, as best they could, in the uproar that followed, for one and all hated those foreigners, and durst not have drunk their health for all the world. One of them, however, the head butler, had to come back into the room several times afterwards, and the last time he was there, it was some where about one o'clock in the morning, and they were all deep in the new game, and did not notice his entrance. But all at once, just as he had finished his business, and was slipping away, he saw the wicked lord rise from his chair, his face deadly pale, and his eyes glazed like those of a dead man. And he stood up and swore that this was the finest sport he had ever known, and bade the Almighty let him play on there till the day of doom!—

"When the innkeeper came to this point," continued Mr. Delafield, "he stopped short as if waiting for some remark for me; but, shocked as I was, I had none to make, and he resumed his account:—

"The butler, sir, scarcely waited to see whether his master sat down again or not, and could never remember. He felt so horrified that he was glad to make his escape as fast as possible. And now, sir, you are to know that, after a certain hour of the night, the servants used to go to their own beds, and leave the gambling party to take care of themselves. This was the habit of the house. But, on that particular night,—I call it night, sir,—but, in fact, it was the blessed Christmas morning,—the butler woke from his sleep in a very uneasy state of mind, and took it into his head to get up and look after his master. He had misgivings of—mischievous, was, I believe, his own account of the matter; so he struck a light, and lit the candle in the small lanthorn he used to carry about, and glided down the stairs, and along the passages to the gambling-room. But to the gambling-room he was never able to come, though he wandered up and down, backwards and forwards, searching for the door, for a couple of hours, and knew he must be near; for he heard the rattling of the dice going on all the time.

"At last, however, he got so completely chilled, for the weather was unusually stormy and wild, and became so confused and light-headed, that he thought it best to go to bed again, supposing, of course, it was from his not being thoroughly awake that he could not come upon the proper room. But, sir—"

"And here," said Mr. Delafield, "the innkeeper fixed his eyes upon me and paused till I almost grew frightened, young and bold as I was.

"But, sir,—the room has never been found from that day to this, nor has the door of it ever been seen again, though every inch of the walls has been examined to find the place of it, and although the rattling of the dice has many times roused people up from their beds at night to look for it!—"

"But what on earth can you mean?" cried I; "I do not understand."

"Nobody can understand," was the man's answer; "only the room has never been found again, and yet the play goes on as the wicked lord prayed it might do, as is known to any one that sleeps in that particular part of the castle where the dice are heard."

"But the wicked lord and his friends," persisted I, "what is it that you mean?"

"They will never be seen again till the judgment-day," answered the innkeeper.—"When the grave and the sea give up their dead, then the gambling-room will open again, and deliver up those that are in it,—the wicked lord, those strangers, and my father's own brother."

"It was pitiful to hear him utter these last words," continued Mr. Delafield. "It was the secret of his deep interest in the story, that his father's own brother was involved in its horrors. I also now understood what he meant, but could not resist asking,—"

"And you really think, then, that they are all there now, at this very moment, while we are talking, playing their horrible games, and will go on so to the judgment-day?"

"It matters little what I think," replied the innkeeper; "but wasn't that what they asked for? God hears all prayer, doesn't He? And if He answers the good man's prayer with a blessing, mayn't He sometimes answer the bad man's prayer with a curse—the worst

course of all—the curse of letting him have his own way?"

"I was silenced," pursued the traveller, "and respected very deeply the solemn feelings of my poor old friend; and after many thanks on my part, and a little friendly chat, we both went to bed. And this, boys, is my story of the Game without an End. What do you think of it?"

For a few minutes no one answered; but at last one of the boys, who had been nudged several times by his companions, inquired:—

"Please, sir, is it true?"

Mr. Delafield smiled.

"I do not wonder at your asking. All that I have told you of myself is true, and I have told you truly what the innkeeper told me. But you must have observed as I went on, that the story itself had come through a great many hands. Part of it from my friend's grandfather, part of it from his father, part of it what his grandfather had told his father, part of it what servants let out, or villagers reported. Who could warrant the exact truth of anything got at in such a manner?"

"No! the story is one of those curious legends or traditions of an out-of-the-way country, which are always founded on truth; but which, in passing through many mouths, get mixed up with a great many changes and additions.

"A tradition, you know, is something which is handed down from one generation to another by word of mouth, instead of being written, and so preserved always the same. Now you know, boys, how difficult it is for people to give a perfectly correct account even of what has happened under their very eyes—even in their own street, perhaps. John tells it one way and Tom another, and John contradicts Tom, and Tom contradicts John, and yet they both say they are quite sure. And if Bill has been there as well he comes up, and, ten hundred to one, contradicts them both.

"And if this is so about things which have been seen by people at the same time, you may judge what chance there is of getting to know the exact truth of such a story as I have been telling, the particulars of which were collected nobody can quite tell how.

"But, as I said before, the traditions of a country are always founded on truth; and what I like them for is, that they generally teach a first-rate moral lesson. Nay, in some cases you might even fancy that they have arisen out of some strong moral conviction. And the story of the wicked Lord Warloch is a striking instance of this; and, if not altogether true in itself, teaches what is true. Every man who gambles and drinks is not shut in a gambling-room, to play on to the day of doom, certainly. Nay, I am not prepared to say I believe it, even of the wicked Lord Warloch. But every man who gambles and drinks runs a risk of one day losing the mastery over himself and his own will, and, therefore, of being unable to break away from his vile sins, let him loathe them ever so much. Both drunkards and gamblers often wish to be free, but the evil custom, or rather the devil through the evil custom, has them as fast as my story says he has the people in the wonderful old castle.

"Now, boys, you will do well, as my friend your clergyman has told you, to remember this story for life, for it is the same thing with all other sins too. If you do not, by the grace of God, master them, they will, by the malice of the devil, master you.

"There, now! You have heard both my story and the moral; will it do?"

A murmur of thanks was the answer, for

everybody had been pleased; but then one or two of the lads whispered something to the Curate, and presently he said to his friend:—

"If you're not tired, these boys are very curious to know whether you went to see the castle after all, and whether you were able to find out where the room had been—or was—or is—I scarcely know which to say!"

"Well! yes! I went to the castle the next morning," answered Mr. Delafield; "but, as to making out anything about where the room was, I was not more successful than the rest of the people who have looked for it since it disappeared—so to speak. I was shown over the place by a stiff, middle-aged woman, who was, what you boys would call, as mute as a fish, on every point I wanted to know about. I asked her if there was not some curious tradition about a room which couldn't be found, there. But at this inquiry she turned away and moved forward, saying, 'Oh, of course; there was the hiding-room against trouble.' By which she meant the secret room common in many old fortresses, where the family could take refuge, if necessary, and remain concealed; for its existence was never made known to more than three people at a time.—But I saw by that answer that, whatever she knew, she was not disposed to let out the history of the wicked lord of the place. After this, I asked whether people did not sometimes hear very odd noises in the castle at night. But even this did not do. She didn't know about odd noises, she said. People heard noises there, as they did everywhere else, when the wind blew, and the wainscoting creaked, and the rats ran about in the walls. Old houses were always full of noises. People might please themselves as to whether they thought them odd or not. She slept in a wing of the castle where there were no noises, and where everything was as comfortable as possible. It had been added to the building a few years ago. Now this was, in reality, a great admission, for it sounded as if she was not sure everything was as comfortable in the old part of the castle as in the new; but the good lady looked so testy, I was afraid to say any more about it.

"At last, however, just as I was going away, I ventured to inquire whether a certain William Lord Warloch had not once inhabited the castle, and disappeared rather suddenly. But at the very moment I spoke, and whether on purpose or not I couldn't discover, she let a door she was was holding open, fall to with a tremendous bang—I really half suspect she flung it to—and then darted through another, and called to some Johns and Thomases in the distance, to bring a lead to hold the front saloon doors open. After which came a noise and fuss of one little boy running along, and then a talk between them, of which I could not catch a single word; and then back she came with some large keys, and told me she would let me out by the front hall door; which she accordingly did, leading the way; and it was not till I was safe outside on the steps that she said,—

"Oh, I beg your pardon, sir; but I was called away. You were asking about the Earls of Warloch. Of course they resided here for a many years, father and son. The last lord died quite an infant, I believe, and the property's passed into other hands since."

"She made a sort of half-curtsey as she finished, and retreated into the hall, so there was nothing left for me but to be off too. For, you see, I was very young then, as I told you, and her cross manner quite cowed me for the time. But I called her 'old humbug' to myself, after I was out of hearing, and that was a little bit of comfort at any rate."

The boys now thanked Mr. Delafield quite heartily for what he had told them, and they all sat talking for a few minutes longer. The Curate wished to know whether he had ever heard anything of that castle and the tradition of the gambling lord since. To which Mr. Delafield said,—“Yes; only a very short time ago he had met a lady, who knew another lady who had slept in the castle, and declared she heard the dice rattling in the night as she lay in bed. But you see, boys,” remarked Mr. Delafield, in conclusion, “even the account of this lady does not convince me that the dice do rattle; for I incline to think with the house-keeper, that *old houses always are full of noises, and that people can please themselves as to whether they think them ‘odd’ or not.*”

### Current Notes.

England has commenced importing coal from France, 250,000 tons having already arrived.

Professor Plantamour, who prophesied the world was to be burned up a few weeks ago, is now in Paris. He desires to read a paper before the Academy to prove the diminution in the sun's heat, and that we will be all frozen to death about A.D. 2011.

A tradesman in Bristol, England, has just made a monster umbrella for an African chief. It is 65 feet in circumference, the lancewood ribs being 9 feet long, and there are 140 yards of material in it. It is covered with red, blue, and white chintz, and takes two men to expand it.

Paris will be endowed before the close of the year with warm baths, for the use of what are now too truly styled the unwashed classes. The price of admission will be two sous, and in some places admission will be gratuitous. These baths will be constructed in the form of tanks. The largest tank will be at Passy, and supplied by the artesian well.

The most prosperous city in the South appears to be Charleston. Her exports for the year ending August 31, were \$86,275,000, four or five times as much as in 1865-6. The trade in rice, Sea Island cotton and fertilizers all centres in Charleston, and is increasing year by year. The burned district is being rapidly built up, and fine blocks and residences are going up all over the city.

We learn from the *New York Herald* that Mr. M. Stanley, commander of the *Herald* Search Expedition for Livingstone in Africa, had two interviews with Her Majesty Queen Victoria. He dined at Balmoral by royal invitation. Queen Victoria expressed to him, in the most warm and friendly terms, her congratulations on the successful result of the American enterprise in furnishing news of the English traveller in Africa, his condition of health, his discoveries and his hopes for the future, previous to his return to Great Britain.

The visit of the two Emperors to Berlin has come to an end. The result of their conference with the Emperor William is not officially announced, but the comments of the journalists agree in prophesying it is to be peaceful. The discussions of the three rulers are said to have included their present and future relations to France and the Papacy. The “peace,” so confidently prophesied as the result of the meeting, will probably last until one, or all, of

the three powers consider that there is sufficient reason for war.

The following statistics have lately been published by the British postal department: Of the 75,000,000 post-cards, nearly 800,000 came to a dead lock in the returned letter office. Of the 915,000,000 letters, above 8,500,000 found their way to that species of prison-house, but a large proportion was ultimately liberated. About 170,000 went back to foreign countries, and of the remainder more than nine-tenths either reached their destination by means of corrected addresses or were returned to the sender. About 80,000 of the undelivered letters contained property of various kinds, and of those 1,340 had no address, although in not a few instances the latter enclosed coins or bank-notes.

The coal question is agitating the British mind. Reliable statistics show that the raisings of coal, which in 1855 were only 64,000,000 of tons in Great Britain, rose to 80,000,000 in 1860, and to 108,000,000 in 1869; and that the price of all kinds of coal has, in the colliery districts, risen about 100 per cent within the last twelve months. This increase of consumption, and this rise in price are startling facts, and have led the English people to reflect seriously upon the value of fuel. It is believed out of the total of 98,000,000 or 99,000,000 of tons of coal which in 1869 were retained for home use, 18,500,000 tons, about one-fifth of that quantity, were consumed for domestic purposes, about 10,000,000 tons being exported. These facts are leading to a careful discussion in the papers of the necessity of economy in its use.

Lake Erie is only sixty or seventy feet deep, but Lake Ontario, which is 592 feet deep, is 280 feet below the tide level of the ocean, or as low as most parts of the Gulf of St. Lawrence; and the bottoms of Lakes Huron, Michigan, and Superior, although their surface is so much higher, are all, from their vast depth, on a level with the bottom of Ontario. Now, as the discharge through the river Detroit, after allowing for the probable portion carried off by evaporation, does not appear by any means equal to the quantity of water which the three upper great lakes receive, it has been conjectured that a subterranean river may run from Lake Superior by the Huron to Lake Ontario. This conjecture is by no means improbable, and accounts for the singular fact that salmon and herring are caught in all the lakes communicating with the St. Lawrence, but in no others. As the Falls of Niagara must have always existed, it would puzzle the naturalists to say how these fish got into the upper lakes without some such subterranean river, more over, any periodical obstruction of the river would furnish a not improbable solution of the mysterious flux and reflux of the lakes.

### Literary and Scientific Notes.

The Emperor William of Germany has recently bought a two-page letter of George Washington's for \$200.

It is a curious fact that the morning and evening journals which are understood to have the largest circulation in England—the *Daily Telegraph* and the *Echo*—are at present conducted by two brothers, Messrs. Edwin and Arthur Arnold.

Prof. Doelcker, of Albany, has perfected a new system of musical notation. The idea is very simple, and, assuming its excellence, the

wonder is that somebody has no thought of it before. It consists simply in making the syllables used in reading vocal music always represent the same notes, avoiding entirely the transposition of the scale in case of a change of key. Thus C is always do, and D always re, etc.; and where a note is sharpened or flatted in the exigencies of changing keys, the sharp is denoted by adding the letter s to the syllable, or the letter f if be flatted, making it dos or dof.

The fact that coal gas, however well purified, is by no means free from ammonia, is proved beyond any doubt, by Dr. Gunning, of Amsterdam. The result of some experiments he had conducted, shows the existence of a little over one cubic foot of ammonia, or ammoniacal substances, in every one thousand cubic feet of gas. Dr. Gunning calls attention to the fact that, where wet gas meters are in use, the water being rarely if ever changed, must in time become fairly saturated with ammonia. A meter used for two years in the laboratory at Amsterdam, with a capacity of fifty-seven gallons of water, hold no less than nine pounds of these bases. Since coal gas also contains sulphur compounds, sulphate of ammonia is formed, which, converted by the intense heat into bisulphate of ammonia, attacks the glass cylinders, or chimneys, placed on the Argand gas burners. No remedy is suggested by Dr. Gunning for these chemical and mechanical difficulties.

### HOW TO SPEAK TO CHILDREN.

It is usual to attempt the management of children either by corporal punishment or by rewards addressed to the senses, or by words alone. There is one other means of government, the power and importance of which are seldom regarded. I refer to the human voice. A blow may be inflicted on a child, accompanied, with words so uttered as to counteract entirely its intended effect, or the parent may use language quite objectionable in itself, which, spoken in a severe tone more than defects its influence. What is it that lulls the infant to repose? It is an array of mere words? There is no charm to the untaught one in letters, syllables, and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, however, unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No: it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner, and boisterous in speech? I know no interest so sure to control these tendencies as the gentle tone of a mother. She who speaks to her son harshly does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. Perhaps a threat is expressed in loud and irritating tones; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit that produced it. So does a pleasant voice call up agreeable feeling. Whatever disposition, therefore, we would encourage in a child, the same should be manifest in the tone in which we address it.

Spirit is now a very fashionable word; to act with spirit, to speak with spirit, means only to act rashly and speak indiscreetly. An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid. —*Chesterfield.*

## Missionary Intelligence.

## CHURCH WORK IN IOWA.

Bishop Lee, with a number of his clergy, have lately held a very interesting open-air service, in a grove at Waukeo, Dallas County. Beginning on Saturday, the services were continued over Sunday. The congregations were large and deeply attentive. On Sunday, a Missionary Meeting was held, at nine o'clock. This was followed by adult baptism, after which came Morning Prayer, with sermon, and the ordination of Mr. W. F. Morrison (who was admitted to the holy order of Deacons,) and the Holy Communion. In the afternoon, the Bishop preached and confirmed four persons. There were present the Bishop, the Rev. D. E. W. Peet, P. B. Morgan, and W. F. Morrison, who assisted in the services. Altogether it was regarded as an occasion of unusual interest, particularly by the scattered members of our Fold in Dallas County. And it is to be hoped there may be similar gatherings in many of our missionary regions where as yet we have no other sanctuary than that with the "long-drawn aisles" and vaulted roof of *en-stald*, God's temple, builded of the living forest, where, amid waving branches and nodding leaflets, we may assemble as did our fathers, of whom the world was not worthy, to offer to God the incense of devotion, and preach to the masses the gospel of a living Church. A special train carried up the congregation and choir of St. Paul's Church, Des Moines, so that our musical service was fully rendered, while the hymns, set to popular music, rang out delightfully from the hearts and lips of the great congregation. The bishop and clergy were fully robed, and it is seldom that men witness a more solemn, well-ordered, or more impressive, and doubtless, we may add, more profitable service than this.—*New York Church Journal.*

## CAYUGA INDIAN MISSION, SIX NATIONS.

We have great pleasure in recording a festival which took place a few days ago in the Cayuga Mission of the Six Nations. This part of the Reserve is probably not so well known to most of our readers as are those portions which form the older Missions of the Mohawk, Tuscarora, and Kanyageh. It is not more than a year since it was set apart by the New England Company, as a separate and independent Mission, under the charge of the Rev. R. J. Roberts. This gentleman has now four day-schools under his superintendence, and also two Sabbath Schools, which are in active operation and well attended.

On a recent Tuesday, there was a large gathering of the children and their parents at—the prettiest part of the Reserve—Pine Grove, the residence of Mr. John A. Beaver, an enterprising Cayuga Indian. Throughout the previous night, and all the morning, the rain poured down in torrents, but soon after ten o'clock the clouds began to disperse, and the sun came out with his bright and warm rays, to cheer the hearts of the little forest children.

There is no Church or School House in this part of the Mission yet. Mr. Beaver has, however, erected a large and beautiful building close to the grove, and he has kindly placed one room at the disposal of the Missionary for Church and School purposes. In the "upper room" the children and their parents assembled, and after Prayers were said by the Rev. R. J. Roberts; he preached a short but earnest

and practical sermon from the 5th Chapter of St. John's Gospel, and 17th verse, "My Father worketh hitherto and I work."

Addresses were then made by Mr. Elliot (an educated Chippewa), and Mr. Wm. Crombie, of Toronto, a gentleman who takes a deep interest in God's work among the Indians, and, in connection with the Young Men's Christian Association, labours "in season and out of season" to make known "the truth, as it is in Jesus," to his fellow-men. From the school-room they adjourned to the pretty grove close by, and beneath the lofty pines we observed an immense table, covered with all the "good things" of the season. The abundance provided by Mrs. Roberts, the missionary's excellent wife, and the energetic Indian ladies who were co-workers with her, was really astonishing. It was truly an Indian feast, that was most creditable to the natives. About 400 persons partook of the refreshments, and yet there was enough and to spare. About a mile and a half to the south, there was another large gathering of the red men. The Pagans were holding one of their "Thanksgiving Feasts," but many of their young men and women came up to the Christian Festival, and seemed to enjoy themselves heartily.—"Swings" were going "backward and forward—now up, now down," in different parts of the grove, the children swarming around them like so many bees,—and the adults had many a good game at Croquet.

All acknowledged that they had a most pleasant day; and if the countenance may be considered an index of the heart, we would infer from all we saw that day, that the Rev. Mr. Roberts, and his good wife, have many friends on the Reserve.

Nothing was more pleasing than the singing. The children sang some well known and appropriate Hymns during the service, and afterwards when dinner was over and the youngsters were at their games, a number of the adults sat down together under the shade of the dark pines, and seemed most happy as they chanted the praises of their great Creator.

Before the proceedings were brought to a close, Chiefs David Carpenter, Seneca Johnson, Isaac Doxtator and Mr. Philip Garlow made very appropriate addresses.

Three cheers, of a wild Indian whoop character, were given for Mr. Roberts, the Ladies, Mr. and Mrs. Beaver, and then three more that made the forest ring, for Her Majesty the Queen. The National Anthem was sung, and then all departed for their homes well pleased with this the first School Festival of the Cayuga Indian Mission.

Marriage has in it less of beauty but more of safety than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity; and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and Heaven itself. Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labours, and unites into societies and republics, and sends out colonies and feeds the world with delicacies, and obeys their king, and keeps order and exercises many virtues, and promotes the interest of mankind, and is that state of good, to which God hath designed the present constitution of the world.

## THE CHURCH SERVICE ACT.

The *Guardian* gives the following summary of the advantages of this Act:—

Let us consider what are the chief points in which it will give us the elasticity of system, evidently necessary at a time of marked ecclesiastical activity.

In the first place, it provides a short form of daily service, in which the four elements of worship—Confession and Absolution, Praise and Thanksgiving, the Word of God and the Creeds and Prayer—are still rightly and proportionately represented. We could, indeed, have wished that this form should have admitted of variations, adapted to the different days of the week. The Litany, no doubt, can be used on Wednesdays and Fridays; but the Litany in itself is not a complete service, and, beautiful as it is, is perhaps too much of one penitential tone for use as the only morning service of the day. Still the authorisation of this shortened service will be of great practical value; and, especially we think it might form, with hymns and some short practical address, an admirable "Compline" service for those hard-worked during the day. We hope and believe that it will give a decided stimulus to the adoption of daily service. What we want is that our churches should be looked upon as the religious homes of our people, where they may gather, not only for the set services of Sunday and Festival, but for times of daily refreshment on the short Sabbath of each working day. The impulse, which led some years ago to the revival of the daily service, has to some degree flagged. We trust that this change will do something to give it new energy and life.

This shortened service is not to be used in cathedrals, except as an addition to the old Morning and Evening Prayer. This is, we think, quite right. Our cathedrals are places where the highest ideal of Divine service ought to be maintained for those especially who are set apart for it, and who ought to consider it as one chief appointed work of their day, and for those who have leisure and desire to be often "in the courts of the Lord." But here also we cannot but think that the opportunity of an additional service, adapted for working people and fixed at a time when they can regularly attend, ought to be seized eagerly by all who desire to make the cathedrals centres of true spiritual influence.

The next feature of importance is the authorisation of special services approved by the Ordinary—such as Choral Festivals, Harvest Thanksgivings, Missions, and the like. But we observe that this is carefully, perhaps too jealously, limited; so that nothing, except "anthems and hymns," can be introduced which is not taken either from Scripture or from the Prayer Book. This limitation will exclude all special prayers, such as those issued from time to time by the Archbishop of Canterbury (which are, we believe, strictly speaking, illegal), and those authorized by many Bishops for particular occasions. It is, we think, unfortunate, as introducing a needless restriction. When the approval of the Ordinary is required, we need not, generally speaking, fear the intrusion of anything unsound or unseemly. It would have been sufficient to trust to that.

We should be inclined to make a similar remark as to a cognate limitation. The act allows an additional service on Sunday (besides the regular services), which shall be entirely variable, provided that it be taken from the Bible and Prayer Book. This will be very welcome and very useful. But the act goes on to make it necessary that "this form of ser-

vice and the mode in which it is used," should be "for the time being approved by the Ordinary." This will restrain the ministers of the Church from using such services, on the spur of the moment, to suit any event or meet any opportunity which may present itself suddenly. Surely it would have been quite sufficient to give the Ordinary a power of veto to stop any undesirable service, or to prevent a repetition of it.

In both these cases we trace the influence of a certain timidity, not unnatural, indeed, in departing from a long stereotyped system, and perhaps not undesirable in the first instance. But in itself it appears to us to be excessive, and we fear that it will be found to hamper our additional services unnecessarily.

Next, it is to be noticed that all doubts are to be removed as to the legality of the separation of services from one another. This is a great boon. Especially we are glad to see that the Litany may be used at the evening service and so made available for the many who cannot or will not be present in the morning. Of course this does not do all that could be wished. Whenever the Litany is used with Morning and Evening Prayer it is well known that it involves repetition—that it ought to begin after the *Dominus Vobiscum* (embodying perhaps the Collect of the day), and not after the Anthem. We wish that some arrangement had been made not only for the proper separation, but also the proper union, of services. And this need will be especially felt in the country, where the use of many services in the day is practically impossible. But what has been done is a step in the right direction. Our Ordinary Sunday morning service is burdensome (wherever it is really burdensome) chiefly by the clumsy accumulation of separate services. It will be well to learn that in some cases "the half will be greater than the whole." Other lessons may be left to the future.

Lastly, it is enacted that the freedom hitherto conceded only to the Universities shall be extended to all, and that sermons may be preached without any service, except a Collect or the Bidding Prayer. This is right every way. Where a service is really intended as a missionary service to those who do not frequent our churches, it is clearly all but absurd to require them, before they can hear the Word preached, to join in a service which they cannot understand or appreciate. It is thought by many that this is one reason why our "Special Services" at St. Paul's and Westminster Abbey, invaluable as they are, have yet failed to fulfil their original missionary object. Again, this facility may enable us to utilize our preaching powers far more, and virtually to revive and extend the old custom, which in many cathedral cities made a sermon in the cathedral the complement of many parochial services. For our own part, we wish that generally the sermon was so practically separated from the service that people might, without unseemliness, leave or enter after the prayers were over. Such a practice would often give a very salutary lesson to the preacher. But we have no fear that either services or sermons would suffer by it; and it would often be most useful to the young or to the weak. We rejoice, therefore, to see in this provision a liberty which will give to services and sermons the power of separate development, without destroying the union which will still, no doubt, be the rule.

These are, we think, the chief points to be considered in the new act. We hail it gladly; for we hold it to be generally a wise and salutary measure. We shall not be afraid, even if it lead to further steps in the same direction; We shall rejoice if it breaks the spell of long

inertion and leads us to act as recognizing a living energy and a Divine Presence in the Church, in the nineteenth as much as in the sixteenth and seventeenth centuries. But, like all laws, its effect depends on the spirit in which it is worked; and we earnestly trust that the right spirit will not be wanting.

#### MARRIED PRIESTS IN FRANCE.

FATHER HYACINTHE'S example will be followed, it would appear by a large number of French priests, who, the *Patrie* states, are going to renounce publicly their vows of celibacy. The public city of the renunciation is the chief novelty connected with the marriage of priests in France. The *Paris Journal* is a supporter of the throne and altar, and held in favour at the Archbishop's Palace behind Notre Dame. Well, it tells us that in the diocese of Paris alone the average number of priests who marry is from 20 to 30 in the year. It mentions that when the Abbe Michaud announced to the Archbishop his intention to take a wife he met with no opposition. All that was said to him was, "Marry, since you must, but make no noise about it." I should think, however, that the French priests aspiring to matrimony have great difficulty in persuading women of respectable rank to espouse them. There is both a strong prejudice against Churchmen who break their vows of celibacy, and a legal hindrance to their getting married. The nullity of a priest's marriage was established a few years ago in a celebrated suit in which Madam Claude Vignon, the accomplished Parliamentary correspondent of the *Independence Belge*, was plaintiff. This lady, who has just become the wife of M. Rouvier, a Marseilles deputy, had not much trouble in putting away her first husband, because he had been in holy orders before she married him. The children born of the marriage went to the mother, for the father was incompetent to give them so much as the quasi legal status of *enfants reconnus*. Jules Favre exerted all his eloquence on behalf of the repudiated husband; but the tribunal before which the case was brought ruled that "marriage with the Church precludes civil matrimony." This jurisprudence is a disgrace to French society. But it is a fact which should not be overlooked by ladies, and especially English ones, who fancy French priests.—*Paris Correspondent Daily News*.

#### WEATHER INDICATIONS.

A rosy sunset presages good weather; a ruddy sunrise bad weather.

A bright yellow sky in the evening indicates wind; a pale yellow sky in the evening indicates wet.

A neutral grey color in the evening is a favorable sign; in the morning it is an unfavorable sign.

Soft and feathery clouds betoken fine weather.

Deep, unusual lines in the sky indicate wind or storm. Mere tints bespeak fair weather.

A rainbow in the morning,  
The sailors take warning.  
A rainbow at night,  
Is the sailor's delight.

If the moon shines like a silvershield,  
Be not afraid to reap your field;  
But if she raises halloed round,  
Soon will we reap on deluged ground.

The evening red and morning grey,  
Are certain signs of a beautiful day.  
When rooks fly sporting in the air,  
It shows that windy storms are near.

#### THE FIRE IN CANTERBURY CATHEDRAL

The London *Times* remarks that a thrill of distressing anxiety went through the heart of every Englishman who heard that Canterbury Cathedral was in flames. The destruction of that beautiful and venerable edifice would have been felt by every one with the keenness of a personal loss and the gravity of a public disaster. Westminster Abby is the only great church that can be compared with Canterbury for its hold over the hearts of Englishmen. The archiepiscopal city and cathedral are identified with the most ancient, the most sacred, and the most popular associations of English history. At Canterbury were laid 1,800 years ago the foundations of English Christianity. Here was the home of that succession of great Churchmen who played as large a part in the development of English liberty as in the growth of English religion. Here is the scene of the most memorable event in the ecclesiastical history of mediæval England—the murder which canonised the most famous of English prelates. Here is the tomb of the most popular, and perhaps, the greatest, soldier in early English history—the prince who won for our Princes of Wales their most conspicuous decoration, and who first made England, as such, a great military Power on the Continent. Around Canterbury is constructed the plot of those tales which, were it not for their antique language, would, perhaps, be among the most popular, as they are the earliest, of English poems. The cathedral is itself nearly as old as the Conquest, and its venerable stones have witnessed the great historic events to which we refer. Above all, the cathedral itself, at once vast and exquisite in its design, bears witness to the strength and symmetry which, in church building as in other matters, marked the great architects of a former age. As their cathedrals have endured much through numberless vicissitudes, so they laid broad and deep the foundation of a society which in its main outlines has survived to the present day; and Canterbury Cathedral is, in this respect, no incomplete embodiment of the course and the spirit of English history.

#### Book Review.

##### LITTELL'S LIVING AGE.

Number 1478 of *Littell's Living Age*, for Oct. 5, begins volume one hundred and fifteen of that weekly eclectic magazine, and is therefore a good one with which to begin a subscription. It contains *The Stuarts at St. Germain's*, from the *Edinburgh Review*; *A Voyage to the Ringed Planet*, *Cornhill Magazine*; *Domestic Life and Economy in France*, *Fraser's Magazine*; *The Press-Gag in Russia*, *Spectator*; *Italy*, *Saturday Review*; etc., besides an instalment of a story of unusual interest—"The Burgomaster's Family"—translated from the Dutch by Sir John Shaw Lefevre, which is highly praised by the principal Dutch literary periodicals and by leading English papers. New subscribers beginning with this number will receive two previous numbers, containing the first chapters of this story, gratis. The preceding number for Sept. 28, contained, besides an instalment of the above story, the following noteworthy articles: *Researches on Life and Disease*, from the *Edinburgh Review*; *Development in Dress*, *Macmillan's Magazine*; *An Episode in the Trial of the Earl of Stafford*, *Athenæum*; and an instalment of "Off the Skelligs," by Jean Ingelow. The subscription price of this 64 page weekly magazine is \$8 a year, or for \$10 any one of the American \$4 magazines is sent with *The Living Age* for a year. Littell & Gay, Boston, Publishers.

## Ecclesiastical Intelligence.

## CANADA.

## TORONTO.

**THOROLD.**—The Rev. Mr. William Green has received the charge of Welland for the six months during which the Rev. T. T. Roberts, M. A., will be absent.

**ANCASTER.**—The name of the Rev. James Mockridge, of Norval, should have appeared last week, in our account of the Harvest Festival, instead of that of the Rev. Mr. McKenzie.

**CHURCH OF THE ASCENSION, PORT PERRY.**—A Special Vestry Meeting for the purpose of electing a Churchwarden in the place of Mr. Richardson, removed by the Royal Canadian Bank to Chatham, was held on the first instant, the Rev. G. Nesbitt in the chair.

Dr. Martin moved that a vote of thanks be given to Mr. Richardson for the ability and zeal with which he discharged the duty of Churchwarden, and that the congregation cannot but feel the loss sustained in his removal.—Carried.

Dr. Oakly moved, That a vote of thanks be tendered to Mr. John Adams for the very acceptable present made by him to the church in the shape of matting, to the amount of fifty dollars.—Carried.

Moved by Mr. Trounce, seconded by Mr. Roberts, that Mr. John Adams be the Churchwarden in the place of Mr. Richardson, removed.—Carried.

## PROGRAMME OF MISSIONARY MEETINGS IN THE RURAL DEANERY OF DURHAM AND VICTORIA:

Place.	Day.	Date	Time.
Bowmanville,	M.	Oct. 21.	7 p.m.
Enniskillen,	T.	" 22.	2 p.m.
Cartwright,	T.	" 22.	7 p.m.
Newcastle,	W.	" 23.	7 p.m.
Port Hope,	Th.	" 24.	7 p.m.
Perrytown,	F.	" 25.	7 p.m.
Cavan (St. John's),	S.	" 27.	10 <sup>1</sup> / <sub>2</sub> a.m.
" (St. Paul's),	S.	" 27.	3 p.m.
" (St. Thomas'),	M.	" 28.	7 p.m.
Mauvers (St. Mary's),	T.	" 29.	7 p.m.
Boycot's	W.	" 30.	2 p.m.
Lindsay,	W.	" 30.	7 p.m.
Dunsford,	Th.	" 31.	2 p.m.
Bobcaygeon,	Th.	" 31.	7 p.m.
Fenelon Falls,	F.	Nov. 1.	7 p.m.
Emily (St. John's),	T.	Dec. 10.	2 p.m.
" (St. James'),	T.	" 10.	7 p.m.
Omeneo,	W.	" 11.	7 p.m.
Bloomfield,	Th.	" 12.	7 p.m.

The names of deputations will be announced next week.

W. HENRY JONES,  
Secretary.

## RURI-DECANAL MEETING.

The annual meeting of the Rural Deanery of Durham and Victoria was held in Millbrook on the 2nd inst., at the residence of the Rural Dean. There was a good attendance and an excellent spirit manifested.

The Rev. W. Henry Jones, M.A., was re-elected Secretary for the ensuing year.

A programme of Missionary meetings was struck. The income of the Widows & Orphans' Fund received sincere and hearty attention.

The next meeting was ordered to be at Omeneo, on the 11th of December, the Rev. C. W. Paterson to be the preacher, and the subject for discussion to be the teachings of the Church on the Supper of our Lord.

Service was held in the evening in St. Thomas' Church, prayers being said by Rev. Dr. O'Mears and Rev. W. Henry Jones, Lessons read by Rev. O. W. Paterson, the Sermon preached by Rev. T. W. Smithett, and the Benediction pronounced by Rev. Rural Dean Allen.

Thus closed one of the most pleasant and profitable meetings of this Deanery, alike to its respected Rural Dean and to the brethren who were present.

## To the Clergy of the Archdeaconry of Niagara:

DEAR BRETHREN,—I am glad to see that in almost all parts of our Archdeaconry, the missionary meetings are being held in the Autumn. Allow me the privilege of urging upon you the advisability of sending out your collectors immediately after the missionary meetings are held, whilst the feelings of the people are warm on the great subject. I remember attending a missionary meeting, in one of the parishes of this Diocese, which has always stood very high on the list of contributors to the Mission Fund. This plan was adopted there: the collecting books were distributed before the meeting was over, and the next morning the good people of the house, where I was most comfortably and hospitably entertained, were waited upon for their contributions before breakfast. This perhaps was a little early, but I can much more easily forgive a little extra zeal than the want of it. Let our clergy and our kind friends the collectors remember, that now money is more plentiful than it will be a month or two later on in the season; the farmers are selling their grain, and twice the money can be had for the great cause of missions than could be had in January or February.

Trusting that you will excuse me for making this suggestion, and hoping that you will act on it,

I am, dear brethren,

Yours very faithfully,

T. B. FULLER,

Archdeacon.

**RURAL DEANERY OF WELLINGTON.**—At the Wellington Ruri-decanal meeting, held on the 25th ult., at the Rectory, Dundas, it was arranged that the missionary meetings for the County of Wellington should be held in October, commencing at Elora on the 14th. The Rev. the Rural Dean, F. Tromayne, and W. T. Pettit, Esq., acting as the Deputation, who at the same time should endeavour to procure from the Churchwardens and others of those parishes desiring aid from the Mission Fund, the necessary guarantees for the portion of their clergyman's stipend which each parish might reasonably be expected to give. On the following two weeks the Ven. the Archdeacon of Toronto, the Rev. C. Thompson and J. C. Chadwick, Esq., will be the Deputation to visit the other parishes in the County of Wellington and procure the necessary guarantees.

The Missionary meetings for the County of Halton will be held early in January. It was also decided at the meeting to apportion the \$850 as assessed on the Deanery by the Widows & Orphans' Committee, in the following proportions, viz: Guelph, \$150, Georgetown, Milton, Oakville, Wellington Square, Dundas, Orangeville, \$65 each; Mount Forest, Fergus, Elora, \$45 each; Norval, \$40, Lowville, \$35, Harriston, Drayton, Rockwood, Arthur, \$30, leaving it to the individual clergyman to use such means as he might deem most eligible in endeavouring to raise this amount.

The next meeting of the Deanery to be held at Milton, Jan. 15, 1873, when the desirability of establishing a Deanery Sunday-school Association will be the first subject for discussion.

F. L. OSLER, Rector of Dundas and Ancaster,  
Rural Dean.

**ST. PAUL'S, YORKVILLE.**—A most successful concert in aid of the parsonage fund of St. Paul's, was given in the Town Hall, Yorkville, on Wednesday, the 5th inst. The chief feature of the entertainment was the debut of Miss Forsyth, of Fort Erie. The appearance of the debutante, who, we believe, is a connection of the Rector of St. Paul's, had been looked forward to with some interest, and none were disappointed, except agreeably, on the evening of the 5th. Miss Forsyth possesses a strong, finely cultivated voice, and her manner of rendering one of Donizetti's difficult cavatinas, admits of very little but favourable criticism. Her intonation is particularly good, but her enunciation of words, particularly noticeable in her ballad singing, is bad; her voice is very sweet in the lower register, and whilst we accord all praise to her creditable exposition of the extremely difficult rondo, with which the cavatina is favoured, the sensation produced by her transition passages was one in which surprise killed pleasure. But, on the whole, we unhesitatingly speak of Miss Forsyth as the best amateur who has appeared before a To-

ronto audience, at least for many years. With cultivation and a more careful attention to delicacy of tone and thorough finish in execution, Miss Forsyth, already a performer infinitely above the ordinary amateur, may hold equal standing with many well known and admired professionals.

Mrs. Edgar Jarvis pleased the audience with her tasteful piano-forte playing, whilst Mrs. Arthur Jarvis sang both alone and with Mr. Humphreys in good style. Mr. Heron's singing is good, but lacks attention, while Miss Brokovski sang with her usual care and taste, gaining the applause she always so well deserves. With a pleasant recollection of the very creditable part singing we conclude.

## HURON.

**MONCTON.**—The Rev. Mr. Sheraton, of the Diocese of New Brunswick, has, we learn, been appointed to the Incumbency of this place.

**CHATHAM.**—Rev. Canon Huntingdon, who has been for some weeks on a visit to his old home, Brooklyn, has not yet returned. Rev. W. H. Tilly supplied his place last Sunday.

**GALT.**—We are sorry to learn that the Church people of Galt are somewhat exercised in the matter of the recent appointment to the rectorship of the parish. They seem to consider that the appointment has been made somewhat prematurely, but we trust that the Bishop with his usual tact and kindly hand will throw oil on these slightly troubled waters.

**FAREWELL SERMONS.**—On Sunday, eighteenth after Trinity, Rev. Isaac Brock preached his farewell sermon to the congregations of St. John's Chapel, Huron College, on the eve of his departure to assume duty as Rector of Galt. On the nineteenth Sunday, he preached a farewell sermon in St. Paul's Cathedral, in which, though not its minister, he often proclaimed the glad tidings. Rev. Canon Innes officiated at morning service, he and Mr. Brock administering the Holy Communion, many young communicants for the first time coming to the Holy Communion. From the text: "Ye have not so learned Christ," Eph. iv. 20, he preached in the afternoon to his old congregation at Glenworth, twelve miles from the city. Rev. H. W. Halpin took the morning and evening services and preached at St. John's Chapel.

**CLARKSBURG, COUNTY OF GREY.** This mission owes much to the energy and indefatigable zeal of the incumbent, Rev. T. H. Appleby. A brief sketch of his work will convey to our readers some idea of the ministerial labour there. His three organized Churches are St. George's Church, Trinity Church, in Collingwood township, and Williamtown. These three congregations might seem sufficient for the care of one minister, but they are only a small portion of his work. He holds services at eight stations. His parish comprises an area of 340 square miles, a pretty extensive visiting district. Throughout all that vast parish, he has to perform all the parochial duties—visit the sick, commit to the grave the dead, baptize, preach, examine, instruct, establish and keep oversight of Sunday Schools where possible, and, in short, discharge all the duties of a parish minister. His labour is incessant, one from that far northern parish informs us. To enable him to hold these services on Sunday, which he not seldom does, he has to travel from one to another, nearly thirty miles. In one week he travelled in his parochial work not less than 180 miles, officiating at burials, baptisms, visiting the sick, and preaching seven times. This incessant care of a widely scattered people, with its journeyings and hardships, is in a partially settled country, by mud roads, through bush and clearing, and among a people who are, as yet, only struggling to make a home for their families in the western wilderness. Mr. A. is about to undertake the building of a Church in a distant part of the Mission—distant twenty-one miles from his residence. A site with five acres of ground has been given for the purpose, and the Churchmen in that vicinity hope that, ere the close of another year, they will there have a Church. Such is the labour of a mission parish.

**SHELburne.**—On Thursday evening, October 3rd, the Lord Bishop of Huron held a Confirmation at Shelburne, County of Grey, in the freight house of the Railway station. His Lordship was assisted in the services by the Rev. Mr. Evans, of Durham, and the Rev. P. Tocque. There being no minister in the Mission, the candidates for Confirmation were prepared and presented by the Rev. P. Tocque, of the Diocese of Toronto. After giving the candidates an earnest address on Confirmation, the Bishop then addressed the congregation on the difficulty of finding men for Missionaries and the means of supporting them. The address was exceedingly interesting and was listened to with delight by a large congregation. In the course of his remarks, the Bishop said he had commenced the erection of a Cathedral which was expected to cost \$150,000; that there were 130,000 members of the Church of England in his Diocese, and if each member contributed one dollar, the greater part of it would be raised; that he was endeavouring to organize committees for collecting for that purpose; that a book would be kept in the archives of the Cathedral, in which the name of each subscriber would be enrolled, so that when any man, woman or child came to London, they would feel that they were shareholders in the Cathedral and that they had as much right and freedom to it as any one living in the city; that he had already got \$11,000 towards it, and hoped that the people of Shelburne would feel an interest in contributing towards it. The Bishop also baptized three children, following the Greek usage of thrice applying the water. No service of the Church of England, or any other, had ever been held at Shelburne until the Rev. P. Tocque opened a service there in 1871, and also organized a flourishing Sunday School of nearly sixty scholars. One half of Shelburne is in the Diocese of Toronto. Two acres of land, however, have been given by the Messrs. Jelley for the site of Church and yard, which is on the Huron side, hence the Church will belong to the Diocese of Huron. Preparations are making for the erection of a Church. Shelburne is a station on the Toronto, Grey and Bruce Railroad, and is rapidly growing into a village, and is likely to become a town. As we are the first on the ground, the Church will be likely to grow with the growth of the village and become an important Church Station.

## ONTARIO.

**CORNWALL.**—Sunday, Sept. 22. A general Ordination was held in the parish church by the Lord Bishop of the Diocese, at which the following clergy was ordained to the Priesthood: Rev. Chas. Pelham Mulvaney, M. A., of Trinity College, Dublin; Rev. J. Mimmo, B. A., Queen's College, Kingston, Ont.; Rev. John Walhwell. The following were the Deacons ordained at the same time: Revs. Arthur Jarvis, B. A., Trinity College, Toronto; S. Poole G. Lepper. A sermon was preached by the Archdeacon in the morning, and by the Bishop of the Diocese in the evening. A collection of over \$100 was taken up in aid of the Memorial Church. The parish of Cornwall is in an improving condition; the Sunday-school is well organized, and the children attend the daily services of the church, which in this parish are well observed, the congregation during our visit averaging over thirty. The candidates for orders expressed themselves much gratified at the kind reception provided for them by the Rev. Mr. Preston, Rector of Cornwall and his parishioners.

**ALMONTE.**—His Lordship the Bishop of Ontario held a special Confirmation in St. Paul's Church, Almonte, on Friday, the 4th inst. Thirteen persons were presented by the Incumbent, part of whom belonged to the adjoining congregation of Clayton, which his Lordship was unable to visit on this occasion. Six of the candidates were males, seven were females, and three were adults. The demeanour exhibited by those who, we humbly hope and pray, were now giving themselves up to be led by the Spirit of God, was as devout as could be desired, and the Bishop's address was thoroughly practical, containing urgent admonition to grow in grace by a diligent use of the means. The Holy Communion was then administered to 60 persons, all of the confirmed partaking, with the exception of two. Twenty-six persons were confirmed in this parish two years ago, and the most of these have been striving to walk worthy of their profession, by

regular attendance upon the means of grace and by careful living.

**HAWKESBURY — CHURCH OF THE HOLY TRINITY.**—On Sunday, Sept. 20th, the Bishop visited this parish, to administer the Holy Rite of Confirmation. The services were arranged as follows: Morning Prayer, 10 a.m.; Litany, Confirmation, and Holy Communion, 11 a.m., and Evening Prayer, 7 p.m.. Notwithstanding a rainy day, the congregations were large and devout, especially at the 11 o'clock services, when the little church was quite full. The singing throughout was very good, an especial feature being the number who joined in it heartily amongst the congregation. The responding was also most hearty.

The candidates for Confirmation, numbering 21, were seated on benches in the aisle, the girls being all dressed in white, with veils. The Bishop laid his hand on the head of each one separately, as they advanced in turn and knelt before him at the chancel rail, to receive through him the seal of God's covenant with them.

The church, a little gem of a village church, was beautifully decorated with exquisite flowers, and wreaths of wheat and oats twined with yallow over-lappings. The large font, standing directly in front of the entrance, was filled with flowers in rich masses of colour, the base being covered with moss in little hills, whose tops were crowned with a beautiful Gladiolus. The altar had a broad band of flowers running along the top and on each side of the front, while two handsome bouquets stood upon it. The lectern had a wreath of wheat and oats running around its base and stem, and a rich bouquet of flowers on the shelf. Over the entrance door was another wreath of wheat and oats mixed with flowers.

The total number of communicants was 61, out of the 21 candidates confirmed, 20 remaining for their first communion. The Bishop's address was, as usual, clear, logical, and convincing, giving the various reasons, Scriptural and rational, for the administration of the rite, and also an exposition of the Holy Communion as a means of grace necessary for the growth and increase of the spiritual life, pointing out that the Romanists were not the only ones who were superstitious about this Holy Sacrament, but that there were also Protestant superstitions leading to pretty nearly the same results.

The Rev. James Dixon, of Grenville, Diocese of Montreal, preached in the evening to a fair congregation. The offertories, both morning and evening, were in aid of the Divinity Students' Fund of the Diocese, and amounted to \$257. The Rev. A. Jarvis, who was ordained to the Diaconate on the previous Sunday at Cornwall, has accepted the offer of the Incumbent to assist him in this mission and entered upon his duties on the 29th.

**TRINITY CHURCH, CORNWALL.**—On Sunday, the 22nd Sept., the Lord Bishop of Ontario held a General Ordination in Trinity Church, Cornwall, when the following were admitted to the Sacred Office of the Priesthood:—

Rev. Chas. Pelham Mulvaney, M. A., of Trinity College, Dublin, missionary at Goulburn and Huntley; the Rev. John Halliwell, missionary at Finch and Roxboro'; the Rev. John Henry Nimmo, M. A., missionary at Tamworth.

The following gentlemen were ordained Deacons: Arthur Jarvis, B. A., licensed as assistant missionary at Hawkesbury, VanKleek Hill and parts adjacent; Maxwell Lepper, appointed to the Rectory of Franktown; Samuel Gov. r Poole, late of King's College, London, England, licensed to the Curacy of Cornwall.

Morning Prayer was said at 8 o'clock, a.m. by the Rev. E. Loucks, Rector of Morrisburg, and the Holy Communion was celebrated, the Venerable Archdeacon of Ontario (Dr. Patton), formerly Rector of the parish, being celebrant. At 11 o'clock a.m. the Ordination Services were proceeded with. The clergy present, in addition to the candidates for Holy Orders, were, the Venerable the Archdeacon of Ontario, D.C.L., Rector of Belleville and Bishop's Chaplain, the Rev. William Bleasdel, M. A. Rector of Trenton, and Examining Chaplain to the Bishop of Ontario; the Rev. G. A. Anderson, M. A., Incumbent of Matilda and Edwardsburg; the Rev. Edwin Loucks, Rector of Morrisburg; and the Rector of the parish, the Rev. James A. Preston, M. A.

The clergy, followed by the Bishop, entered the church, singing in unison with the choir and congregation, Hymn 385, A. & M., "Onward Christian Soldiers," after which an eloquent and appropriate discourse was preached by the Archdeacon, from ii. Cor. v. 20.

Many of the large congregation, which numbered over 500, were deeply affected at seeing their late pastor, who had ministered among them for twenty-six years, occupying the pulpit and hearing from his lips the Word of Life. In the course of the Archdeacon's remarks there were allusions to the past which must have stirred the hearts of his hearers.

The whole scene was of the most solemn description. The services were warm and hearty, the singing and responses were most effectively rendered, and the choir, under the leadership of Mr. Robert Stevenson, made the Canticles and Hymns what indeed they should be, ascriptions of lofty praise to God!

At evening service the church was again crowded and the Bishop preached an able and impressive sermon from Romans xii. 11. It was a source of great regret to his numerous friends in Cornwall, that although his Lordship's bodily health appears quite restored, the Bishop's eyesight is so much impaired from his serious illness of last winter, that a journey to Europe to consult an eminent oculist in London is regarded as imperatively necessary. Many are the earnest prayers that his Lordship may return in every way restored to prolong with advantage to the Church in his Diocese, his past zealous and self-denying labours.

Among the pleasing recollections of this sacred day, will be that of the ordination of a young gentleman highly esteemed by all who know him, the Rev. Arthur Jarvis, B. A., of Trinity College, Toronto, a son of that eminent benefactor of the Church for so many years, Judge Jarvis, of Cornwall. The Rev. Mr. Jarvis is the grandson of the late Rev. Salter I. Mountain, M. A., formerly Rector of Cornwall, whose aged widow and several of her family still survive and are known for their piety and good deeds for the honor of God and the extension of Christ's Church.

The week before the Ordination was consecrated by daily service in the Parish Church, in which the clergy and the candidates worshipped together as a fitting preparation for the solemn hour when as Priests and Deacons the latter should be respectively set apart as shepherds of the flock of Christ. The offertory at the service, amounting to \$110, was devoted to the Building Fund of the Bishop Strachan Memorial Church, which is gradually going on towards completion. When completed this Church will be one of the finest ecclesiastical edifices in the Dominion—a fitting memorial of a great and good prelate, who commenced his ministerial life at Cornwall, and who, after having trained in the well known school which he conducted, many of the noblest sons of Canada, afterwards leavened with his zeal, talents and indefatigable exertions, the whole Province to so great an extent that without a record of the incidents of his active life, the political, educational and ecclesiastical history of Canada could not properly be written.

Altogether the services of Sept. 22nd, 1872, will be long remembered by those who united together in sacred worship and Holy Communion on that blessed Lord's Day.

## MONTREAL.

**BOSCABEL.**—On Thursday, the 3rd day of October, a Harvest Home Service and Festival was held in the parish of Boscobel, North Ely and North Strikely. The people from the different parts of the parish assembled in North Ely at the residence of W. L. Davidson Esq. The Sunday School children were there marshalled in procession into which all the rest of the people joined and marched to the little Church with banners and processional music. The Church was tastefully decorated with the various kinds of grain, roots, fruits, and flowers joyfully speaking the harvest home. Prayer was said by the incumbent the Rev. J. W. Garland assisted by the Rev. H. W. Nyo of Iron Hill. The Rev. Mr. Nyo, in the absence of the Rev. Mr. Landsay of Waterloo, who was expected to preach the sermon, delivered an impromptu address from the words of Holy Scripture, "The



# The Church Herald.

TORONTO, THURSDAY, OCT. 10, 1872.

## Calendar.

Oct. 13th—Twentieth Sunday after Trinity.  
 " 18th—Friday, St. Luke.  
 " 20th—Twenty-first Sunday after Trinity.

## Proper Lessons for October.

13th. { M. Ezek. 34, Col. 2, v. 6.  
 { E. Ezek. 37, or Dan. 1, Luke 11, to v. 29.  
 20th. { M. Dan. 3, 1 Thess. 5.  
 { E. Dan. 4 or 6, Luke 14, v. 23 to 16, v. 11.  
 27th. { M. Dan. 6, Tim. 4.  
 { E. Dan. 7, v. 9 or 12, Luke 19, v. 11 to v. 28.

## THE CHURCH IN HOLLAND.

Had the announcement that the Archbishop of Utrecht had gone to Munich, appeared in the public press two or three years ago, it would probably have attracted little or no attention, but the same announcement in July, 1872, makes a vast difference. Times have changed, and that visit is one of deep significance and importance. In order to arrive at the issues that depend on that visit, it will be well and not uninteresting to briefly examine the history and remarkable vicissitudes of the Trajectine Church of Holland over which that prelate is Metropolitan. The Dutch Church at Utrecht, from which has sprung the other churches in Holland, originated in a mission to that country in 690, by Willibrod, an Englishman, and in succession by another great Englishman, the famous Boniface, the "Apostle of Germany," who leaving Britain in 716 went to Friesland, and in his missionary labours was eminently successful. In 745 he became Bishop of Mentz and suffered martyrdom near Utrecht, where he first laboured, at the hands of the Pagans, in 755, giving rise to the saying, "His dying finished what his life began." Later on, a too great connection with the temporal power left this ancient Church in the condition which such connection invariably does, spiritually weak. Her lamp flickered low, and in 1580, when a storm of religious agitation was sweeping through the country, the then occupant of the See of Utrecht died, and for twenty-two years it remained vacant. But in spite of the Jesuits who, with all the bitter zeal of their order, hated her with a deadly hate, the unfortunate Church in 1602 again received the ministrations of a Bishop, and one Vosmeer was consecrated, but in accordance with a dangerous temporizing policy, under the title of Archbishop of Phillipi. But the malice of the Jesuits was confined to their characteristic under-handed plottings until the time of Archbishop Codde, who was in the year 1704 summoned to Rome on a charge of holding Jansenist views. He was acquitted on a division of the Court, the Pope himself sustaining him, but he would probably have been undone by his Jesuit enemies had he not formed power-

ful friends in the Dutch Government, who signified that it would be well that no coercive measures should be adopted towards him. But a quasi deposition took place, for although the Archbishop resigned, yet it was both under compulsion and under protest on his part, and the Chapter refused to acknowledge the deposition.

So matters proceeded, the Jesuits pouring the phials of their hate on the struggling Church in every conceivable form. They interfered with every Chapter and with every right of the Church. If it had not been for the charity of the Irish Bishop, Fagan, the very supply of clergy would have been denied them, after the death of Codde in 1710. As it was they remained a Church without a Bishop until 1724, when a French prelate, Varlet, Bishop of Babylon, *in partibus infidelium*, passing through the country, consecrated Cornelius Steenoven successor to Archbishop Codde, after an interval of fourteen years. The new prelate signified his election to Rome, but Innocent XIX. deigned no reply, although after his death there was put forth a condemnatory brief. The Archbishop appealed to the next general Council, which step his successors have repeated to this day, in the hope apparently of obtaining justice there. On the death of Steenoven great efforts were made by the See of Rome to prevent any successor being elected, and an attempt was made to influence the Protestant Government of Holland, through the Doge of Venice. The Government refused to interfere and Steenoven was succeeded by Bachman Wuytreis. He, although despised and ignored at Rome, received abundant testimony of good will from the French Episcopate. A number of their letters, more than a hundred, are preserved to this day in the library at Utrecht. Van den Croon succeeded, and in turn Meindaerts succeeded him, both being consecrated by the same aged French Bishop, who was yet in Holland, notwithstanding a desperate attempt had been made in 1796 to abduct him by no less a person than the Portuguese Ambassador. Meindaerts possessed what his immediate predecessor lacked;—a powerful administrative ability, and observing the dependence of the Church on external Episcopal aid boldly revived two long dead Sees, Haarlem and Davenport, in order to keep the succession from falling. He held the Synod of Utrecht in 1768, the decisions of which prove the undoubted orthodoxy of the Church. Again and again has it protested against the modern vagaries of Rome, lastly by a public document against the decree of the Immaculate Conception in 1854, and a vigorous protest against the late ecclesiastical treason and anti-Christian conduct of the Roman Church. The present occupant of the See of Utrecht is Archbishop Von Loos, he who "went to Munich." Thus has this threatened Church been marvellously preserved from destruction, so marvellously that it can only be considered as by directly Divine interposition. She has suffered and her prelates and people have known

persecution. Now she lifts her head and in the present critical condition of the Roman Church in Europe, precipitated by the foolishly instigated Ultramontanes, there is no mean significance in the visit of Archbishop Loos to Munich. There and elsewhere the *Old Catholics*, forced by the faction mentioned, find themselves somewhat in the same position as the so-called Jansenists many long years before. Compelled, in the interests and for the love of Christianity, to rebel against the modern conspiracy against Christian truth, they are suddenly bereft of the chief consolations of religion. Their clergy are proscribed and just as the Jansenists of yore, because they refuse to signify a belief in statements manifestly false, the whole weight of papal wrath, wire-pulled by Jesuit ambition goaded by sense of failing power, is, somewhat impotently hurled at them. But times are changed, and if the papal cuni will not learn the change they must be taught it. No more can the rites of religion be refused to man, woman and child; no more can the sacraments be withheld; no more need children be unconfirmed at the angry dictum of an ill-advised pontiff. He has tried it in Munich, and lo! a prelate from a Church ground down for years by the very tyranny which is now attempted to be used towards the German Old Catholics, is found to supply the very rites which a cowardly and apostate episcopate has at the command of the Pope endeavoured to withhold. May it not be reasonably concluded that the career of this little Dutch Church has been for a great end? As its historian wrote in 1857, "She can hardly have been held up from her protest against the *Unigenitus* till she had also protested against the more dangerous *Ineffabilis* that after these struggles she may be permitted to fail."

## Correspondence.

NOTE.—All our readers will please distinctly to understand, that the opinions expressed in our Correspondence Column are to be taken as the opinions of our Correspondents, and not as those of the Editor of the CHURCH HERALD, unless special mention be made of departure from this rule.

Letters to be inserted, must be accompanied by the full name and address of the sender.

We cannot undertake to return rejected Communications.

## THE RAGE FOR ENDOWMENTS I

(To the Editor of THE CHURCH HERALD.)

DEAR SIR,—The manner in which Mr. Givins' communication to the Diocesan Church Society of Huron was met, as reported in your No. 178, seems to me to indicate a practical wisdom worthy of more extended exemplification. The communication informed the meeting that the Diocese of Huron was expected to raise the sum of \$7,500 towards endowment of the Algoma Bishopric; the astute and judicious Bishop mentioned his suggestion to the Standing Committee to recommend a grant of \$400 per year (about 5½ per cent. on \$7,500) for ten years towards this object. The Standing Committee recommended accordingly, and a motion was carried unanimously and enthusiastically "to approve of and act on the recommendation." As reasons for such an answer to the demand, it was stated that a grant in this shape would render possible immediate appointment of the Bishop of Algoma, and "would also call forth a greater missionary spirit in the Church."

It appears to me that the reasons so given are incontrovertible, and that while we are engaging in

the arduous labour of elaborating a ponderous scheme of endowment, we pass by the more practical and useful method of immediate contribution with promise of continuance for a certain term of years which would (1) secure for us the immediate execution of our design, instead of postponing it indefinitely, and (2) incite a greater degree and extent of missionary spirit, instead of impeding that spirit.

The latter point is that upon which I wish to dwell on the present occasion, in order to make it clear that the cry for endowments is not really a wise one. Endowment produces the following effects, (1) It gets rid of the healthy effect of continuous periodical demands upon Christian liberality for the object specified; (2) It takes away from our present power of contributing to collateral objects of great importance by absorbing our efforts in one or two directions; (3) It deprives posterity of the necessity and of utility to themselves of being called upon to contribute towards many of these pious objects which exist in their day; (4) It takes from the recipients of the benefit the wholesome consciousness that their returns will be proportionate to their exertions; (5) It creates a large class of dependents, hang-ers-on, expectants, and oftentimes sinecurists and voluntary paupers; (6) It cultivates a feeling of false security (for endowments are not infallible) and of careless contentedness with things as they are, which paralyzes needful enterprise. Surely, here is an array of undesirable effects which ought to make us, in this new country, in the foundation of our Church, stop short and consider.

On the other hand the one great argument in favour of endowment is that (1) supposing the object to be a good one, endowment secures a certain measure of efficient support in future; and (2) that it removes the recipient of its benefit from the temptation to court popularity at the expense of real benefit and edification. In answer to these objections severally (1) that the endowment of a good object is more likely to corrupt or destroy its goodness because of a sense of security and immunity from punishment, and to deprive the object of any further support which it may require; (2) that it is not desirable to remove the recipient of any benefit from the exercise of that moral courage which impels us to do our duty in spite of all consequences.

I take it, for instances that no "voluntary Church," as the phrase is, is likely to recede so much from adhesion to and practice of its principles, as one which is bolstered up on the funds of generations by-gone which cannot bring it to account. It appears to me that even the clergy, with all the religious zeal and high moral courage which belongs to their position, are far more likely, when they feel themselves "already provided for" and in a comfortable endowment, to grow indolent and careless than to prove themselves energetic and faithful: witness the sad state of our Mother Church ten years ago. It is, also, a notorious fact, continually the subject of remarks from those experienced, that even the small local endowments of some few of our parishes in this country, act as a serious preventive to the outflow of liberality from those among whom they exist, and actually, in the long-run, very much reduce the total amount of exertion and contribution during a series of years. Far better would it be for us to feel that we have to owe to ourselves individually and personally whatever benefits exist around us, than that we should feel that we owe our blessings to antiquity. "We owe nothing to posterity," let posterity take care of itself; it will, in all probability, be much better able to do so than we are now to provide for it. Instead of sinking \$1,000 to furnish a meagre income in futurum, we could do much more real good by distributing it either among collateral needy objects or over a series of years to the same object.

In the case of the Algoma Bishopric it is much better that the people to be benefited should feel that after a certain term of years they must undertake the burden of support themselves. The bare theory and abstract philosophy of endowment may read well enough, but the practice of the plan has not born much fruit of encouragement anywhere.

Yours sincerely,

QUOMODO.

The road to home happiness is over the stepping-stones which lie about the brook of daily discomforts.

THE NEW LECTIONARY—PROPER PSALMS.

(To the Editor of THE CHURCH HERALD.)

DEAR SIR,—It strikes me as a great oversight, when the Provincial Synod, at its last session, adopted the new Lectionary, that body did not also adopt all the provisions of the English Act of Parliament, by which the said new Lectionary was authorized in England.

There is one clause in that act particularly desirable. I refer to that authorizing the Ordinary to appoint Proper Psalms and Special Lessons for special occasions.

I have lately attended services in connection with Sunday-school Festivals, when chapters, beautiful, no doubt, but by no means appropriate, were read for the edification of the assembled children, and the same will be the case at our missionary services.

On the Feast of St. Michael and All Angels nothing could be more grand than the cxxxix Psalm, but how much more appropriate would have been the xxxiv. "The Angel of the Lord"—the xci. "He shall give His Angels," or the cxiii. "O Praise the Lord, ye Angels of His." Proper Psalms might also be prescribed for Advent: xviii. (The Redemption of the Faithful). lxxxii. (God's overthrow of his enemies). cx. (The Royalty, Priesthood, and Judicial Office of Christ). cxliii. (The quiet waiting of the Church).

For the Epiphany—Psalms referred to; to the missionary work of the Christian Church and the subjection of all nations of the preaching of the Gospel, and so on. Psalms also might be selected appropriate to the consecration of churches and churchyards, Harvest and School Festivals, Synod Meetings, and so also with respect to Proper Lessons.

Yours truly,

S. L.

FAST TIME.

(To the Editor of the CHURCH HERALD.)

DEAR SIR,—These are the days to rush through with everything, no time to be lost. On our farms we use reapers, mowers, thrashers, &c., &c., which give us the power to do our farm work quickly, without half doing it.

If motive power could be adapted to the services of our Church, they might be hurried through without mutilation, but until such power can be obtained, we should be content to spare enough time to go through the whole service ungrudgingly and in order, which at most would not require beyond two hours in the morning and one in the evening.

I should not have taken the trouble to write, Mr. Editor, to your valuable paper (for writing is quite out of my line) had I not attended a church, a few evenings ago, where the service was so cut up as to surprise me beyond measure.

I will now endeavour to remember a few of the omissions upon the Sunday in question, which were as follows:

The Litany, Anti-Communion, Epistle, Gospel, and the prayer for the Church Militant.

I felt charitably enough disposed at the time to think the parson was hurried for time, or that probably he was unwell, though he looked the picture of health, was a most powerful young man, and preached a long sermon. In conversation with a friend of mine, and a member of the congregation, he said it was the constant practice in their church and had been for two or three years.

I trust, Mr. Editor, that it will not be thought that I have written these few lines in an unchristian spirit,

And remain,

Your obedient servant,

AN OLD FARMER.

CHURCH CONGRESSES.

(To the Editor of THE CHURCH HERALD.)

SIR,—One of the most essential and important topics for discussion at our Church Congress, if we have one is that of supplying the need, constantly increasing, for Clergymen, or, as I would put it, for Ministers, both of the Word and Sacraments, to the people. From whatever cause it may be,

there is not coming forward at present a sufficient number for ordination to keep pace with and supply the growing need of the Church in this new country for Ministers. It is proposed to get over the difficulty by a resort to the services of Laymen, under certain conditions, such services to be for the most part voluntary or without pay.

Now, I would say, to begin with, that persons fit to be authorized and sent by the Bishop as Preachers of the Word, are also fit to be authorized to administer the Sacraments, and that it is much better at once to remove the restrictions which prevent their being so ordained, and so ensure to the people the Sacraments, than to attempt, by such half-way measures as authorizing Laymen to hold services and read sermons, to furnish a substitute for the ordained Minister of the Word and Sacraments.

If this proposal to supply the deficiency, by authorizing Laymen to officiate, be acted upon, we shall have, in some places, local preachers as the result, and the chances are that the people in those places will rest satisfied with that, and make no effort to get an ordained Minister. It may be that the standard of requirements for ordination is fixed too high. If so, it should be lowered, rather than leave the flock without shepherds. The subject is one of general interest, and should be thoroughly discussed in a general Congress of our Church in Canada.

Yours truly,

LAYMAN.

Montreal, October 5th, 1872.

SECULAR VERSUS CHURCH ORGANS.

(To the Editor of THE CHURCH HERALD.)

DEAR SIR,—It has oftentimes appeared to me a very undesirable thing to have, as in the case in the Diocese of Ontario, the official announcement of the Synod published in a local secular paper.—Our Synod authorities would surely do better to have recourse to existing Church journals. The secular press is too much mixed up with politics, with local interests; it is too far identified with a particular section of the Diocese. But still more, it is sometimes made the vehicle of very ill-judged attacks on individual clergymen, as has lately been the case with the Kingston News, a paper which, by local Kingston interest, was chosen as the organ for publishing Synod and other official announcements of the Diocese. Now, I observe that the Kingston News has in one number of late contained three personal attacks on as many of our clergy. One, whose name I shall not repeat, so as to give further currency to the scandal, is charged with "Ritualism." I am in a position to know that this charge of "Ritual" is wholly untrue. The clergyman in question is a quiet, unobtrusive country parson, who has not any sympathy with what is called in these days "Ritualism." Yet to circulate such a charge in his parish is to bring the very most damaging charge that can, just now, and in the present temper of the laity, be brought against a clergyman! A similar charge is insinuated against a second. And a third is assailed with half a column of what can only be described as above—such phrases as "hireling," "Judas Iscariot," &c., &c. Surely it is impossible that those who have it in their power to select a vehicle for official news in the Diocese of Ontario, can any longer patronize a print which uses language scarcely to be met in the lowest tirades of election personality. The Ontario clergy would surely prefer to read the Synod news in the CHURCH HERALD, a paper never once accused of political bias or of personal attacks on either clergy or laity.

I am, Sir, yours,

S.

How easy it is to please and be pleased, if one will take the fragrance of the rose instead of the thorns, and hold the knife by the handle and not by the edge.

Sir Walter Scott, in his days of law practice, once defended a house breaker at Jedburgh. After the trial the prisoner sent for him, thanked him for his exertions, and said he was sorry he could not give him a fee, but he would give him two bits of information: First, that a yelping terrier inside a house was a better protection than a big dog outside; and secondly, that no lock so bothered a house breaker as an old rusty one.

(Continued from page 875.)

harvest is the end of the world, and the reapers are the angels." The discourse was well suited to the occasion, and very appropriately applied to the young children, those of more mature age, and to the aged. A handsome collection was taken up at the close to be applied to the building fund. All in processional order again returned to Mr. Davidson's orchard where tables awaited them groaning under every luxury which the country produces. Grace being sung, every appetite was soon satisfied, when Mr. Davidson the first president of the place called attention and made some beautiful remarks concerning their first harvest home which were added to by remarks from the Rev. J. W. Garland, the Rev. H. W. Nye, and Mr. Bartlett, and Mr. Hackwell.

**COTE DE NOIGES.**—On Thursday evening last a tea meeting was held in the basement of the little church at Cote de Noiges by the members of the Church of England congregation there, at which the Rev. W. B. Curran, incumbent attended. Each lady had brought a supply of provisions, and the table, a staunch one, could scarce carry the weight with which it was loaded. At the conclusion of the repast a meeting was organized, Mr. John Mackay taking the chair. He called upon Mr. Copleston to state the purpose for which the meeting had been called. Mr. Copleston, briefly but happily stated that the object was to make a present to their clergyman. Presents to clergymen took various forms; slippers, for instance, a shape which donations of this kind often took. They had, however, preferred to give him money, and he had very much pleasure in asking Mr. Campbell to convey the gift of the congregation to Mr. Curran. Mr. Campbell gave the Rev. gentleman an envelope containing \$100. Rev. Mr. Curran was but little prepared for what had just transpired, he having no idea, until he heard Mr. Copleston's remarks, that anything more than a social meeting was intended. It was, therefore, a moment before he could find words to reply, and when he did it was with deep feeling. At the conclusion of Mr. Curran's speech, remarks were made by other gentlemen, several songs were sung, and the evening passed in a most agreeable manner.

### GENERAL.

The Viceroy of Egypt has given a valuable building lot in Cairo for the erection of an Episcopal Church.

A Renter's telegram from Rome states that Cardinal Quasgria died suddenly on the 24th ult. Now that the Cardinal is dead, there are twenty-seven cardinal's hats at the Pope's disposal.

The Rev. J. P. Selwyn, son of the Bishop of Lichfield, who is ex-Bishop of New Zealand, has resigned the living of St. George's, Wolverhampton, to take up the work of the late Bishop Patteson.

On the 25th ult. Dean Stanley preached for Rev. Mr. Boyd (the "Country Parson"), in the Presbyterian Church at St. Andrew's, Scotland. Mr. Boyd having opened the services, vacated the pulpit which was filled by the Dean. He repeated a collect before the sermon, and preached from the text "Thou shalt love the Lord thy God with all thy heart," etc. He also concluded the service with a prayer. The Kirk Session has asked the Dean to publish his sermon, the first part of which will be found in another column.

A correspondent of *the Bull*, in a letter upon the subject of the Athanasian Creed, writes: "I would suggest that the fact that the Athanasian Creed had been indorsed by at least eight Protestant Confessions of Faith seems to have been generally forgotten. It may interest your readers to specify the names and dates of these Protestant Confessions:

1. The Waldonian Confession, 1522.
2. The Saxon Confession, 1531.
3. The Württemberg Confession, 1532.
4. French Church's Confession, exhibited to Charles IX., 1541.
5. Belgic Confession, 1567.
6. Helvetic Confession, 1564.
7. Palatine Confession, 1577.
8. Lithuanian or Polish Confession 1643.

Whatever may be said of foreign Protestant Communion, surely their testimony in this case to

the cardinal truths received and embodied by the Church Catholic in this venerable Creed should not, in these days of laxity, be slighted.

On St. Peter's Day, June 29th, in 1847, twenty-five years ago, four Bishops, namely, Dr. Short, Bishop of Adelaide; Dr. Gray, Bishop of Cape Town; Dr. Perry, Bishop of Melbourne; Dr. Tyrrell, Bishop of Newcastle, were consecrated to their distant Colonial Sees. By a remarkable Providence all these prelates are yet alive. They have, each and all, seen a wonderful enlargement of their dioceses. Melbourne has thrown out an offshoot in the Bishopric of Brisbane, Queensland. Newcastle has originated the Diocese of Grafton; Adelaide has reproduced itself in Perth; and Cape Town has been elevated to a Metropolitan mitre, and has created five subordinate sees, namely, Graham's Town, Maritzburg, St. Helena, and Bloemfontein and Zululand. The populations have increased, especially in the diocese of Melbourne. The inhabitants of Melbourne and its suburbs were estimated at 12,000 at the consecration of its Bishop; while at present it approaches 200,000, while the last census, in 1871, returned the population of the colony of Victoria at 780,878, and of its dependance at Brisbane as 109,837. The most remarkable and praiseworthy incident is recorded of one of these prelates. The Bishop of Newcastle has never once left his diocese since he was appointed to its oversight. The 25th anniversary of the appointment of these Bishops, like the silver wedding of the Germans, has not been allowed to pass without considerable solemnity and commemoration. The Bishop of Melbourne on last St. Peter's Day received three different addresses: First, from the laity of his own community, presented by his Honour Sir W. F. Stawell, Chief Justice of the Colony; from his own clergy, presented by the Very Rev. the Dean of Melbourne; and, lastly, by the united Nonconformist pastors of the colony, presented by Dr. Cairns. A more solid proof of the general regard was given in the collection of funds for the formation of a Perry scholarship in Trinity College, University of Melbourne. In Adelaide the memory of this twenty-fifth anniversary has been perpetuated by the presentation to the Bishop of a valuable pastoral staff, set with precious stones, from the clergy and laity. No special tidings of the observance of the anniversary in the Diocese of Newcastle have yet reached England, but in Cape Town the day has been signalized by eulogistic addresses to the Metropolitan, and by a successful attempt to establish a Gray Scholarship. It is a singular coincidence that all these four prelates, consecrated on one and the same day, should have been spared to give their personal superintendence to the sees first founded in their persons, and the early operations of which have been materially benefited by the continuance of their individual exertions.

### OVER-SENSITIVENESS.

Two persons meet after an ordinary day's activity. Each, unknown to the other, has met a series of annoyances, irritating circumstances, unkindnesses—and so, coming home, can brook no rude approach, no ungentle touch; the pent-up constraint and self control of the day seeks to revenge itself. A little careless, selfish word is uttered—with no unkind intent but she over-sensitive listener misunderstands it; it sounds cruel and is inexcusable in its bluntness; still it would not have been ordinarily noticed, but there was no healthy equanimity to meet it, only tired nerves and depression. The result is a painful division, an unaccountable coldness; each feels some apology or explanation due him. At length by struggling and by prayer it comes: but how sore have been the hearts of these true and tried friends!

The only sensible and right thing to do, at such times, is to take rest before hardly trasting one's self to speak or to be spoken to; and with the rest of the body to open the heart to the great, ever-present, ever-pitying One. Thus shall we be calmed, and find that it is possible to be patient.—*Watchman and Reflector.*

### DEAN STANLEY AT ST. ANDREW'S, EDINBURGH.

PART I.

The Very Reverend the Dean of Westminster preached to a crowded audience on Sunday forenoon in the Parish Church, St. Andrew's (Dr. A. K. H. Boya's.) Dean Stanley took as his text the 27th verse of the 10th chapter of St. Luke—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." There are doubtless many, not only here, but in many lands and churches elsewhere, who will be reminded that yesterday, to-day, and to-morrow form the anniversary of a dreadful crime which exactly 300 years ago darkened the face of Christendom. The feast of St. Bartholomew, which fell yesterday, is one of those days of which the recollection is confined to the calendar of no single church; but it is not as the day of the holy and blameless apostle, but as a day of trouble and distress, as a day of darkness and gloom, a day of clouds and thick darkness, as bearing within it the heavy burden of the cruel massacre in which, on the 24th, 25th, and 26th of August in the year 1572, 50,000 French Protestants perished by the hands of their fellow-countrymen. There are many reflections which this tercentenary might fitly recall to thoughtful men. We might regard it as solemn warning against too great confidence in our own opinions, a striking proof of the acknowledged fallibility and failure of one who was then, and who is by many still, believed to be the chief master of Europe, and by whose express approbation that dreadful crime took place. The medals which were struck in its honour, the pictures which still hang on the walls of the Vatican Palace, delineating its horrors as amongst the glories of the Papacy, are now disowned with shame and remorse by the Papacy itself. Or we might look back to it with thankfulness as the extremest point to which the tide of intolerance under the name of of religion has reached, and we might bless Almighty God that although with many ebbs and flows, these bitter waters have since that time at least, in this their most violent form, been receding from the land which they then covered. Humanity and justice have at least in this instance triumphed over fanaticism and passion. But there is a very useful and general reflection of a more practical kind. The massacre of St. Bartholomew represents a scene which, though its darkest shadow rests on the Church of Rome and on the monarchy of France, has yet overcast churches and kingdoms as far as possible removed from Rome and from Paris. In England the very name recalls the mournful day on which 2000 Nonconformists were, by the folly of our forefathers, on St. Bartholomew's day in 1662, estranged from the Church of England; and here, in St. Andrews, it is impossible not to remember how deep and bloody are the stains which have been left by the like spirit of religious hatred in the precincts, now so peaceful and tranquil, of this ancient city. First, the murder of the earliest Protestant martyrs of Scotland—Patrick Hamilton and George Wishart; then the savage vengeance on the Archbishop within the walls of his sea-girt castle; then the succession of Covenanters who, within or around St. Andrews, were, by another Archbishop, doomed to torture, death, or exile; then the ruthless murder of that same Archbishop, on Magnus Moor, commemorated within this church; then the execution and the veneration for those who, whether as murderers or martyrs,

were alike the victims of the same fierce and reckless zeal. Although the most hateful forms of religious intolerance have ceased, yet no one who looks around on the dissensions and the suspicious with which Christians still regard each other, can be sure that we are altogether free from its contagion. On this day, therefore, the Church of Christ, whether Roman or Protestant, whether Episcopalian or Presbyterian, may veil its head under a sense of common guilt, and, as on a day of deep humiliation, ask how it is, that we in these latter days have, by God's blessing, been raised above our fathers, and how, for the future, the least beginnings of this greivous evil may be avoided. There are many and various answers which may be given to this question. I propose to take one which is suggested by the chapter which you have just heard from the Gospel of St. Luke. If we look over all the great persecutions which have in former times devastated churches and kingdoms, we shall find that all, or almost all, have been carried on in defence of doctrines which the Bible, or which the calmer judgment of a later time pronounced to be at least secondary—few, very few, in defence of those great doctrines which the Bible and the judgment of the best men of all ages acknowledged to be primary and fundamental. It is, therefore, as the best antidote, as the best remedy of these stormy strifes out of which arose the massacre of St. Bartholomew and the blood-stained recollections of our own or other churches, that I venture to fix your attention on the two great commandments which our Saviour himself declared to be the sum and substance of saving doctrine. If we have these in their full meaning rooted in our minds, then we shall be best secured from all danger of intolerance on the one hand, and of indifference on the other. They are the truths of truth; and they will best drive out the master-falsehood of which the massacre of St. Bartholomew was the outward expression. The righteous zeal which should be felt for them will best drive out the unrighteous zeal which Christendom this day deplures. In order to understand these two great commandments fully, let us examine first what was the occasion and manner of their delivery: second, what it is which they contain; and, third, what is their relative position to the other parts of the Christian dispensation. In the mode of introducing these two commandments we have the best illustration of all revelation. We have the best condemnation of that barbarian exclusiveness and ignorance which lie at the root of all persecution, and which it is the direct object of Christian revelation and of Christian civilisation to counteract and to regenerate. I will now endeavour very briefly to unfold their meaning word by word. The first commandment thus begins.—“Thou shalt love the Lord thy God.” To feel that there is one being supreme, just, and wise, through whom all the trials of this mortal life can be turned to our good—whose judgment is not in the least degree affected by the struggles of party, or the respect of persons, or the honour, or praise, or fashion of the world—who sees things not as they seem to be, but as they really are; to reverence this supreme perfection because it is the perfection of all that is noble, generous, beautiful, wise and just, in what we know amongst ourselves—to be content with nothing short of this in our ideal, our image of God—to feel that in growing like to His ideal is our only happiness, that in entirely resigning ourselves to His justice and mercy is perfect peace—this, or something like to this—this, and nothing less than this, is to love the Lord our God. And what is meant by the other part of the commandment? “Thou shalt love Him with all thy

heart, and with all thy mind, and with all thy strength, and with all thy soul.” It means that in whatever measure we have attained to the Love of God—that is, the love of the highest goodness and truth—we must carry out and not only into one part of our nature, but into all. It has been the chief source of all corruption of religion that those who have been religious have often brought to it but one element, but one single part of their nature. A strong religious imagination, a strong religious affection, may often be seen side by side with a mind altogether weak and uncultivated. A strong logical belief may be seen unsoftened by the genial influence of a loving heart and a heaven-aspiring soul. A strong will and powerful fancy may be seen side by side with a reckless disregard of prudence and of common sense. Every one of these forms is but the half or quarter of religion. But God cannot be divided. He is one God, not many. He must be served by all our nature, not by parts of it. The intellect must seek truth with undistracted, fearless zeal, else we don't serve God with our whole mind and understanding. There was an old barbarian chief who, when he was baptised, kept his right arm out of the water that he might still work his deeds of blood. That is the likeness of the imperfect religion of so many Christians. That is what they did who of old as on this day in their zeal for religion broke their plighted faith, did despite to their natural affections, disregarded the laws of kinship, of country, of honour and of mercy. It is this shutting up of religion into one corner of our being which is the cause why so many good men are not better—why so many religious men have been so unwise—why the world seems often more charitable than the Church—why so many a saint has been untruthful—why so many a faithful believer has been uncharitable or cruel—why so many an earnest seeker after truth has been irreverent or undevout—why so many a generous temper has been coupled with self-indulgence and coarseness. The true religion of Jesus Christ our Saviour is that which penetrates and which receives all the warmth of the heart and all the elevation of the soul, and all the energies of the understanding, and all the strength of the will.

(To be Continued.)

### House and Farm.

#### AIR YOUR SPARE BEDS.

Here is a hint for housekeepers, and a very important one. Merely covering up a bed with blankets and counterpanes will no more protect it from dampness than a pane of glass would keep out light. The spare beds should be kept regularly aired. Many a dear friend or welcome visitor has been sent to an untimely grave, by being put into an unoccupied bed.

#### THE EPIZOOTIC.

Not only in Toronto, but in the immediate eastern and western neighbourhoods, have our horses been afflicted with this strange epizootic. Its symptoms are a violent hacking cough, severe inflammation of the throat and an incessant running at the nose. If it is nothing but a severe influenza, then careful treatment, partial cessation from work, good food, pure water and plenty of fresh air will work all the cure that can be worked; although of course there is a patent remedy for sale which is worth quite as much as other patent remedies are.

#### TO TREAT BALKY HORSES.

It is not natural for the horse to balk; his driver teaches it him by ill-usage and over-taxing his strength. Spirited and nervous horses are generally the ones whose education is thus spoiled. Now harness him beside a sturdy true one, see that his harness fits well, so as not to chafe and gall him; drive quietly and kindly. Load so that your good horse can start the load. When you see he is going to stop, do it yourself; let them stand a few moments, and start again. Keep quiet and calm. Practice him a short time, gradually increase your load, and under no circumstances whip nor kick nor speak loud nor swear at him; for swearing is abominable to a well-bred horse. Always be kind and calm. Speak gently, and caress and pet him when you are handling him, and in a short time he will reward you by drawing true and well, and appear to take a pleasure in doing what you require of him. Let the same person, if possible, handle him until he is cured of the habit. Such horses invariably require kind treatment, and not banging with an iron rod. Until the rod bonds, his ribs ache and his skin rise in shameful welts that should be transferred to the hide of his brutal owner.

#### TO FATTEN A POOR HORSE.

An exchange says:—“Many good horses devour large quantities of grain or hay and still continue thin and poor; the food eaten is not properly assimilated. If the usual food has been unground grain and hay, nothing but a change will effect any desirable alteration in the appearance of the animal. In case oatmeal cannot be obtained readily, mingle a bushel of flax seed with a bushel of barley, one of oats and another bushel of Indian corn, and let it be ground into fine meal. This will be a fair proportion for all his food. Or the meal, or the barley, oats and corn in equal quantities may first be procured, and one-fourth part of oil-cake mingled with it when the meal is sprinkled with cut food. Feed two or three quarts of the mixture two or three times daily, mingled with a peck of cut hay and straw. If the horse will eat that greedily, let the quantity be gradually increased until he will eat four to six quarts at every feeding three times a day. So long as the animal will eat this allowance, the quantity may be increased a little every day. But avoid the practice of allowing a horse to stand at a rack well filled with hay. In order to fatten a horse that has run down in flesh, the groom should be very particular to feed the animal no more than he will eat up and lick the manger for more.”

Nature stretches out her arms to embrace man, only let his thoughts be of equal greatness.—Emerson.

A talking man makes himself artificially deaf, being like the man in the steeple when the bell rings.—Jeremy Taylor.

Were not the eye made to receive the rays of the sun it could not behold the sun; if the peculiar power of God lay not in us, how could the God-like charm us.—Goethe.

It is the riches we keep that perish; that which we give away abides with us forever; it impresses itself on our characters and tells on our destiny; for the habit of charity formed in this life will accompany us to the next. Let us, then, now, and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony we shall then condemn.—Nott.

For the Little Ones.

SMALL TALK WITH A SMALL FLOWER.

"Art thou crazy, Little daisy, Blooming out so late? Dost thou know That the snow Soon will seal thy fate?"

"I'm not crazy," Said the daisy, "Blooming out so late. Well I know That the snow Soon will seal my fate."

"But I care not, And I fear not, For I've tried to do All my duty Well and truly With my end in view."

"He who gave me Youth and beauty Would not have me lie All inactive. Unattractive, Fearing lest I die,"

"Then I'll praise thee, Little daisy, For I've learned of you A good lesson,— Still to press on, Whatever may ensue."

SELF-DENIAL.

Do you know what self-denial means? Perhaps this story will help you to understand it.

One morning, as Harry and his parents were sitting at the breakfast-table, Harry seemed for a while engaged in a brown study. Presently he exclaimed,

"Father, I have made up my mind not to eat any more salt mackerel."

"Ah! what has brought you to that conclusion?" asked his father, with a look of earnest inquiry.

"Because," continued Harry, "our Sunday-school teacher said we ought to give up something, so that we might have money to put in the missionary-box."

"Well, but what has induced my boy to choose salt mackerel as the thing he will give up?" asked his father.

"Why," answered Harry, "because mackerel don't come very often; and I don't like them very much anyhow."

Now, do my young readers think there is any self-denial in that? I will tell you what self-denial is:

Little Jennie, who dearly loves oranges, received one just over so rich in its beautiful golden color, and plump with its delicious juice. Instead of eating it she ran around the corner and gave it to little Emma, who was sick, and whose mother was too poor to buy for her such luxuries. That was self-denial.

When you give away something that you really want, that by so doing you may make another happy; or when you give up something that you are really fond of, that you may have money for missionary or other good purposes—that is self denial.

Jesus said, "If any man will be my disciple, let him deny himself,—Carrier Dore.

Time appears very short, eternity near, and a great name either in or after life, together with all earthly treasures and profits, but an empty bubble, a deluding dream.—Brainard.

MISSPENT EVENINGS.

The boy who spends an hour each evening loitering on street corners, wastes, in the course of a year, three hundred and sixty-five precious hours, which, if applied to study would familiarize sciences. If, in addition to wasting an hour each evening, he spend ten cents for a cigar, which is usually the case, the amount thus more than wasted would pay for ten of the leading periodicals of the country. Boys, think of these things. Think how much precious time and good money you are wasting, and for what? The gratification afforded by the lounge on the corner, or by the cigar, is not only temporary, but positively hurtful. You cannot indulge in these practices without seriously injuring yourselves. You acquire idle and wasteful habits, which will cling to you through life, and grow upon you with each succeeding year. You may, in after life, shake them off, but the probabilities are, that the idle habits thus formed in early life will remain with you till your dying day. Be warned then in time, and resolve that as the hour spent in idleness is gone forever, you will improve each passing one, and thereby fit yourselves for usefulness and happiness.

If good manners are not to die out amongst us, reverence must be restored. The old must be honored, the weak must be deferred to, and most of all women must be respected. Women have the matter in their own hands. They can compel men to be well-mannered; and men who know how to behave with politeness to women, will end by behaving with politeness toward each other.—Temple Bar.

"The little I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow and not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone, happiness gone, I would fain leave the erring soul of my fellow man with Him from whose hands it came."—Chalmers.

The following extract from a letter of a correspondent to the Cincinnati Commercial may be of interest to any of our readers who may be contemplating making investments in railroad securities:

"Let the reader take a good map of the West and carefully scan the route of the Indianapolis, Bloomington and Western Railroad and its feeders. Stretching from Indianapolis to Peoria, through what an ex-President of the Ohio State Board of Agriculture assured me is the richest vast section of farming land in the world, a distance of 212 miles; thence controlling northwardly the Peoria and Rock Island and the Davenport and St. Paul Railroads, which pass through a country as beautiful and as marvelously rich as the other. The whole distance is over six hundred miles, and the country looks like a garden all the way. Such fields of corn, and wheat, and oats, and grass I never saw elsewhere. There was not wanting droves of fine blooded cattle, such as one sees in the Blue Grass region of Kentucky, and countless hogs—enough, one would suppose, for the entire Gentile world. Nor must I overlook the attractive farm houses, the extensive orchards, loaded with fruit, and the thriving cities and villages, which one expects to find only in old-settled districts. The whole is most extraordinary, and at present the railroad facilities are not sufficient to carry to market the surplus fatness. The difficulty will be removed soon, and then let Cincinnati open her storerooms and increase the number of her elevators"

"But this is only a part of the story. The owners of the Indianapolis, Bloomington and Western Railroad have now nearly completed a branch to Decatur, and are building another from Danville up to Paxton, on the Illinois Central, and a main line from Champaign, via Havana, to the Mississippi River. It has not been so announced by those concerned, but I think I can see that the point to be reached is Quincy, and that the Hannibal and St. Joseph Road will be found eventually in this ring, bringing Kansas City, Leavenworth and the Kansas Pacific Railroad next door to Cincinnati. Keokuk will be reached by a branch, and form the link that will connect the East with the road passing through Northern Missouri and Nebraska—the Midland Road—which has been built through the management of Mr. B. E. Smith, the railroad king of Ohio, a man whose success in life has been as remarkable as it is well deserved.

"Here you have a network of roads under one control covering the finest sections of country in the 'boundless West,' capable of feeding the world."

W. N. Colver & Co., of New York, report a constantly increasing demand for good bonds of counties, townships, cities and school districts. See their advertisement.

Special Notice.

Many persons, apparently healthy on retiring, die during the enervating hours from three to five in the morning. The life force being lowest at the time, nature more readily succumbs. Individuals on the shady side of forty, and whose vitality has been impaired, are most susceptible. Fellows' Compound Syrup of Hypophosphites will sustain and tone the nervous system, and its use is a necessary precaution against premature mortality.

TRAVELLERS' GUIDE.

TORONTO TIME.

DEPARTURE OF TRAINS FROM TORONTO. GRAND TRUNK EAST.

Table with 4 columns: A.M., P.M., P.M., P.M. Rows for DEPART and ARRIVE times.

GRAND TRUNK WEST.

Table with 4 columns: P.M., P.M., P.M., P.M. Rows for DEPART and ARRIVE times.

GREAT WESTERN.

Table with 4 columns: A.M., A.M., P.M., P.M. Rows for DEPART and ARRIVE times.

Trains on this line leave the Union Station five minutes after leaving Yonge Street Station.

NORTHERN.

Table with 2 columns: A.M., P.M. Rows for DEPART and ARRIVE times.

TORONTO AND NIPISSING.

Table with 2 columns: A.M., P.M. Rows for DEPART and ARRIVE times.

TORONTO, GREY AND BRUCE.

Table with 2 columns: A.M., P.M. Rows for DEPART and ARRIVE times.

Commercial Intelligence.

CHURCH HERALD OFFICE, TORONTO, } Wednesday, Oct. 9, 1872. } TORONTO MARKET.

Liverpool market was unchanged, but nominal, and the Western markets were dull and lower, in sympathy with which the feeling here was decidedly weak and lower, merchants exhibiting much more desire to meet buyer's views.

- Flour—Extra, \$7 00; superfine, \$6 15 to \$6 20; fancy \$6 50 to \$6 60. WHEAT—Softs, \$1 33; Spring, \$1 31 to 1 35; Dowl, \$1 35. BARLEY—No. 1, 65c to 67. PEAS—65c to 67. OATS—35c to 36c. BUTTER—24 to 25c. per lb., roll. EGGS—Small fresh lots worth 15 to 16c. HAY—Timothy, \$23 to \$23 50; Clover, \$16. STRAW—\$14. POTATOES—75c. per bushel. APPLES—\$1 50 to 2 00 per barrel. POULTRY—Chickens, 25c to 50c; Geese, 50c to 80c; Turkeys, 60c to \$1 00; Ducks, per pair, 40 to 50c. BEEF—Offering freely at 51c. to 7c. per lb., by the carcass. PORK—Mess \$16 75 to \$17. MUTTON—By the carcass, \$6 to \$7. DRESSED HOGS | \$6 50 to \$7. CALVESKINS—12 1/2c. per lb. SHEEPSKINS—75c. to \$1 each. LAMBSKINS—50c.

REAL ESTATE

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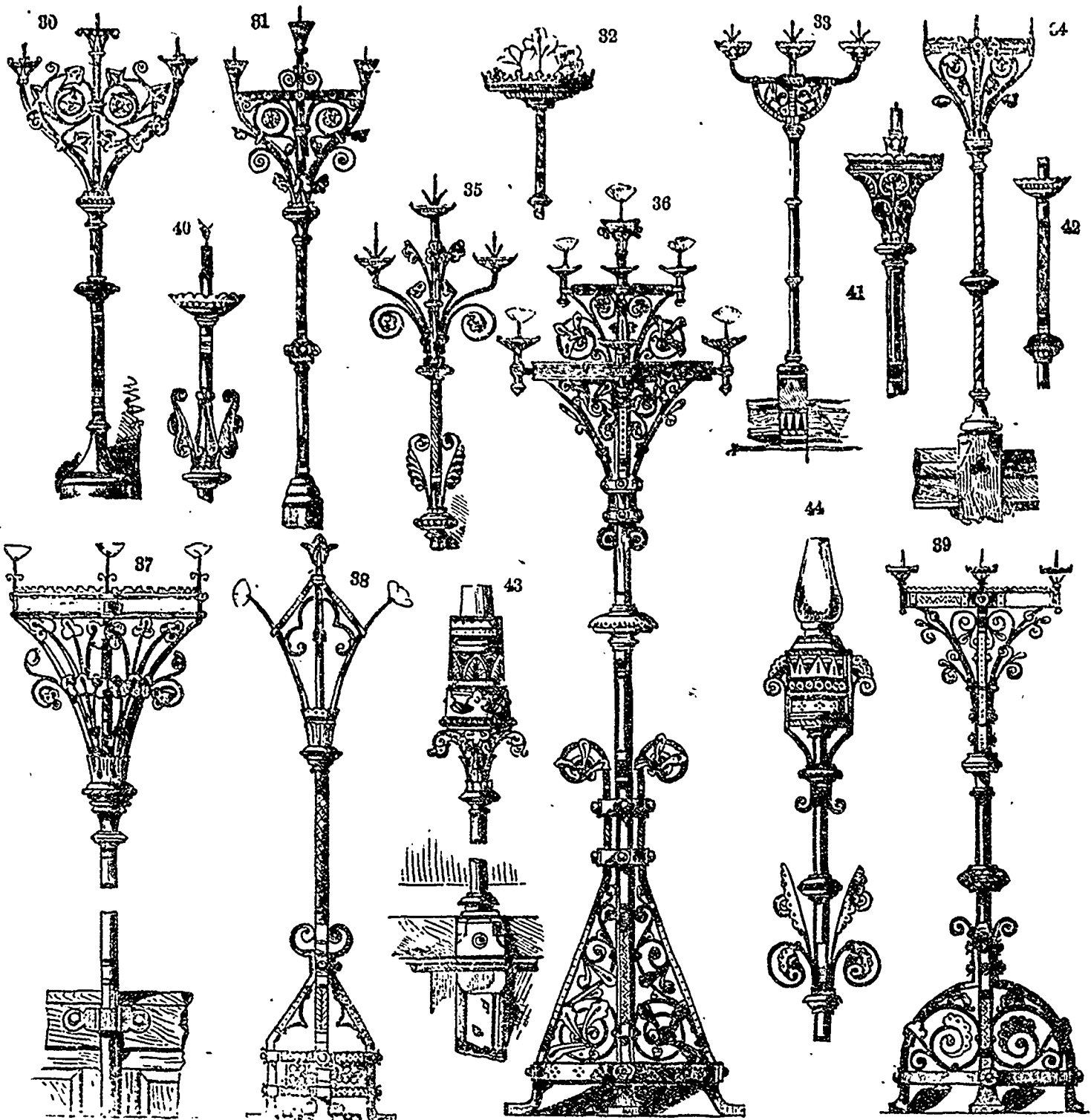
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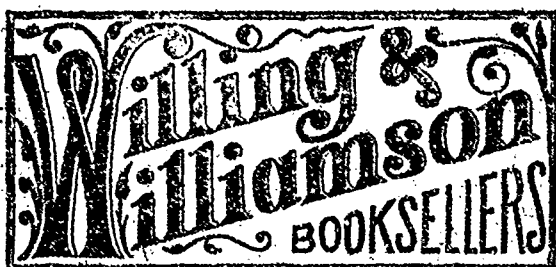
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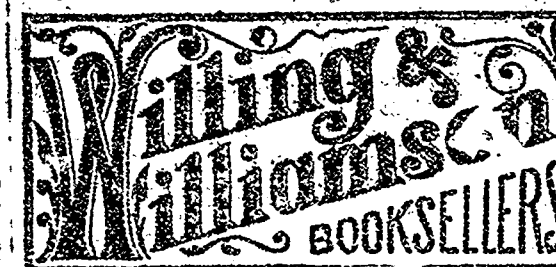
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