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The Church Herald.

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WHOLE NO. 308.

Current Events.

ECCLESIASTICAL.

PROF. EWALD.—One of our greatest Hebrew scholars has lately passed away. Professor Heinrich Ewald, of Gottingen. Born in 1803, his literary career, like that of Gesenius, was precocious. The great philologist of Halli published the first volume of his Hebrew Lexicon at the age of Twenty-four; and the celebrated critical Grammar of Ewald was published at the same age. It is an epoch-making work, which can never be entirely superseded. Ewald has shown that the Hebrew admits of philosophical investigation, and that its peculiarities may be reduced to principles founded in the nature of the human mind, or in the genius of the language to which it gives birth. His creative genius, immense learning, and indomitable industry have produced abundant fruit. His character was marked by excessive individuality, by uprightness, fearless courage, and honesty. In 1869, he was elected M.P. for Hanover; and in German politics, he was known as the most irreconcilable of irreconcilables. He will be known to the future as the author of "History of Israel," "History of Christ," "History of the Apostolic Age," and his Grammars and books on Hebrew, Arabic, Aethiopic, and Sanskrit literature.

ARCHDEACON LEE'S PROPOSAL.—The disintegrating processes of the Irish Synod having caused so much dismay in the minds of Archdeacon Lee and others, and his proposal to build a Church, in which the unmutilated services may be retained, having received the sanction of some eminent names as well as promises of pecuniary aid, the subject has caused immense excitement both in England and Ireland. It is represented that the step contemplated is premature, and that if the error be not promptly corrected, the machinery may be disastrous to the best interests of the Church as the alteration made in the Prayer Book by the Trish Synod are unwarrantable. It is considered also to be a very Hibernian mode of remaining in communion with the Church of England by abandoning the Church of Ireland, the only ecclesiastical organization which the English Church could recognize on that side of the Irish Sea. It is also suggested that it is inconsistent to keep up intercommunion with the American Church, which discards the Athanasian Creed, and to break off communion with a Church which has only mangled it; that it is hasty to assume that the mischief now done will be but the forerunner of much worse evils, because after all, and taking every thing into consideration, it is really wonderful that so much essential truth has been preserved. The reaction too, has evidently set in, and is worth waiting for with patience. It is also said to be impossible for any one to see how the abettors of Archdeacon Lee's plan, can ever afterwards censure the schismatical English Chapels in Scotland, which had, at any rate, a political necessity to justify their establishment, though now they merely represent religious separation. It is considered to be a much better line of action for the Archdeacon to seek the reform of the Irish Church, and to teach to her future clergy, from his University Chair, the falsehood of the Ultra-Puritanism she has allied herself with, than to abandon the field in so questionable a fashion, with the probability of creating a new sect, which the authorities of the Church of England must necessarily regard with something more than coldness. Further than this, it may be added that none of the proposed changes have as yet taken place; it will probably be two or three years before they will ever be legalized in the Irish Church; they can only be received as a whole, and the preface must come before the Synod at least three or twice more. The reaction may be far more salutary and extensive than many suppose; while it is all but certain that the unmutilated Prayer Book can, even after the final settlement, be used by those who wish to do so. It is most desirable, even for the cause the Archdeacon has most at heart, that he should reconsider his projected plan.

BUNN'S SERVICE.—Bishop Mitchellson of Barbadoes, has lately delivered a Charge, in which he dilates upon the revival of Church Discipline in the West Indies. Alluding to the case of Clergyman omitting the whole or a part of the Burial Service for those who have departed this life notoriously impenitent, he said, "I know not whether there is any power here which can coerce me into proceeding against a Clergyman thus acting, but if so, I should, in open court,

while pronouncing sentence for his violation of the Law, thank him for having vindicated at his personal loss, the higher law of conscience."

CHURCH REFORM.—There have been four great movements within the Church of England since the settlement of 1661. First there was the Broad Church triumph, beginning with the Revolution of 1688, and lasting till the middle of George the 3rd's reign; which resulted in almost completely stamping out Christianity from the Church of England, leaving it to take refuge in Dissent, and in creating and stereotyping an infinite multitude of abuses and scandals. Next came the movement of Wesley and Whitfield, a reaction from Broad Church ungodliness, which soon passed outside the Church, and therefore did not bring about internal charges: thirdly, came the Evangelical or Calvinistic Revival, which labored for subjective and individual ends, never rising for a moment to the thought of corporate action and improvement; and lastly, came the movement of 1838, since which time, and as some say, through the agency of its sympathizers, the most remarkable, decided, and valuable reforms have been carried out. The London Record however claims that these are the result of the previous Evangelical movements. Whatever may have been the immediate agencies which he brought them about, and every day's experience and observation indicate them, one thing is certain that it has only been since the inauguration of the last movement that any decided progress has been made in the abolition of pluralities, the enforcement of residence, the war against the poor-system, the revival of Church Building, the awakening of Conscience, the establishment of Theological Colleges, the organization of women's work, the multiplication of Church services, the people heartily joining in common Prayer, observing the Church's rules, carrying out the Principles of the English Reformation, the utilization of deserted Cathedrals, the establishment of Church Congresses, Institutions to interest the Latitudinarian Church, work the Creation of home Missions, the expansion of the Colonial Church, and many other developments of a similar character. Excesses equally belong to every movement carried on with zeal; they vary in character with the nature of the movement, and they often exist in proportion to the amount of zeal displayed.

RELATION OF CHINA.—One of the most learned Sinologists living is Rev. Joseph Edkins, a graduate of the London University, for many years a missionary in the "land of Slinim," China, and upon whom the Edinburgh University has lately conferred its D.D. Dr. Edkins is best known among scholars by his work on "China's place in Philology." In the "Religious condition of the Chinese," Dr. Edkins says of the three religions of the Chinese, that the Confucian religion is predominantly moral, the Buddhist metaphysical, and the Taoist of a grosser and more materialistic type. By the ancient tradition of God and his worship by sacrifice, the Chinese are prepared for the Christian doctrine of God. By the Buddhist doctrine of hell and paradise, with the transmigration of souls, the Chinese are prepared for the Christian view of immortality. By the utter failure of the Buddhist teaching on redemption, he was thankful to say, resulted in the production of that great and important movement which had brought this Society together.

BISHOP ALEXANDER ON REVIVALISM.—The Bishop of Derry has deemed it necessary to correct a mistatement respecting his views on Revivalism as follows: "I hear with considerable surprise that it is said that the Bishop of Derry has distinguished himself by a very warm eulogium on the Evangelical labours of Messrs. Moody and Sankey." Of these two Revivalists I have always spoken with high respect to have heard much of their earnestness and sincerity. If any one thinks it worth while to say that I have passed a 'glowing eulogism' on the men, I do not care to contradict the statement. But if it is intended to imply that I am an advocate of Revivalism, or of the theory upon which it is grounded, I must lift up my voice and protest with energy against such misrepresentation. I have not contended for an unmutilated prayer book through four weary years for the purpose of throwing it into the fire which is blazing and roaring just now in the chimney."

BISHOP CLAUGHTON ON THE PUBLIC WORSHIP ACT.—Sitting at St. Sepulchre's Church as Archdeacon of London, Bishop Cloughton recently received presentations against the Rev. T. P. Dale, Vicar of St. Vedast, for alleged Ritualistic practices, and the Rev. J. L. Ross, Vicar of St. Dunstan in the East, for inaudible

performance of Divine service. The Archdeacon addressed a few words to the churchwardens, alluding to the importance of the Public Worship Act being rightly used. He warned the churchwardens against any alteration or demolition of any part of the fabric of a church without a faculty, as those so doing might be compelled to restore it at their own cost. He trusted that the new Act would cause no trouble, but promote greater unity of action between clergy and laity. They must act with their clergy as friendly advisers, and not as hostile critics, remembering that while they were the people's representatives, nothing could be done without the concurrence of the bishop. He for his part should obey the law, and he believed that a majority of the clergy desired to do the same, and that the numbers were very few whose zeal outran their discretion. It was their duty to guard them from mistaken zeal; and so far from it being true that the laity have no power in the Church of England, the reverse was the case. He was much pleased with the recent action of Convocation, declaring the important principle that no change should be made in the services without the concurrence of the bishop; and he wished them distinctly to understand that it was not their duty to act as spies, or to allow three parishioners or the Church Association to take action against their clergymen, but by friendly co-operation to prevent suits arising. In fact, they should not have to remove difficulties but to see that none arose.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The Archbishop of Canterbury states in his speech on this Institution, says:—"That the object of having a Church of England Society is not to be exclusive or to claim that temperance is a virtue confined to the Established Church; but in order that they may fully utilize the great machinery lying ready at their hands. He feared that one great impediment in the cause of temperance was the nonsenso spoken from time to time by abstainers in reference to those who did not abstain. He remembered that at Rugby many years ago, a friend brought him a budget of teetotalers' songs and hymns, and he must say that a greater quantity of rubbish was never presented to him. Beyond that, the gentleman who gave them to him believed in his heart and soul that a man who did not get drunk was the perfection of human nature, and that the surest way of salvation was to join that particular branch of the Temperance Society to which he himself belonged. The Church of England in this matter had shown a good deal of discretion in not giving way to such rubbish, but in waiting till that absurd effervescence had disappeared. There was at one time a sort of connection between infidelity and teetotalism, as illustrated by their publications, which was calculated to bring discredit on the cause; but that had now passed away, and they could heartily and sincerely endeavor to spread the movement throughout the length and breadth of the land without its being supposed that temperance was the only Christian virtue. The Church of England as a body had both zeal and discretion, and its zeal, tempered by its discretion, had he was thankful to say, resulted in the production of that great and important movement which had brought this Society together."

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—From Bishop Stevens' recent Pastoral we extract the following: "I hear with considerable surprise that it is said that the Bishop of Derry has distinguished himself by a very warm eulogium on the Evangelical labours of Messrs. Moody and Sankey." Of these two Revivalists I have always spoken with high respect to have heard much of their earnestness and sincerity. If any one thinks it worth while to say that I have passed a 'glowing eulogism' on the men, I do not care to contradict the statement. But if it is intended to imply that I am an advocate of Revivalism, or of the theory upon which it is grounded, I must lift up my voice and protest with energy against such misrepresentation. I have not contended for an unmutilated prayer book through four weary years for the purpose of throwing it into the fire which is blazing and roaring just now in the chimney."

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preaching and final triumph of the Gospel. Their past history is that of the one true church of the living God; their present history is that of standing witnesses of the truth of Old Testament prophecies, and of the rejection and crucifixion of Christ; their future history is "the hope of all the ends of the world." This position St. Paul plainly shows, in the eleventh chapter of Romans, where, having stated that "through their fall salvation is come to the Gentiles," he asks, "if the casting away of them be for the reconciling of the world, what shall the receiving of them be but life from the dead?"

THE OLD CATHOLICS.—There has been a great accession to the ranks of Old Catholics in the Grand Duchy of Baden, a country which has always been on the liberal side in all the political and religious struggles of the present century, and which has distinguished itself for an intelligent and reliable public opinion. No less than seventeen parishes in this Catholic land have declared for the Reform in terms so energetic that the Churches have been handed over to the opponents of Papal Infallibility, with a goodly portion of the livings belonging to them. This liberal sentiment among the Old Catholics of Baden was handed down to them by one of their former Bishops—Henry of Wessenburg, who at the Congress of Vienna made every effort against the return of the Jesuits after the restoration of the Bourbons throughout Europe. He was unfortunately not successful, but his teachings and his example lived after him in the hearts of his people, who are now among the first of the exclusively Catholic states of Germany to desire a change in religious matters, with a view to introduce a National German Catholic Church, with no allegiance to Rome, and the privilege to use its own language in the Bible, the hymns and the prayers of the Church, instead of the antiquated and to the masses unintelligible Latin. In gratitude to the memory of Wessenburg, the Badeners are about to celebrate the centennial anniversary of his death, the more deeply to impress his memory on their hearts.

CHINA.—**CIVILIAN SERMONS.**—**NEWCASTLE DIALECT.**—The Rev. Henry Wright, Hon. Secretary of the Church Missionary Society, has applied to the Society for promoting Christian knowledge to print a volume of twelve sermons by Bishop Russell of North China, in this dialect. A copy of these sermons, an addition of which had already been produced in China in the Roman character, had been brought to England by the Rev. James Bates, a Church Missionary Society Missionary from China. The Tract Committee had been quite willing to entertain the request, and, in order that they might judge of the sermons before making the Society in any way responsible for them, had asked whether Mr. Bates could supply a version of them in English. This Mr. Bates was unable to do. Under these circumstances, the Standing Committee recommended a grant of the estimated cost of producing 500 copies of these sermons, viz. from 70/- to 80/-, with a view to enable Mr. Bates to get the work done for Bishop Russell without rendering the Society responsible for it. It was agreed, upon the recommendation of the Standing Committee, to place at their disposal a sum of not more than 80/- for the production of this work for Bishop Russell.

Miscellaneous.

TENNYSON'S DRAMA.—Tennyson's Drama has been sent to the press. It is entitled: "Queen Mary: a Drama," and embraces the life of Queen Mary Tudor from her accession to her death, together with the chief scenes in her reign.

ARCTIC REGIONS.—There are indications which point to a happy Hyperborean region round the Pole, where the conditions of life are far more favourable than in latitudes a little more southerly. The knot, a bird half-way between the swan and the plover, comes to Great Britain in vast flocks in the spring. But it only rests for a fortnight on those shores, and then pursues its northerly flight. Travellers in Iceland and Greenland have noted its appearance in those countries a little later; but it does not tarry there. It disappears into the further north, and then at the end of this summer reappears on its southward flight. Where has it spent the summer? Where has it built its nest and reared its young? In some region, evidently beyond the rigorous zone of Greenland, where, nearer to the Pole, a more genial summer and better breeding grounds are to be found. Such a region would indeed be a discovery to gladden the hearts of our Arctic explorers.

BURMA.—The latest news in the Rangoon Times is to the effect that the war panic is on the increase. Many of the merchants are sending their goods back to Rangoon, and all are willing to receive payments at from seven to ten per cent discount. They have got the news at Mandalay that their coming visitor, Sir Douglas Forsyth, is the man who blew the Kukas from their guns, and the Burmese are correspondingly impressed with the terrible nature of the coming man. The Viceroy of India has sent a letter to the King of Burma, acknowledging the embassy of His Majesty, and stating that he had sent an experienced officer, Lieut. Adamson, to settle the boundary question amicably with the king himself. The letter was delivered by Capt. Strover, Political Agent at Mandalay. The king having read the letter, turned to the agent and said: "Strover, I am glad the Viceroy has decided to send Sir Douglas Forsyth here, as it is well that no differences should exist between two such mighty powers as the British and Burmese Governments."

UNITED STATES EXPOSITION.—The preliminary work for the Exposition at Philadelphia in 1877 is making rapid progress. Thirty-one of the leading nations of the world have accepted the President's invitation to participate. The intention is to open the buildings to the public on May 10th, 1876. The chief building is the permanent Memorial Hall, to be used as an Art Gallery. It is 305 feet by 210 feet, and is constructed of granite. The Industrial building, which is the main Exhibition Hall, is 1830 feet by 464 feet, in a series of pavilions. The Machinery Hall is to be 1402 feet by 300 feet, with an annex 308 feet by 210 feet, and is to cost \$642,500. A Horticultural Hall, 880 feet by 103 feet of beautiful design, for a permanent structure, and an Agricultural Hall, 820 feet by 610 feet. These five principal buildings are contained in an enclosure of 230 acres in Fairmount Park, to which the railroad lines are to lead.

It is officially announced in Maine that any woman who has been ordained to preach for any recognized religious denomination, on proof of such fact and proper recommendation by any one personally known to the Governor, will be appointed to solemnize marriages in any part of the state.

PRINCE BISCUICK.—Prince Gortchakoff when asked by him whether he really wished the German Government to anticipate a French war of revenge by declaring war itself, that such a course would appear to him as unreasonable as if he were to fall upon Kullman and despatch him at once to obviate any danger of being assassinated thirteen years hence.

THE SCIMITAR.—It is stated in London that the circumstances attending the loss of the Scimitar were such that if the Captain had escaped death, he would have been put on his trial for manslaughter.

CAIRO'S NEEDLE.—The British are said to be about to remove the monolith usually known as "Cleopatra's Needle," from Egypt to erect it on the Thames embankment. It was presented to the British Nation some years ago, and is a companion to that at Paris.

HONG KONG.—The town of Macao, Quantong, was visited by a terrible hurricane on the 2nd inst. The storm was unusually violent, and lasted several hours. A number of lives were lost.

THE DIPLOMATIST COUNCIL.—The substance of the interview between the two Emperors at Berlin, and between Gortchakoff and Bismarck, was that the agreement made at the meeting of the two Emperors was for peace, and that for this end a common policy must be pursued. If Germany, therefore, chose to pursue an individual policy of her own toward France, she could not count upon the support of the other Powers. Together with this statement the Czar most strongly advised peace under present circumstances, as there was no cause for war. At the same time, and quite unexpectedly to Russia, Lord Derby, under instructions from the English government, sought an interview with Prince Bismarck, and offered to Germany the good services of England to arrange any difficulty existing with France. Bismarck, having been already convinced that war was not to be thought of, thanked the English Cabinet for their kind offer, and said that the relations between France and Germany had at no time been better than at present. Similar independent representations in favour of peace were also made by the Governments of Austria and of Italy.

Ecclesiastical Intelligence.

GREAT BRITAIN

The annual meeting of the Colonial and Continental Church Society was held in St James' Hall, on the 10th of May. The Marquis of Cholmondeley presided. The Rev. F. J. C. Moran read an abstract of the report, which stated that the receipts from general sources for the previous year had been £18,681. 9s. 2d., showing a decrease in the income of £1,173. The expenditure had been £19,549 10s 4d. The receipts for special purposes amounted to £1,861. 8s. 10d., to which may be added the money raised and expended abroad, making the whole total £36,864. 9s. 0d. The Right Rev. Dr. Thornton, Bishop of Ballarat, had accepted the office of Vice-President of the Society. The applications made for help are very numerous. At present most of the applications come from the longest established dioceses, where the rapid increase of population has prevented the regular organization of the diocese from keeping pace with its requirements.

COLONIAL. — One cause for additional external aid being needed in the Colonies arises from the gradual, or sometimes sudden, withdrawal of all Government aid, whether Imperial or Colonial. Under these circumstances the Bishop of Melbourne has said before the Committee, both for the diocese of Melbourne and for that of Ballarat, lately formed from it, a most urgent appeal for aid for the year 1876, the government of Victoria having determined to withdraw all grants in aid of religious worship from the first of January next, which in Victoria amounted to £20,000 per annum. The Bishop states that there are several considerations, usually overlooked, which give the Church in Victoria a peculiar claim to sympathy and assistance. He entreats the Society to aid to the utmost of its power the efforts of the Church in Victoria to prevent the withdrawal of the ministry of the Word and Sacraments from not a few who have hitherto enjoyed it. From India, a new appeal came to the Church during the past year, in reference to two important elements of Indian population — the Eurasian, or half-caste, and the poor whites, as they are called. English emigrants of the lower class go to India for any kind of employment they can meet with. There is also a large and increasing non-government official population — indigo, tea, and coffee planters, who do not come under the charge of a regular chaplain. From Canada the Rev. J. Hurst, corresponding secretary for the diocese of Huron, writes: — "I fear our missionary collection will fall off considerably, not only from the bad roads, but from the general depression. We are not sustaining our new missions well, and some are altogether without ministers, besides large districts altogether neglected. Unless something comes to light not at present seen, the difficulties in the way of the Church will be hard to surmount. The new parishes cannot be depended on to raise funds for missionary purposes, they cannot sustain their own clergy. The only way that I can see of forming stations in the country places is to help the missionary for a time, and in the end those stations will prove settled parishes, let us hope, for all time. This cannot be done whatever any one may say, by money raised here; we must have outside help, and more of it, or languish. England is casting us loose too soon, we are not able to bear it. From Montreal the Committee have received good accounts of the aid given to the Sabrevois Mission by the Rev. J. and Mrs. Roy. The scholars attending the Missionary College have much increased, so that an additional house has been purchased. The Bishop of Algoma and the Rev. E. F. Wilson give cheering accounts of the laying of the foundation stone of the new Shingwauk Industrial home for Indian children at the Sault St. Marie, replacing the building burnt down at Garden River, Oct. 1873. Lord Dufferin laid the first stone of the new institution. A new mission has been opened at Batchewaun Bay, by a catechist, aided by the Society. In answer to the urgent appeal of the Saskatchewan, the Committee have granted £100 towards the stipend of a travelling missionary. The Church in Jamaica still asks for much assistance from the Church at home. The Bishop of Mauritius writes very hopefully of the sailors' church in the diocese. The Committee are glad to have been able to help the congregation of Holy Trinity, Cape Town, in obtaining an assistant, Rev. Chas. Hole, to their Chaplain, Rev. R. G. Lamb. Mr. Hole has also undertaken the establishment of a school in Cape Town. A clergyman has also been secured for Port Nolloth, one of the stations of the Cape Copper Company, a subscription of £40 per annum having been promised for the purpose.

CONTINENTAL OPERATIONS. — The proposed withdrawal of Government aid from all the Consular Chaplaincies from Jan. 1st, 1875, has been generally carried out, and consequently applications have been made for grants from the Society. Arrangements have been made for grants from the Special Con-

sular Chaplains' Fund in Bordeaux and Antwerp. Grants have been made to the permanent Chaplaincies of Messina and Dunkerque, the Chaplains having been nominated by the Committee. The Chaplaincy of Versailles has been placed on the Society's list. The English Cemetery, at Lucerne, has been conveyed in trust to the Society. A beautiful mortuary chapel had been built on it, at the sole cost of Mr. Brandt, in memory of a beloved and only daughter. Barnet in Westphalia has been added to the many stations in connection with the Dusseldorf Chaplaincy. The English Church at Carlsbad is to be replaced by a larger one. The Chaplaincy at Zante has been re-opened, and the Rev. L. Burne appointed Chaplain. Three new Chaplaincies were opened during the past year; and an additional winter Chaplaincy Nervi, has been placed on the Society's list. The Committee wish it to be remembered that if these Chaplaincies become a charge on the general fund of the Society, its work of helping the permanent residents in humble circumstances will be checked.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL — SECOND NOTICE. — The Archbishop of Canterbury said that those who have observed the progress of Missions during the last few years, must have been struck with the great change that has taken place in the mode in which they are regarded. Formerly we were told to be cautious not to give the slightest encouragement to Missionary labor; whereas we are now told, upon the highest civil authority, that there is no support to our great Empire in India, and no support to the course of civilization which that Empire is endeavoring to diffuse, so great as the aid which the Government receives from the Missionaries. At a comparatively late period there was some fear lest the efforts of the Government in the cause of education might stand in the way of Missionary progress. But those who know most about India, and those most interested in Missions find that the spread of civilization in whatever form is likely to advance the Missionary cause. Our Missionaries in India seem also to understand more distinctly than they did the advantage to be derived from the changes originated with the natives themselves. They see that a mere separation from their old superstitions alone, silently paves the way for the Gospel. Those peculiarities of the old systems most likely to resist Christian influences are giving away; so that we have in India, which is our greatest sphere of Missionary effort, great cause for encouragement. But while we remember these satisfactory features, we must not forget that others have sprung up of a different character. Formerly we had to combat persons insensible to religion, because they were altogether given up to worldliness; but now it cannot be denied that there are men of the highest eminence, both in the scientific and the literary world, who would have us believe that among the religions of the earth which have fortuitously developed themselves out of the consciousness of mankind, there is very little to choose between Christianity and Mahomedanism on the one hand, and any other human system on the other. It cannot be doubted that the influence of such men, which is powerfully felt at the centre of civilization at home, must make itself felt also among those we desire to convert in distant lands. But after all, it is better to have to deal with those who intelligently maintain such a Creed rather than with that dull, heartless indifference which before resisted the progress of the Gospel. Among the causes of discouragement just now, must not be forgotten one which pains me to announce, namely, that from our Indian Empire at this moment, there is on his way to his native land, that faithful servant of God who represents the Church in Bombay, and now in extreme ill health. Bishop Douglass is a man of singularly simple Christian character; and though I do not agree with his opinions, I admire his Christian energy, and his truly Christian character.

Mr. Gorss, M.P., formerly Commissioner of Waikato, addressed the audience on "The Native Races of the South Pacific, and more especially of New Zealand." Here, he said, we have made the latest addition to the Colonial Empire of the Queen. It is the fashion to speak of the spread of the English in the South Pacific, as if it must be an unmixed benefit to the barbarous people there. If the natives themselves could be heard, they would say that their happiness had not on the whole been increased by the advent of the Anglo-Saxons, and even we must admit that the benefits we may have conferred have had many serious drawbacks. Take for instance the change of dress. He supposed it would hardly be thought an arguable question whether the change from no dress at all, or from the rudest dress of flax to Manchester or Yorkshire goods, was not a beneficial one. But Europeans have been accustomed to their clothes for centuries; and the sudden adoption of English dress has unquestionably very nearly destroyed the health of the natives. The food has also had an ill effect. Potatoes are so easily reared that the time which used to be employed in tilling the ground is now employed

in idleness or mischief. And to English Rum, adulterated with acids and other things to an extent unknown in Europe, they have fallen victims in large numbers. Nor are the social and political institutions we have introduced an unmixed benefit. The principle of self-government which is the glory of Anglo-Saxons, has had the effect of destroying, with their superstitions, the principles of government founded thereon—the influence of the chief and the tribe—and of leaving them in a state of anarchy. As however, it is quite impossible to stop Anglo-Saxon progress in that part of the world, adventurers will form settlement, introduce English customs uncontrolled by English Law, until as in the case of Fiji, the government is at last obliged to interfere in order to prevent total anarchy. Under such circumstances, there is but one of the many things we possess which we can introduce among the native races, with the confidence that it will do them a great deal of good, and cannot possibly do them any harm, and that is the Christian Faith. No time should be lost for securing to the new colony a complete organization of our Church. The time will probably come when the natives will have to depend upon their own Christianity, without much assistance from the Government or from civilization; for the history of colonial Governments has been wonderfully uniform. You begin with an endeavor to treat the natives with justice, liberality and fairness. The home Government prescribes admirable regulations, but it soon finds itself thwarted by the necessity of protecting civilization—or to be honest, the material interests of the settlers which are incompatible with native rights and usages. Sooner or later, native rights and usages have to go to the wall, and then hostilities break out with the natives, such has been the history of New Zealand; and in that case, great numbers of the natives relapse into their old heathen superstitions, although a very large remnant has remained faithful to what we have taught them. We must expect a similar course of events in Fiji; and therefore no time should be lost in setting about the task we have in hand. It will be too late to attempt the conversion of the Fijians to Christianity when they have quarrelled with the English, and when the English have begun to treat them as they think with injustice.

THE REV. DR. CALDWELL, from Tinnevelly, made an eloquent and learned speech on the languages of India in relation to mission work. The number of languages spoken in India is very much greater than is generally supposed. Not including Sanscrit and Persian, or the languages spoken on the further side of the Indian frontier, such as Belooche or the Burmese dialects, reckoning only those spoken within the boundary line, but including native States, as well as British Provinces, and the aboriginal tribes of the hills and forests, as well as cultivated races, the number of languages spoken in India cannot be less than a hundred. He divided them into three great families: — First, the Indo-Aryan, the vernaculars of which are spoken over a far wider space than any other languages in India, and belong to the same variety of human speech to which the English and most European languages belong. Secondly, the Dravidian, which comprise twelve languages, that are spoken in every part of the Presidency of Madras, in the southern part of the Bombay Presidency, in the Central Provinces, and in some of the isolated portions of the Presidency of Bengal. Thirdly, the Kolarian, in which seven languages are comprised, and which stand lowest in the scale of cultivation. The tribes who speak these are now found only on the hills and jungly tracts between Upper and Lower Bengal, and on the plateau of Chota Nagpore. Though uncultivated, they are a simple-minded people, and peculiarly open to missionary influences.

ARCUBEOX OR COLOMBO. — On the 26th of April, there passed peacefully to his rest one of the most faithful sons of the Church of England—who more than thirty years ago began his ministry as

the first missionary of the Society for the Propagation of the Gospel in Ceylon, and who laboured in the same field until his final return to England in 1871—Edward Mooyaart, late Archdeacon of Colombo. He was born in Ceylon in 1817, and ordained by Bishop Spencer, of Madras, in 1841.

MANCHESTER CHURCH COMMITTEE. — The following resolutions were adopted at a meeting of the Manchester Church Committee on the 5th ult., Canon Ramsbotham in the chair: — 1. That it is most important to secure at the present time the faithful observance by Bishops and Clergy of the Rubrics and other laws of the Church, with reference to the people's undoubted right to the performance of the daily and other services of the Book of Common Prayer. 2. That especially the celebration of the Holy Communion every Lord's Day, being a Scripture ordinance and a distinctive rite of Christianity, and the particular directions prescribed by the law for the reverent placing of the elements on the Lord's Table, for the administration to every one of the communicants severally, and, "if any remain of that which was consecrated, for the reverent partaking of the same,"

impose a solemn obligation on the Clergy, of which it is most desirable that the Bishops should be respectfully urged at once to advise and promote the strict fulfilment. 3. That as the laity have by law the right to all the services now obligatory on the Clergy, to substitute for that right a mere optional performance would be a serious injury to the people at large, and prejudicial to the general interests of the Church.

THE CHURCH PASTORAL AND SOCIETY held its forty-fifth annual meeting on the 7th of May. It reported a falling off of £7,109, against which might be set a special memorial gift from Mrs. Robinson of £6,000. The number of grants for curates was 604, and for lay agents, 222. The expenditure had been £53,368, and the income, £51,516. No fewer than 184 of the Pastoral and Society's grants remain unexpended, from the impossibility which the incumbents to whom they have been made have experienced in finding suitable persons to work with them.

NEWCASTLE. — Some idea of the activity of the Church in England may be formed from the fact that in the Norwich Diocese, though upwards of one hundred parishes are not included in the returns, £623,751 have been voluntarily contributed since 1840 in church building and restoration.

THE ARCHBISHOP OF CANTERBURY has admitted, in the private chapel at Addington, two ladies, mother and daughter, who have been working at Maidstone for some time as deaconesses. The Bishop of Ely has likewise formally admitted a deaconess in his private chapel. The Rev. Samuel Thornton, of Birmingham, has been consecrated Bishop of Ballarat, and has sailed for Australia. — A confirmation was lately held in the English Church, Paris, by the Right Rev. Bishop Claughton, when forty-two young persons received the rite. — Information has been received of the murder of the Armenian Bishop of Khirz by a Turkish scribe.

IRELAND.

In the late debate in the Irish Synod on the subject of revision, Mr. Alexander, a northern layman, said he opposed revision because the time for it had not yet come, and because he did not desire separation from the English Church. When the laymen rushed out, he said, "like wild Irishmen," to vote for every change, he had steadily voted with the minority, save lately, when for the mere sake of peace he had voted for the proposed Baptismal Rubric — though he could not understand it — and also on the Athanasian Creed, when he had given a vote which troubled him, and almost went against his conscience. He said revision rested with the clergy, who were supposed to understand theology. Not so the laity, who might understand cattle and farming, but whose vote on theology was worthless. He wished that the Colonels, Dennis and Ffolliott, had stuck to their swords, and left revision alone, and, lastly, he warned the clergy against the danger of becoming popularity hunters.

MARITZBURG.

"The Association in Aid of the Bishop of Cape Town and for providing the Income of the Bishop of Maritzburg," has been able for nearly seven years to provide the yearly income, £900, of Bishop Macrorie; and has succeeded in securing the capital sum of £9,000 for the endowment. This capital is in the hands of trustees, seven in number, appointed by the Provincial Synod of the South African Church; and is by them invested at the Cape. It is yielding a little more than five per cent. interest. Should the official income now enjoyed by the occupant of the See of Natal ever revert to the true uses of the Church, it is provided that the capital raised for the endowment of Maritzburg can be appropriated by the Provincial Synod to establish another bishopric in South Africa.

THE BISHOPRIC OF MARITZBURG is the assertion that our Church will allow no tampering with the integrity of the Catholic faith, and, especially, will not permit anything to derogate from the doctrine of the true Deity of our blessed Lord by any impeachment of the authority of God's written Word. It was to vindicate these vital points that the See was constituted, and the result has been eminently successful.

UNITED STATES.

At the Church of the Holy Trinity, Philadelphia, Dr. Jaggar has been consecrated Bishop of Southern Ohio, by the Bishop of Kentucky, assisted by the Bishops of New York, Pennsylvania, Long Island, Delaware, New Hampshire, New Jersey, and Antigua. — The Episcopal Convention for Fond du Lac Diocese, consisting of the Northern and Eastern portions of Wisconsin, have elected Rev. Jacob S. Shippman, of Lexington, Ky., Bishop. — Dr. Bach, who was recently Archdeacon in the Diocese of Huron, and was brother-in-law of Dr. Cummins, late Bishop, died in Detroit on the 4th inst. — The Rev. Chas. B. Coffin has been appointed Rector of St. Paul's Memorial Church,

Staten Island, near New York. He is a clergyman of noted ability and eloquence. — The Rev. Chas. W. Andrews, D.D., one of the leading clergymen of the American Church, died of pneumonia, May 21st, in Fredericksburg, Va. He was nearly seventy years old, and had been for about forty years a most zealous preacher of the Gospel in Virginia. — Bishop Whittingham, Maryland, has refused to summon the Ecclesiastical Court for the trial of clergymen on charges presented to him by the Standing Committee, in his judgment, the offences charged not involving a violation of the law of the Church and of their ordination vows, as alleged in the presentation. — Bishop Parkney reported 445 confirmed, 125 sermons and 105 addresses delivered, 6 baptisms, 4 marriages, and 8 ordinations to the priesthood. — The beautiful church lately built in Tilton, New Hampshire, has been consecrated by Bishop Niles. — The Training School for Nurses in New York is in charge of a pupil of Florence Nightingale. — North Carolina reports for the past year, 669 baptisms, 548 confirmations, 4290 Sunday schoolers, and catechumens, 1905 communicants, 115 marriages, 260 burials, \$53,271.34 contributions; 57 clergy and bishops.

HOLLAND.

ARCHBISHOP OF Utrecht. — The 20th of April will long be remembered by the Old Catholics of Germany as the day which witnessed the consecration of Mngr. John Heykamp, as Archbishop of Utrecht. Since the decense of Archbishop Loos, on June 4th, differences of opinion have run high in that small body. These have now happily subsided. The new Archbishop since the schism began, "The Old Roman Catholic Church" is in the title the body claims for itself. The great Canonist, Van Espen, was one of the early defenders of the canonical status of the Church of Utrecht, and died in communion with that persecuted but faithful little band.

GERMANY.

BISHOP OF PASSAU. — This good but eccentric man, Dr. Heinrich von Hotzstatter, has been added to the list of German bishops who have lately died. Born in 1807, he was consecrated Bishop of Passau in 1839. He trained himself to do with little food, and to brave all weathers. He was a noted Alpine climber fifty years ago, and when on his expeditions, took nothing but bread, water, and milk. In 1820 he ascended, with a friend and two chamois hunters, the Oettaler Forner, in the Tyrol, a then virgin peak, and was compelled to pass the night at a height of 10,000 feet, on a small flat rock, where there was only room for two to sit and two to stand behind. He was accustomed to rise at five; and after working the whole day through, he took his only meal in the evening, which consisted of bread, peas, water and milk, and he was able to reduce the amount of solid food to five ounces a day.

UNION CONFERENCE. — The two German Professors, Christ and Hulser, have had an interview with the representatives of the Patriarch of Constantinople, to whom they gave an invitation from Dr. Dollinger to the Union Conference at Bonn in August. This was gladly accepted, and a deputation was at once named, consisting of three Archimandrites and the "Custodian of the Holy Sepulchre." The Professors have also visited Archbishop Lycurgus, of Syria and Tonos, on the same errand.

THE OLD CATHOLICS held their Synod at Bonn on the 19th of May and two following days. The movement is assuming a more fixed and lasting character. The body numbers about 50,000. There were present 105 representatives from all parts of Germany, while 81 out of the 54 Old Catholic priests attended. In Prussia there are 82 congregations; in Baden, 35; Hesse, 3; Birkensfeld, 1; Bavaria, 26; Wurtemberg, 1. Bishop Reinkens administered confirmation in 21 places to 540 persons, consecrated a new church at Simbach, and laid the foundation-stone of another at Hagen. He ordained 6 priests — 3 for Switzerland and 3 for Germany. The gain of priests since the last Synod is 12, and 11 theological students are at present preparing at Bonn. A "Handbook of Religion" and a Catechism were accepted by the Synod. The new liturgy is recommended to the parishes, but its obligatory use is postponed for another year.

ITALY.

The ecclesiastical policy of the Italian Government is becoming more energetic. The Archbishop of Palermo requested the Exequatur through the medium of the municipality. The Government has refused to grant the request, as the See is under royal patronage, and has given the Archbishop notice to quit the archiepiscopal palace.

NOVA SCOTIA.

THE BAPTISM OF OUR DIVINE LORD. (con-

(tinue)

Nova Scotia.—II. WHAT THEN WAS CHRIST'S BAPTISM? WHY WAS HE BAPTIZED?

Negatively—It was not "John's Baptism," John forbade him "that Baptism" which was "unto repentance for the remission of sins." As the Saviour had no sins, of which to repent, or to be remitted, it was but natural that John should forbid him his baptism.

Positively—He was baptised in order to fulfil some righteousness which would not have been fulfilled if He had not been baptised. His own response to John's refusal was, "suffer it to be so now; for thus it becometh us to fulfil all righteousness." John became persuaded that the baptism asked for, or desired, was not unto Repentance, but for the fulfilment of Righteousness, "then he suffered him."

But what was the righteousness which He desired in this way to fulfil? What righteousness required him to be baptised? We reply, that of the Law, which He came "not to destroy, but to fulfil," even in every jot and tittle.

The Moral law did not require this—neither did the Civil: but the Ceremonial law required certain things in all those who entered the priesthood. Into His priesthood our Blessed Lord—who till this time had lived in retirement—was now to be admitted; and he would enter it in a lawful way, observing every requirement.

1. The lawful time for entering the priesthood was at the age of thirty, accordingly St. Luke tells us, incidentally, (iii. 28,) that he was thirty years old at the time of his baptism.

2. But even when one had arrived at that lawful age, he was not allowed to discharge the duties of the priestly office until he had been duly Consecrated, or, as we generally express it in these days, Ordained. And in order to a valid consecration, the Administrator must himself have authority; no one can convey to another a function, or an authority, which he does not himself possess. How was it with St. John Baptist? He was a priest, yea, a High Priest indeed, and the son of a High Priest, Zacharias. Our Blessed Lord declares that, "among those that are born of woman there is not a greater prophet than John the Baptist." He says of him, that he was "more than a prophet." It was this last and greatest of the prophets, then, that performed for our Lord this important office.

3. The Consecration itself consisted of certain acts. The first of these was the ceremonial cleansing—"Washing with water"—see Ex. xxix. 4 and xl. 12. Now we maintain that Christ's Baptism was nothing more nor less than this ceremonial "washing with water." The law too, expressly provided how, in what manner, this ceremonial cleansing was to be performed. "Thou shalt thou do unto them to cleanse them: SPINKLE water of purifying upon them" —Num. viii. 7. If then the law was observed in every "jot and tittle" we must conclude that the baptism of our Lord by John was by sprinkling.

The second act in the consecration was the "Holy Anointing"—"Anointing with oil"—see Ex. xxix. 7, and xl. 15. But it will be remembered, material oil was not to come upon his head. Isaiah prophesied seven hundred years before His Incarnation that he was to be anointed with the Spirit (lxi. 1-8.) We have only to turn to St. Matthew (iii. 16) in order to see the fulfilment of this, "and Jesus, when he was baptised"—washed with water "went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." John stood aghast, and a voice from heaven acknowledged the newly consecrated priest. "This is my beloved Son, in whom I am well pleased." Thus was the consecration complete, and the subject of it recognised from heaven.

4. Immediately after the consecration of our Lord, He "was led up of the spirit into the wilderness to be tempted of the devil." Here, during "forty days" He resisted temptation, overcame the tempter, and by fasting and prayer, together with the ministrations of angels, became fully prepared for the discharge of the duties of that high office to which he had been admitted.

The "forty days" being ended, however—as might naturally have been expected—He entered at once upon His public ministry. St. Matthew tells us expressly, (iv. 17) "From that time Jesus began to preach." The three chapters following contain his incomparable "Sermon on the Mount."

It is a noteworthy fact that as our Blessed Lord, after His consecration to the ministry, spent "forty days" in retirement before entering publicly upon the duties of His office; so after that public ministry had closed, on the morning of the Resurrection, He spent "forty days" with His apostles instructing "them in the things pertaining to the Kingdom of God" before He returned to heaven by the Ascension.

To all this it may be objected that St. Paul says: (Heb. vi. 14) "It is evident that our Lord sprung out of Judea; of which tribe Moses spake nothing concerning priesthood." True, but in the

very next verse he says, "and it is yet far more evident, for that after the similitude of Melchizedec there arach another Priest." Indeed in the fifth chapter of the Epistle to the Hebrews, he dwells especially on the authority of our Saviour's Priesthood, and his great argument in the seventh chapter is that Jesus Christ is a Priest after the order of Melchizedec, and far more excellent than the priests of Aaron's order.

We know the Jews were scrupulously careful not to allow any one to teach or preach in their synagogues, or in the Temple, unless duly commissioned. If it be denied that Christ's consecration took place at this time, we boldly assert, there is no other account of it furnished by inspiration.

Again, we are well aware that the Scribes and Pharisees lost no opportunity to throw discredit upon our Saviour's ministry; but though in various ways they endeavour to impugn His authority, they would never once deny the validity of His consecration. Thus they would have been very ready to do if they had found any irregularity in connection with His commission. Upon one occasion they appear to hint that His authority was assumed, by the question: "By what authority doest thou these things? and who gave thee this authority?" His answer supports the view we have taken in this matter, by referring them back to the event we are considering "The Baptism of John: was it from heaven, or of men? Answer me."

It follows, then, that the lesson taught us herein by our great exemplar, is one of obedience to the Rules and Ceremonies of the Church. If we would follow His example, in this matter, and "tread in His steps," we must show a carefulness to submit ourselves to Ecclesiastical authority, and "HEAR THE CHURCH."

EDITORIAL CORRESPONDENCE.—(continued.)

After leaving Mills Village for Bridgewater, as described in our last communication, we found the roads in a worse state than any preceding or subsequently driven over. It was inscribed by some of our fellow passengers to the government contractor, whose business it is to improve the native high-ways, but who, in this instance, by adroit manipulation, managed to improve his exchequer instead of the roads. We do not vouch for the accuracy of the impeachment, and from the general honesty prevailing in these parts, incline to a contrary impression. Within a few miles of the town a marked improvement set in. We ran along under shelter of a gradual elevation to the northward, tenanted with hardwood, and presenting an appearance like that forty years ago on the road between Woodstock, Beechville and Ingersoll, in the county of Oxford. This change in the surface aspect of the country excited an agreeable surprise in our mind, but it was not of long duration. Night set in, and eight o'clock brought us to our inn, comfortably kept by an obliging host and hostess. We wish them all success, and they deserve it, on account of their genial disposition and willingness to accommodate their visitors.

This town is situated at the head of navigation, on the LaHave River, and is all astir with enterprise. Its appearance and business are more suggestive of western towns than many others on these shores. The Iron Foundry is equal to supplying a large range of country with household appliances, agricultural implements, mill fittings and shop attachments. There are upwards of twenty stores, flourishing, with which are carding and saw mills, a printing establishment, telegraph office, a banking agency, and a commodious church, the rector of which is the Rev. W. E. Gelling—an active clergyman, imbued with missionary zeal and primitive fidelity. The church is situated on a hill, and rather to the most distant part of the town, a circumstance of disadvantage, especially during certain times of the year, when the weather is boisterous and inclement.

We sometimes forget in planning and deciding upon a site for a church that the more contiguous it is to the most frequented streets of a town, the more an attendance upon its services will commend itself to the undenominational public. And in these days of progress, in architecture as well as in mechanics, an ecclesiastical style and completeness is absolutely necessary, if the good taste and respect of the educated and reflecting class are sought. The primary trade of the place consists in the exportation of wood, lumber, staves and bark; but what most interests an observer on these shores is here apparent with bustle, noise, and application,—it is ship-building. The latest telegram we hold from this town reads as follows:—"The lumber business at Bridgewater is brick Mills all sawing, and large numbers of vessels are loading." The internal resources of the province are favourable for this class of commercial pursuits, and although little understood by the western agriculturist, they constitute the very outline of a great dominion, and encourage every sentiment of loyalty underlying national worth and stability. From

year to year this truth will assume dimensions, and direct an influence not now appreciated by either the east or the west. On the completion and development of our Intercolonial Railway

system, products of husbandry, and products from and to the sea, products of thought, and interchanges of social amenities will pass to and fro with the frequency of the hours of each day, and local prepossessions and provincial habitudes will give place to those of a general interest, all knowing that what affects one part of Canada bears relationship to and equally belongs to the prosperity of every other part.

Ontario.—It is said that the Bishop of Ontario declines to entertain the question of the Rev. Mr. Jones' resignation till after the meeting of the Synod.

Huron.—Fourteen pupils of Hellmuth College, having been duly prepared by the Principal, Rev. A. Sweetman, were recently confirmed by the Bishop in the Chapter House.—The Rev. J. Matthews, Goderich, has accepted the post of Assistant Minister at St. James' Church, Toronto. Rev. W. L. Mill-Searforth, has recently been appointed Rector of St. John's, Quebec.—Special sermons were preached in St. James' Church, Westminster, in aid of the Sunday School, by the Rev. E. Davis and the Rev. H. T. Darnell, Principal of Hellmuth Ladies' College. The congregations were large and attentive, and the collections good.—The Rev. W. B. Evans leaves Durham and Allan Park for St. Paul's, Woodstock.

Toronto.—The Lord Bishop of Toronto held a Confirmation in St. Matthias Church, Toronto, on Sunday morning last.

Niagara.—Archdeacon Palmer has resigned his Rectory in Guelph, and intends to reside in Europe.—The Bishop of Niagara held his first Confirmation on the 18th inst., at Oakville.

Newfoundland.—This Island is said to contain 161,885 persons, of whom 64,018 are Roman Catholics, 69,067 Episcopalians, 85,099 Methodists, and 1,464 Presbyterians.

Fredericton.—His Lordship the Bishop has been holding confirmation at St. Stephen and elsewhere Charlotte.

Montreal.—On Saturday, at Bishop's Court, an address was presented by Canon Baldwin to the Metropolitan, expressing regret on the part of the Churchwardens and Vestry of Christ Church, that intimate relations between the Bishop and the Cathedral should have been suspended; they state their motive to have been the maintenance of their privileges, and they express a hope that his Lordship will resume his participation in the services. The Metropolitan in reply expressed his satisfaction in signing the statutes that had been mutually assented to. He stated his pleasure in the fact that important points have now been settled which will go far to prevent future complications, and hoped that the wishes of the Vestry would soon be realized, in reference to the return of Mr. Oxenden and himself to the services of the Church. A large meeting has been held in the Synod Hall, in behalf of the Montreal Church Home. The Metropolitan presided. The Rev. Mr. Lyle, Cannon Ellwood, Dr. Wright, and many other gentlemen took part in the proceedings. A strong feeling was manifested in favor of sustaining this important charity, formed about 20 years ago by Mrs. Fulford, the estimable wife of the late beloved and reverend metropolitan of Canada.

THE REV. BASIL WILBERFORCE ON TOTAL ABSTINENCE.

I will tell you what we are to do. We are by every means in our power to press voluntary total abstinence upon the people. Why did I become a total abstainer? I saw without doubt that total abstinence was the only cure for the drunk system. I went about in my large parish, and did my very best, God knows, to bring the people to a right mind about this matter. But I was not a total abstainer; I did not see my way to it. But after I saw the misery and desolation caused by drink, I saw my way to casting it altogether aside, and the very instant I did so I found the good of it, because I was asking people in fighting down an evil to do something I had done which I had not been able to do before. The reason why moderate drinkers, if they love the souls of others and believe in the Lord Jesus Christ, should become total abstainers, is simply this, that the drunkard, if he is to be saved, must be shielded and aided and encouraged by his stronger brother. Many object to become total abstainers because they say the Scriptural argument is all against us. How can they say so? I say the whole spirit of God's blessed book teaches total abstinence. King David, after fighting in the heat, called out that he should like some water from Bethlehem. Two or three men drew their swords and fought their way through the Philistines,

and brought it to him; but he poured it out upon the burning sand, and said, I cannot drink this, for it is the price of blood. I say is not this the spirit of total abstinence? I look upon the wine; it may be a harmless creature of God, but it is the price of my brother's blood. It is the price of souls for whom hell is yawning, and I take my Christian liberty of pouring it upon the burning sands instead of using it. I believe St. Paul was a teetotaler. He was thoroughly consistent, and said he would not drink if it made his brother to offend. A friend of mine brought up that old argument about Timothy. He said "I have got you now; St. Paul advised Timothy to take a little wine for his stomach's sake." There is no doubt he did. Why? because there was such a rigorous rule of total abstinence among them that it required an inspired letter, which has been handed down from the Church from all ages, before he could be made to break his pledge. And what is more, I will venture to say that if St. Paul had recommended him to take a little tincture of rhubarb for his stomach's sake, I do not believe we should have had one hundred millions of money invested in tincture of rhubarb as we have in alcohol. The Bishop said a man had a right to use his Christian liberty when his medical man ordered him to take alcohol. I say a man has as much right to put himself under a doctor as a Catholic has to put himself under his Pope, but I would not be under either of them. I say it with the deepest respect for the medical profession—I believe there is no more honourable profession, which does more good, self-denying work; but all the doctors in England would not persuade me to take alcohol, whatever they said about it. When I first became a teetotaler I was subject to faintings, and people said if I abstained I should soon die, but I didn't. I know a titled lady, a total abstainer, who went abroad, and, accidentally falling down some Cat's-paw steps, sustained a compound fracture of her arm, and the French physician who attended her asked what whether habits of life, and was told she was an abstainer, and he gave it as his opinion on her recovery, that it was entirely due to her system being free from alcohol. The greatest arguments on the medical side of teetotalism come from the gaol. People get there in all states of health; they are made teetotal abstainers, and there has never been a single case of a man or woman, lad or lass, who has suffered therefrom. Then why don't people become teetotalers? Because the drink is so nice. People get so accustomed to alcoholic drinks that they feel they cannot make the sacrifice. I do not want people to take a half pledge in this matter, but to take a downright teetotal pledge that they won't touch the drink any more.

OBITUARY.

There were lately carried to Catarqui (now Kingston) Cemetery the remains of a venerable lady, the late Mrs. Vincent, whose memory extended further back in the history of Kingston than any one of its inhabitant's remembrances. The deceased lady was born in the year 1781 in the settlement of Kingston, then a collection of log houses, known only as a military post, and was the first white child cradled there. She was a daughter of Mr. Warner, of the Imperial Ordnance Department, who came to Fort Frontenac after seven years of official life at Quebec, and who retired from the service and became one of the pioneer settlers, assisting to hew Kingston out of a wild wood. The deceased lady, Miss Warner, married Mr. John Vincent, whose literary tastes were keen and excellent, and were usefully and popularly employed in the publication of the *Kingston Spectator*, in the conduct of which he was succeeded in the year 1832 by Dr. Barker, who in 1836 bought out the journal and established the *British Whig* in its place. Mr. Vincent, long, long years ago preceded his wife to the tomb, leaving behind him a legacy of good citizenship, and the family of his wife still more than ever identified through his life service with the early history and progress of the ancient hamlet. Mrs. Vincent lived continuously in Kingston till 1856—embracing a period of 75 years, during which time she saw Kingston advance from a mere cluster of houses surrounding Fort Frontenac to a town, thence to a city and seat of a Provincial Parliament; saw successive sovereigns ascend the throne and pass away, each change being invested with an interest which could not fail to touch her loyal English heart. In a life of such a duration (98 years) she had much to tell of change and incident, and death came sweetly and calmly to her relief, life slipping away almost imperceptibly. On Wednesday, with deep respect and reverting feeling, her body was committed to the grave, and her memory to the guardianship of every good citizen.—*Whig.*

The Most Ancient Title-Deed.—Several interesting Babylonian texts of very great antiquity are recorded in Smith's *Assyrian Discoveries*. Among them is a land-boundary stone of the time of Merodach Baladan I, about 1800 B.C., containing on one side emblems of the gods, and on the other a deed of the land in question, probably the oldest title-deed in existence. After the description of the land, and the recital of the conditions of the transfer, the inscription invokes the penalties on any one who shall remove the landmark:—"If a ruler, or eunuch, or citizen, the memorial stone of this ground takes and destroys, in a place where it cannot be seen to any where shall place it in, and this stone tablet if a nabi or brother, or a katu or a * * * or an evil one, or an enemy, or any other person, or the son of the owner of this land, shall act falsely, and shall destroy it, into the water or into the fire, shall throw it, with a stone shall break it, from the hand of Mar-duk-Zakir-izkun, (the grantee), and his seed shall take it away, and above or below shall send it; the gods Ann, Bel, and Hea, Ninip, and Gula, these lords and all the gods on this stone tablet whose emblems are seen, violently may they destroy his name. A curse unmitigated may they curse over him, calamity may they bring upon him. May his seed be swept away in evil, and not in good, and in the day of departing of life may he expire, and Shamas and Merodach tear him asunder, and may none mourn for him."

Over the grave of Dean Alford, in the churchyard of St. Martin's, Canterbury, England, is the following inscription, prepared by his own hand: "The man of a traveller on his way to the New Jerusalem."

The Cave of Adullam.—Lieut. Conder, the officer in charge of the English Survey of Palestine, reports the discovery, of the City and Cave of Adullam. Last year M. Clermont Ganneau found that the name "Ayd el Mich" was given to a ruin in the "Shephelah," a low country of Judah. Further research has led to the already given conclusion. The ruins consist of the remains of dwellings, tombs, aqueducts, fortifications, and wells still open. The city stands in a commanding position in the supposed Valley of Elan, and was well placed as a stronghold against the Philistines. Outside of the walls are a series of caves, still inhabited, and sufficiently large to hold David's followers. The ruin is eight miles north east of Beit Jibrin, which the explorers believe to be Libnah. The ancient City of Hareth is also thought to have been found in the immediate vicinity of the caves.

It is a device of Satan which makes foolish people dream that all they need is some powerful manifestation from the other world to awaken them to repentance. If witnesses from the grave were to begin entering by one door of this world, the whole population of sinners, instead of staying to hear the testimony, would soon be pouring out of the world by the other. Only one thing could make sinners give up this world, and that would be for the other world to come into it. The only true provocative to repentance is the Word of God. Not who brings it or preaches it, but the Word itself. If sinners truly desire to be impelled to repentance they would take down their dusty Bible and begin reading what it has to say about sinners, with an earnest prayer to God to bring it home to their conscience. So read, there can be no more alarming preacher of righteousness than the Word itself. It will be like coals of fire, "quick and powerful, and sharper than two edged swords."

To confess Christ before men is to make a public avowal of our acceptance of him and attachment to him as our Saviour and Lord. As to the method of this open avowal, he himself has given us a specific command: "Do this in remembrance of me!" Words which bid every Christian observe that grand ordinance, which he has instituted in commemoration of his sacrifice, and the keeping of which he has made the chief visible badge of discipleship. There is no other distinction a man can take, by which he so clearly sets forth the fact of the revolution effected in his character and life. By this he comes out from the ranks of the world, takes his stand in the public assembly, in the light of day, draws upon him the look of God, angels, and men, and asserting visibly, or speaking audibly, professes supreme love to God, sincere contrition for all his sins, and faith and confidence in the Lord Jesus Christ. Failing of this, no confession of Christ is complete, for it falls short of its positive statute. If any man thinks he has discovered any other way in which he can as well serve the gospel and honor his Master, he is arraying his judgment against the divine wisdom, expressed in most absolute legislation. He may pray in secret, he may pray in his family, he may support the Church of the Lord, and give of his goods to feed the poor—all this is well; but it is not obedience to the injunction, "Do this!" "Do this in remembrance of me!"

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It is earnestly hoped, that all the Clergy
and members of the Church will give their
heartly support and encouragement to the
efforts of the new publishers of the *Church
HERALD*, to bring it into general circulation,
and especially to supply us with items of
Ecclesiastical Intelligence. The *Church
HERALD* is sent to all its subscribers as their
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TO SUBSCRIBERS.

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

NOTICE TO CORRESPONDENTS.

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

NOVA SCOTIA EDITORIAL CORRESPONDENCE
IN THIS NO.—By mistake the last half has
been omitted.

MONTREAL.—It is with regret we are com-
pelled to postpone the interesting letter from
S. F. R. till next week.

CALENDAR.

JUN. 24th—St. John Baptist.
27th—5th Sunday after Trinity.
1st Lessons, 1 Sam. xv to v. 24;
1 Sam. vi; 1 Sam. xvii.
2nd Lessons, Acts viii, v. 6 to 26;
1 St. John ii, v. 15.
" 29th—St. Peter, Apostle and Martyr.

The Church Herald.

TORONTO, THURSDAY, JUNE 24, 1876.

THE DIOCESAN SYNODS.

Before this week's issue of *The Church
HERALD* will be in the hands of our
readers, the Diocesan Synods will have
nearly concluded their sittings. With re-
ference to the Toronto Synod, the reduc-
tion that has taken place in its numbers
since the last meeting, arising from the
division of the Diocese, cannot fail to
produce important changes. One result
will be that its members must neces-
sarily be brought into closer contact
with each other; and surely such
being the case, there ought to be
less danger of any misunderstanding on
matters, in reference to which, all are
substantially agreed. As with other
Synods, which in some particulars give
us precedents, so in this, mutual expla-
nations, friendly conferences, a settled de-
termination to sink all minor differences,
that is, all differences where the Church
herself allows us to differ, are means
usually found abundantly sufficient to
ensure a unity of purpose and action.
Let us not forget that we are all engaged
in pursuing the same object, that we
are one body; and that whatever is cal-
culated to produce a schism, a division
or contrariety of action in the body, is
and must always be productive of inter-
minable mischief. We have no really,
or at least, no necessarily disturbing ele-
ments among us on any of the primary
subjects of Theological Teaching, or of
Eccllesiastical Polity. Or if they exist
at all, they are in so small a minority
that they need not be taken into account.
The subjects that have produced so
violent an agitation in the Irish Synod,
which has startled and amazed universal
Christendom, and which has threatened
to undermine the foundations of the
faith, to depart widely from the prin-
ciples of the Reformation, and to conflict
with the plainest statements of Holy
Scripture—these can have no place in
our deliberations, inasmuch as the Pro-
vincial Synod alone has power to discuss
and determine on such subjects. Diocesan
proceedings are upon comparatively
minor details, and chiefly consist in devising
means for applying in each Diocese,
the greater and broader principles deter-
mined on in the Provincial Synod. And
in the prosecution of this important
local work, there is one rule, which if
always kept in view, will never fail to
produce the utmost harmony of thought
and action; which is, to seek carefully
among ea other for resemblances and
not divergences, for points of agreement,
and not for those wherein we differ.

THE IRISH CHURCH.

That the Cardinal Doctrines of the
Incarnation, of the Salvation of man through the faith of a
Divine Redeemer, and of the Trinity in
Unity, should be highly prized, as well
by the Orthodox as by the Evangelical,
is what would be naturally expected of
those who derive their highest hopes
from these truths, and who base the
whole fabric of their Theological system
upon them. And that Christians, fully
imbued with these views, and with a
clear conception of the dangers attending
any departure from them, would re-
coil with horror from the slightest at-
tempt to tamper with the formulæ adopted
as safeguards for their protection, we
cannot but regard as most commendable.

And yet the means adopted to
correct such errors are possibly
themselves still more erroneous. In
this light we cannot help viewing the
steps said to have been taken by Arch-
deacon Lee, with two or three celebrated
English Divines, which we referred to
in our last issue. And therefore we
wish to make one or two observations
on the subject. It is not so much to be
wondered at, that a branch of the Church,
the staple of the theology of which has
generally been regarded as somewhat
crude, when suddenly loosened from all
external control, "should set to work
with hatchet and knife, to hack to pieces
its formulæ and expositions of doc-
trine;" and considering the elements
of which the Synod of that body is in
part composed—men who express the
greatest contempt for some of the most
sacred institutions of the Church, we
need not be much surprised if "nothing
suited their critical tastes." The Synod,
it is true, carried its zeal for religion so
far as strongly to dissent from a state-
ment contained in a passage of Holy
Scripture. But then we must not los-
e sight of the fact that they have not gone
so far as Luther did, when he said that
one part of the Bible was more rotat-
than another, that one of the books we
esteem canonical ought to be tossed into
the river, and of the Canonical Epistles
of St. James, that it was an Epistle of
straw. Nor has the Irish Synod attempt-
ed to go so far as Calvin, who recom-
mended changing the Lord's Day, in
order to assert the liberty of the Church.
And yet, notwithstanding this there have
not been wanting hundreds of the Clergy
of the Church of England, who have
held the Geneva Reformer in the high-
est estimation, although the party is
nearly extinct in the mother country,
having become imbued with a church-
manship of greater breadth.

The condemnatory clauses of the
Athenian creed merely reiterate a
Scriptural statement. If there is any
truth in the one, the other must be
equally as true. These, the Irish Synod
does not attempt to remove, except
from the services of the Church, so that
they shall no longer form a part of pub-
lic worship. It proposes to retain the
three creeds unmitigated, as expressing
the Articles of her Faith, only mutilating
one of them for public use. However
unfortunate and mistaken we believe
this and other alterations to be, the step
which Archdeacon Lee contemplates ap-
pears to us unnecessarily extreme. The
Church of the United States has expunged
the Athanasiian creed entirely from
her Articles, Liturgy, and everything
else, which is a thousand times worse;
and yet the Catholic section of the
mother Church have not scrupled to
show considerable regard for that body,
as being more in accord with thorough
and sound churchmanship than the
Canadian branch. For ourselves we
have strong feelings with regard to our
continued connection with the grand
historical Church of England, which we
value beyond measure. As an English
contemporary remarks: "That great
body, with all its errors and misfortunes
and weaknesses, its backslidings and
convulsions, has been and still is the
great instrument of the Almighty for
supporting his truth in this great Empire.
Those who adopt a course, which, if it
answer their expectations, can scarcely
fail to end by breaking in pieces this
great edifice, under which they have be-
come what they are, may be obeying an
inevitable necessity, and performing an
heroic act; or they may be committing an
error which will be held more than a
mere error by posterity, and by Him
who is greater than posterity."

Book Reviews.

THE PROSPECTUS AND RULES OF ST.
GEORGE'S CHURCH TEMPERANCE HOME,
near Montreal, show that the Doctor
and Assistant of the congregation of this
church are in earnest in their work of
reforming inebriates. They say: "In
many cases, where the desire for stimu-
lants has gained such power over a man
as to render him incapable of withstand-
ing the many temptations of society, it
has been to... (humanly speaking,) impos-
sible to exact a cure unless the
tempted one can be placed under such
care and influences, that, while his con-
stitution is strengthened, his moral
powers may be still more developed. To
meet this want, the Committee of St.
George's Church Temperance Society
have opened a Temperance Home for
the cure of inebriates. With the view
of carrying out their system, the Com-
mittee have secured that desirable
residence on the Lower Lachine road
opposite Nun's Island, called the 'Old
Pavilion.' It has recently been re-
modelled and embellished, and is in
every way well suited for the purposes
of the proposed home. Standing on the
banks of the St. Lawrence, with 16
acres of land attached, it will afford to
its inmates plenty of recreation in boating,
fishing, shooting, and athletic
sports, while at the same time there are
no taverns near enough to prove a
temptation to the patients. The Com-
mittee of Management consist of the
Very Rev. W. B. Bond, LL.D., Dean of
Montreal, President; Rev. James
Carmichael, M.A., Vice-President; Geo.
R. Frowse, Esq., Chairman; Thomas
Crathern, Esq.; Nicholas R. Mudge,
Esq.; T. H. Schneider, Esq.; John G.
Savage, Esq.; G. Shirley Denison, Esq.,
Secretary."

N.B.—We give in another column
a part of an address lately delivered by
the Rev. Basil Wilberforce on Total
Abstinence.

THE FOURTH ANNUAL REPORT OF THE
"MONTREAL LADIES' EDUCATIONAL ASSOCIA-
TION" is an interesting production,
and gives proof of the existence of an
organization whose influence for good
cannot be limited to the short period of
one or two generations. The last
session commenced by giving twenty
Lectures on Light. "The experiments
were unusually successful, owing to the
extreme care given to their preparation
by Professor Johnson, and the gentle-
men who kindly assisted him." These
were followed by a course of "French
Literature," "English Literature," and
"Hygiene." The Association is shown
to have been appreciated, from the cir-
cumstance of a willingness to contribute
in aid of necessary funds, which at once
removed a barrier in this direction of no
small magnitude. And then, it is re-
ported in conclusion, that although the
actual number of members had decreased,
the attendance upon the lectures had
increased—160 to 200 being generally
present. Evidently, they say, "members
take a deep and personal interest in the
work which is in progress, and this
work must not be judged alone by the
number of students whose names are
enrolled, nor by the certificates granted.
Few men of cultivated intellect were
likely to be prejudiced in favor of
the existing classical training than the
late J. S. Mill; yet in his address deliv-
ered to the University of St. Andrew's,
in 1807, he thus recorded his deliberate
conviction:—"The only languages and
the only literature to which I would
allow a place in the ordinary curriculum,
are those of the Greeks and the Ro-
mans; and to those, I would preserve
the position in it which they at present
occupy. That position is justified by
the great value in education of knowing
well some other cultivated language and
literature than one's own, and by the
peculiar value of those particular lan-
guages and literatures." And after ex-
plaining the peculiar advantages of a
grammatical study of Greek and Latin,
he adds:—"In these qualities, the clas-
sical languages have an incomparable
superiority over every modern lan-
guage, and over all languages, dead or
living, which have a literature worth
being studied."

authority of the Lord Bishop. Price,
10 cents. George Furnival, Toronto,
1875. It appears to us that the other
Dioceses would find this arrangement
of considerable service.

In our next issue we propose giving a
Review of "The Christian's Wedding
Ring."

CLASSICAL TRAINING.

When Canon Kingsley presided at a
distribution of school prizes at Birken-
head, he advocated the teaching of
Greek and Latin to boys intended for
trade. He said that if he must teach
but one of the classical languages, he
would teach Greek, because a boy might
pick up Latin in after life, but if he fail
to learn Greek early, he will probably
never acquire it. Let Robert Lowe say
what he would, he was one of the best
Greek scholars in Europe, and, there-
fore, could afford to kick away the bridge
that had carried him over. Among
other things, we owe the Reformation
to the Greeks, and to the Greek lan-
guage, for it was the re-discovery and
the re-importation of the Greek litera-
ture, after the fall of Constantinople,
into Italy, and so gradually spreading
through Europe, that primarily caused
the Reformation, which set free thought
in Europe, and prevented that Reformation
from being a mere fanatical out-
break, which it otherwise would have
been. It was the Greek literature which
gave us a breadth of thought and a
general grace of mind. So let every
good follower of the Reformation venerate
the Greeks, and to the Greek nation, language, and
literature. The study of that language
and literature will give that which the
study of no other literature or tongue
can furnish—that indefinable thing
called culture. It must not be said that
every one is a barbarian and unculti-
vated that does not know Greek. But
why? Simply because every one, more
or less, is constantly imbibing, in these
later days, the thought and feeling,
through every pore.

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sical languages have an incomparable
superiority over every modern lan-
guage, and over all languages, dead or
living, which have a literature worth
being studied."

FINGAL'S CAVE is a grotto on the
south-western coast of the Island of Staffa,
Argyleshire, Scotland. It is probably
called after Fingal, the legendary hero
of Gaelic poetry. It is formed by lofty
basaltic pillars, and extends back from
its mouth 227 ft.; its breadth at the en-
trance is 42 ft.; at the inner end 22 ft.
The sea is the floor of the cavern, and is
about 20 ft. deep at low water. The
main arch has been compared to the
aisle of a great Gothic church. The
columns of the side walls are of stupen-
dous size, and there are stalactites of a
great variety of tints between the pillars.
It is easily accessible, except at extreme
high tide, by small boats. The irregular
grouping and the fragmentary con-
dition of some of the columns impair the
symmetry of their appearance. There
are several other remarkable caves in
the island of Staffa.

THE SULTAN OF ZANZIBAR has landed
in England. His visit is connected
with a treaty for abolishing the Slave
Trade.—The son of Coffeo Calcalli, late
King of Ashante has arrived in England,
by the steamship *Ethiopia*. He is
about fourteen, is intelligent, and is to
be educated according to the terms of
the treaty of peace.—A terrible earth-
quake, destroying villages, life, and
property, and succeeded by an immense
tidal wave, has lately been experienced
in New Caledonia.—The steamship
Vicksburg, of the Dominion Line, with
sixty-three of her passengers and crew
including the captain, were lost on the
1st inst. The ship sailed from Quebec
for Liverpool on the 27th of May,
struck solid ice off Newfoundland, and
foundered immediately.—Six million
feet of lumber, with mill, stables,
granary, and warehouses, were burnt on
the 1st inst. at Rockland, Ont., twenty-
eight miles from Ottawa; loss nearly
\$350,000.—Six South American towns
were destroyed by the late earthquake
in the Andes, and thousands of lives
were lost.—Capt. Xeres with his b.
companions in the *Alert* and *Discovery*,
sailed for the Arctic Seas on the 20th of
May.

We have much pleasure in directing
attention to "The Order for Morning
Prayer," at the Opening Service of the
Year of the Diocese of Toronto. By

SYNOD OF ONTARIO.

The Synod met on the 18th instant.
The sermon had been preached on the
previous evening, by the Rev. Canon
Bleasdale, of Trenton; an abstract of
which will appear in our next issue.
About 150 members were present. The
Bishop, in delivering his charge, stated
"that his remarks would be brief, the
Church's activity having been chiefly
manifested in the proceedings of the
Provincial Synod, which had arranged
three important things:—First, the
shortened forms of Divine worship;
second, the canon respecting the Book
of Common Prayer and the authorized
version of Holy Scripture; and, third,
the appointment of a special day of
intercession for Missions." His Lord-
ship requested that St. Andrew's-day
should be observed for that purpose,
and that the offertory should be devoted
to the S. P. G., and be forwarded to
the Archdeacon of Kingston. Many of
the Clergy had been met with by the
Bishop, who appeared utterly ignorant
of the laws they were expected to obey.
A general progress and harmony
throughout the Diocese occasioned
feelings of satisfaction in his Lordship's
mind. The public official acts had been
the ordination of three Deacons and
one Priest: the consecration of four
churches—St. Peters, Alfred; Grace
Church, Clayton; St. John's, Ottawa; St.
John's, Prescott; and the consecration
of two burial-grounds—St. Peter's,
Alfred, and St. George's, Trenton. Cer-
tain parishes had also been visited, and
confirmations held therein.

A great deal of discussion took place
in reference to the frequency of Syno-
dical meetings, a grant for a missionary
at Hastings Road, annual Easter state-
ment of investments, auditing and dis-
tributing the accounts: the resolutions
in reference to which were all with-
drawn.

The following delegates to the Pro-
vincial Synod were elected:—Arch-
deacons of Kingston and Ottawa; Rev'd
Dr. Canon Preston, C. Forest, J. W.
Burke, H. M. Baker, C. Petit, Canon
Jane, Canon Bleasdale, G. White and
Canon Jones; with substitutes:—Rev.
Dr. Lovin, C. P. Mulvaney, Dean of
Ontario, Dr. Boswell, C. P. Emery,
Canon Muloch, Laity:—Messrs. F.
McCammon, J. Shannon, R. T. Walkem,
Dr. Henderson, W. Ellis, G. May, S.
Keeler, J. D. Slaten, G. A. Kirkpatrick,
R. Rogers, Judge McDonald, J. D.
Collins; with substitutes:—Messrs.
Fenning Taylor, A. Code, D. J. Jones,
Dr. Pringle, W. Shean and Judge
Jarvis. It was moved that as soon as
the Sustentation Fund of the Diocese
reaches the sum of \$90,000, the interest
may be used for Missionary purposes,
under the direction of the Mission
Board. The motion was withdrawn.
Considerable discussion took place in
reference to Foreign Missions. The
subject was referred to a Committee.
Another Committee was also appointed
to devise a scheme for the division of
the Surplus Fund, arising from the sale
of rectory lands. Rev. Mr. Burke
moved, "That this Synod learn, with
pleasure the intention of the parish of
Kemptville to erect a Church to the
memory of the late Ven. Archdeacon
Patton, and commends the undertaking
to 'the practical sympathies of the
Diocese.'" The motion was seconded by
the Dean and carried. A resolution
moved by Mr. Carroll, and which
was carried, was to the effect that
it is not desirable to reduce the num-
ber of delegates to the Provincial Synod
from each Diocese. Dr. Boswell read
the Diocesan Missionary Report, which
stated that there was a falling off of
about \$900. A resolution was carried,
for applying to the Local Legislature to
amend the Act of Incorporation, giving
the Synod power to define the duties of
Churchwardens and Vestries. A petition
from Belleville for the sale of a lot
was referred to the executive committee.
The report of the Assessment Committee
stated that there was a balance of \$209,
and also that twenty parishes had not
returned collections. It was agreed, on
Dr. Henderson's motion, that a lot in
Pakenham should be sold for the pur-
chase of a new Church. \$200 was
granted to the Treasurer for last year's
services. Increased confidence was ex-
pressed in Archdeacon Parnell's dis-
charge of the duties of Clerical Secretary.
A vote of thanks was passed to Canon
Bleasdale for his admirable sermon, and
to the people of Kingston for their hos-
pitality, and the Synod closed its sittings.

MONTREAL.—We regret that our corre-
spondence on the meeting of the Montreal
Synod arrived too late for its appearance
this week. It will appear in our next
issue.

TORONTO.—St. Stephens'. The regular
quarterly Children's Service will be held
on Sunday, the 27th inst., at 9-30.
Preacher, Rev. S. Jones. Seats always
free.

Correspondence.

ENGLISH LETTER (*Continued.*)

(FROM OUR SPECIAL CORRESPONDENT.)

With respect to the ribs or frames of the vessel, which are of angle and T shaped iron, these parts are rolled through a place made the exact shape and size that the iron is intended to be, and are cut to the exact lengths required.

In order to understand well the care that is necessary for the manufacture of a screw shaft, the reader must picture to himself a large bundle of scrap iron bolts, about three feet in length.

These bundles are fastened together, so that they will not get loose when in the furnace. They have through the middle of them or otherwise fastened to them, long handles, the end of which form a part of the bundle. They are then put into a furnace, and while there are attended by two or three men, who watch it until it is quite white hot.

It is made so that the scrap falls into a mass, and the parts fall,

as it were one into another. When at nearly a melting heat, the bundle is taken out of the fire, and placed under a heavy steam hammer, which is made to fall heavy or light on it at the will of the forger.

One or two men hold the ends of the bars, and turn and twist the now solid mass about, so that the hammer may fall on the piece exactly where it is wanted. In this way the scrap is knocked one piece into the other, and in this way they make solid pieces out of the tens of thousands of scrap pieces.

By means of the same machinery they scarf one short piece on to another until they have one length, perhaps twelve or fifteen feet long.

These lengths are then jointed together, and the joints are even stronger than the shaft itself. When these lengths are placed in the ship, arrangements are made at the same time for lifting any one of the lengths without any extra gear, or without disturbing any part of the ship's internal arrangements.

The screw-alloy in this vessel is a grand sight of itself.

Having described the manner in which the material of the vessel is produced, it may be well for the information of some to notice how the building of the vessel progresses from one stage to another until she becomes that beautiful structure,

perhaps second to none in the world for all purposes.

The keel, after having the holes drilled in it for the rivets, is laid along the blocks in lengths.

These blocks are the main support of the vessel while building. As the lengths are laid on the blocks they are scarfed or welded together until the whole length of it is in one piece.

When it is firmly fixed in its place the stern and sternpost is then placed.

Then the above-mentioned angle iron is put into a long furnace and made red hot.

When so heated they are laid on a very thick floor of iron, which

floor is perforated, having round holes in it every five or ten inches.

The exact shape of each rib is marked over these holes, and the red hot rib is laid on the iron floor, and made to bend over these holes, and by means of iron bolts put in the holes the hot rib is made to bend exactly into a V, the shape of the chalk mark.

In this way two by two of the ribs are formed until the whole of them are shaped. After this they are tested, in the moulding-loft they are put under a punch, and the holes are punched in them.

Then they are ready to be carried down to the place where the keel is laid.

Two by two these ribs (one for each side) are carried and laid by the keel, commencing from the after end.

In the course of a few weeks the whole of these ribs are laid in their places, and the enormous skeleton of the monster ship has the appearance of the backbone and ribs of a large fish with the backbone downwards.

They now commence to put these ribs or frames up in their places. It is now that the work on the vessel commences to show up, they go two at the time, and it is not many days before the whole of them are in their places—then band-binders and straps are put to them all around, the beams are put in their places, one above the other in fours, right fore and aft the insides of the frames, on to these beams there are placed eight strong water-tight bulk-heads, which really divides the vessel into nine parts, so that in case of collision, if one or two of these compartments were filled, the ship could still float.

Moreover, these bulk-heads strengthen the vessel very much, as well as adding largely to the safety of the vessel.

While the fastening of the beams, bulk-heads, and other matters is going on, the vessel is being plated round with plates described above. Then on the beams there are being laid the four decks.

First, there is laid a strong iron deck, which is riveted firmly down to the beams, and runs the whole length of the ship, and the bats, where the deck plates join each other, have two other pieces of the same kind of iron laid one on the top and one underneath, and riveted together through and through, making the three thicknesses hold together like enormous iron sandwiches.

On the top of this strong iron deck there is laid another deck of wood of great strength, and of picked planks. This deck is fastened down to the iron deck by means of screw-bolts of great

strength, and there are many of them.

While the above is being done, there are hundreds of men working away in many directions; some laying down the sole plates for the engines to be placed on, others are working away in boiler spaces, making beds for the boiler. And now the hundreds of gangs, with two or three men and a boy in each, are putting in thousands of rivets per day, and the rattling of hammers for more rivets, and the clenching of them together, with the other driving and hammering horses, are becoming so deafening that you do not hear anything in particular.

While this work is going on in the yard, there are hundreds of workmen and artists preparing the furniture of the ship, as well as getting the engine ready, and a large gang of men are employed at the huge six boilers—with their thirty-six boilers.

At the end of five months this grand ship is up in frame from far below the high water mark, the whole breadth of the yard with buildings knocked away to make more room, and then far overhanging the street in this network of frames, beams, stanchions, and girders, made up of all kinds and all sizes of material, and still more heaps of stuff lying in every direction ready to go into the mass; and last, amongst a forest of uprights, transverses, and thwartship pieces, so much is there still in sight that you wonder where they are going to put it all.

While a large number of outside plating are already on, there are still hundreds of them in heaps to go on, and every day now shows more and more of the beautiful outline of this magnificent ship. At this stage large shovels are erected on the upper deck. Then six-fold blocks, with heavy warps rove through them, are sent up, and by means of such tackling the enormous iron masts are hoisted up and placed in their steps with as much certainty and ease as putting up a small flagstaff.

In every direction now there are men going round with paint brushes rubbing over every bare piece of iron to preserve it before it is covered over. On the stern, moulding scrolls and other ornamental work are being placed, including the well-known American eagle; while out at the very end of the artistic cutterwater there is placed the figure of a lady full length, with flowing robe and one arm extended, while under the wreath that adorns her brow there is a smiling face with well-chiselled features, that make the looker-on wish she were alive and his.

From this figure there arises a modest ornamental line for about twenty-five feet, over which was written on a scroll the name of the noble craft—the City of Berlin. With the two exceptions mentioned above, there is not the slightest piece of ornamental work, not even a piece of beading or moulding. So superb, artistic and beautiful, are the lines of the whole structure, that any other ornamental touch about her would have spoilt her.

The vessel is now so far forward that the time is drawing near for launching her. The numerous spars and stages that have been placed high up all round the vessel are being lowered down and taken away from the "ways," and it is not long ere the vessel is cleared of most of them, and they commence the usual preparations for launching her. After the work of some days the preparations for launching are finished, and the orders are given to hundreds of men to "wedge her up," when over a thousand heavy malls are swung half round and the flat heads of them go

heavy against the flat and thick end of the wedges, the thin ends of them are forced in, and most of the whole weight of the noble steamer is taken by the ways, which are smoothed and greased, the dog-shore is knocked away, the tiny hand of some dear little woman swings a bottle against the hard iron of the ship's bow, the bottle breaks, and sprinkles the face of the good vessel, the feminine voice of the same lady is heard to say "God speed the City of Berlin."

As if thankful to those who gave her that name she starts slowly at first, then faster and faster, making the heavy log on which she is sliding smoke as if they were nearly in a blaze, amid the cheers of thousands she divides the water with her after end, and opens it fathom after fathom until her bow falls off the ways, she lowers her bow gracefully to all the bystanders, and is in her element, appearing as beautiful and as noble as any craft that ever touched the waters of the Clyde. There soon appears

around her a fleet of small steamers, one taking hold of her in one part, one in another, until they get her pointed towards the part they wish her to go; with their united efforts they move her;

she is soon docked and under the enormous crane, and made ready to receive on board her powerful machinery. Here they commence, one by one, lowering her boilers into the boiler space, placing them on their beds. The stands of the engines, of enormous weight, are lifted, lowered piece by piece, one after the other is lowered, until the engine as it were grows complete. In the meantime the masts, yards, and gear are set aloft, and she soon becomes a full-rigged ship and a full-powered steamer.

(To be continued.)

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

PART II.

I have just told you about a sailor who died three thousand miles from his wife and friends, and how salutary the office of the Port Chaplain is in such a case. I have now a very touching story to relate, where the husband and wife are together in the same ship.

In the month of March, 1874, a young couple, whose hearts had become one in true love, now resolved to have their affections united for life by the holy bands of matrimony. Being members

of the Church of England, they went

to a church in London, England, and became "man and wife together."

(I like that word "together.")

They began to plan for the future. The man was a ship steward, and his wife the daughter of business people in London. They reasoned thus:—They will take a voyage together to Quebec, and when they return home to London, they will open a shop, and, with due attention to business, they expect to have their share in the success of life. They bravo the dangers of the sea together; together they work on board the good ship *Mizpah*, in the capacity of steward and stewardess. They have reached the port of Quebec, all well.

The outward voyage ended, the anchor let-go, and the ship made snug in her berth, a little above the Grand Trunk Railway Station, on the Levis side of the river. While she is taking in her cargo for the homeward voyage, the usual round of scraping, calking, painting and general cleaning is going on. In all this work of beautifying, our young couple take their part.

All is life and activity on board. The steward is just going to polish the brass-work in the cabin. I can fancy I see him walking on the deck toward the cabin, with a light step, and hear him humming some well-known tune, for those men are very cheerful fellows.

But what is the matter? He has fallen down at the cabin door; did he slip?

No: he is dead! The loving wife is now a sorrowing widow. The flag is half-mast high. The Coroner again

sends his warrant to bury William Granger, who died suddenly of heart-disease, on the 22nd day of Aug., 1874, on board the ship *Mizpah*. Then follows the burial, on the 24th of August. Within six-months from her wedding-day, this young widow stands beside the grave of him she loved so well, and weeps her bitter tears. But we are "not to be sorry, as men without hope, for them that sleep in Jesus."

Captain F. G. Cook, like a true hearted sailor, among the many kind acts he did to comfort and help this poor widow, gave her her choice, either to return home in the ship, or try her fortune in Canada. Mr. E. H. Duval, very kindly offered to give her employment in his family. She asked my advice and chose the latter for a time.

Just one month after the above, and on the same day of the month, is another case equally as sad. It is that of Captain John Henry Edwards. He has only been married a short time, and his young wife like the wife of the steward, has braved with her husband the dangers of the sea, and the ship is in the Port of Quebec, and in a few days will be ready for sea again. It is the twenty-first day of September. The captain and wife retired to the cabin for the night. Now comes the sad part of the story. The captain sleeps his last sleep. Try to realize if you can the dreadful position of this young wife in the cabin of a ship with her dead husband. Who can fathom the depth of grief at such a time as this? Here the words of prayer in our beautiful Litany, seem to force their way to the lips, and for once at least the heart is made to go with the words:

"From sudden death," "Good Lord, deliver us."

"Teach me to live, that I may dread The grave as little as my bed; To die, that this vile body may Rise glorious at the awful day."

Once more the flag is seen half-mast high. Once more the Coroner issues his warrant, and John Henry Edwards, aged forty-one years, captain of the ship "Neptune," country Ireland, who died suddenly on the twenty-second day of September is buried on the twenty-fourth of the same month, 1874, by me,

JAMES S. SYKES,

Port Chaplain.

The widow leaves the ship, that had been her home, and returns to her friends and native land.

A VISIT TO A DYING CAPTAIN.

The sun had just gone down behind the mountains, on the first day of July, 1874, when a young sailor, the third mate of the ship "Lanarkshire," drove up to my house and requested me to go with him to the ship to see the captain, then under the care of Dr. Ahern, who said the captain could not live till morning, and bid them send for me. On our way to the ship I found this young officer to be related to my old friend, Stanley Bagg, Esq., of Montreal, and to whom he had a letter of introduction. I informed him of the death of S. Bagg, Esq., and gave him all the information he desired previous to his visit to Montreal.

When we reached the steps near the Custom House, the ship's boat was not

farther off than the lantern we got into the boat all right, but are not yet clear of the chains and ropes and floating timber. All

clear now, the mate is at the helm, "give way my lads," and we are soon in the middle of the St. Charles. The wind is still blowing hard and cold, but I am in clover, having on the mate's tarpaulin-jacket.

The mate had taken Dr. Boswell off to the ship, then lying at the far end of the breakwater at the mouth of the St. Charles, the wind at the time blowing hard from the N.E., the tide very low, and a heavy sea on.

We went round to that part of the Commissioners' wharf opposite the breakwater, where a ship and some schooners were lying alongside. Here we found a good-natured sailor, who very kindly undertook to scull us to the "Lanarkshire," no easy task with such a wind and sea. But we are not yet in the boat, we have to scramble down the side of the wharf to get on board the schooner, and from the schooner to drop into the boat. I fancy I hear some one say, "Why make such ado about nothing? How do the captains and sailors get on board their ships when lying at the breakwater?" You may well say "How?" This is why I want you to remember my getting in and out of the boat at this time and place, when I visited Capt. Stokes, on board his ship.

You will have my reason for all this in its proper place. I said that a sailor had undertaken to scull us to the ship.

Now sculling has two senses, a river sense and a sea sense. In its freshwater acceptance, sculling is the act of propelling a boat by means of sculls in pairs. Among seafaring men, however,

to scull is to drive a boat onward with one oar, worked like a screw over the stern.

You will now understand how we are

working our way through the rough waters. But we had nearly an accident.

The wind sent the spray over us, a wave struck the boat, he missed his stroke and nearly went overboard. This made our young sailor from the "Lanarkshire"

say, "There is quite a Tilbury on."

Any one who knows Tilbury Fort in Essex, on the north bank of the Thames, opposite to Gravesend, England, when

they remember the kind of sea there is at this part of the river Thames in rough weather, will understand what is meant by a "Tilbury."

At this time we were trying hard to reach the steps at the south end of the breakwater, and when

within a few yards the wind and the current together proved too strong, so

we had to give it up and take the west side to the north end. Here a ladder was lowered, having one end in the boat

and the other resting against the wharf,

about fifteen feet from the water at the time, without any safe means to hold the boat while we went up, but we did get up without an accident.

The good natured sailor was mate of

the ship at the wharf, and after all the hard work of sculling us over refused to

take any remuneration, but seemed glad to do a good turn to a brother

sailor.

Dr. Boswell was just about to return

to the city when I reached the ship.

"Peace be to this ship, and to all that sail in her."

We enter the captain's cabin, the captain is lying in his berth,

the second mate and the steward are

there, the lamps are lighted, and every

thing that is useful to give comfort to a

sick and dying man is there, with kind

hearts and willing hands to administer

them.

After prayers, &c., we kept watch

together, giving the captain his medicine, &c. I had to wait each interval of quiet

to converse with him, and when I said,

"Captain, do you know that you are dying?" the true character of a sailor came

out in his reply. In admitting the truth he said:—"But we must have a good

heart and pull through." There is a

volume in that expression. Have a good

heart and pull through. There is no

fear in it, but it is full of trust, faith and

Choice Literature.

Written for THE CHURCH HERALD

THE HIDDEN TREASURE.

BY LUCY ELLEN GUERNSEY.

CHAPTER XIX

HOLFORD AGAIN.

Jack found the old shepherd in his accustomed seat on the hillsides with Bevis lying at his feet. He could not but think that Thomas had grown visibly more infirm during the few weeks of his absence.

"I have been quite well!" he said in answer to Jack's anxious inquiries; "but either because I have missed your good company, or because I am so many weeks older, I do not feel quite my usual strength. But then I am an old man, dear son. I am fourscore and six years old, and cannot expect to use my limbs as lightly as when I followed our old Knight to the wars seventy years ago. But what brings you to Holford this fine day?"

"I have an errand to the Knight from one of his friends in Bridgewater!" replied Jack hesitating: "at least—Uncle Thomas, I would like to tell you the whole story, but I suppose the Knight should know my errand before anyone else. Only, uncle, will you pray that I may have wisdom to guide me, for my mission is something delicate?"

"Surely, surely, dear son, thou hast my prayers at all times. The Knight hath been very kind to me of late. Hohath over been so, indeed, but there seems to be a new bond of union, if I may so say, between us. I have also had more than one visit from our good friend Master Fleming, who, as you doubtless know, hath been several times at the Hall, and never without seeking me out. I have been greatly blessed in mine old age in being allowed to see again the light which shone on my youth. But how has it fared with you, dear lad? Methinks you too look older than when I last saw you!"

"I almost feel as if I had never been young!" said Jack sighing. "I have so much to think of. Uncle Thomas, I do feel guilty in keeping this matter secret from my father. He hath been the best and kindest of fathers to me, and I cannot bear to think that I am deceiving him. I think I must soon tell him all."

"I am not sure but you are right, my dear lad!" said the old shepherd. "I like not concealment more than yourself, and, as you say, your father hath every right to your confidence."

"If the secret had been mine alone, he should have heard it long ago!" said Jack. "But there was yourself and Master Fleming."

"Think not of me, my son!" said Thomas Speat. "I am as I think already suspected and watched, and at best my time is short. You had best consult Master Fleming, however, before moving in the matter. He may see reasons for secrecy which I do not, and you know the matter once out, can never be got in again."

"I have told you one who will, I fear, have less mercy on me than my dear father!" remarked Jack. "Anne knows all about my share in the secret, and I cannot tell how she will use her knowledge."

"How happened it that you told her?" asked the shepherd. Jack repeated the story, adding: "I do not know but I was wrong, but I could not see her so unhappy without striving to comfort her. I seem to have done no good, however, but rather harm: for I am sure she has been more unhappy than she was before, and she grows more and more hard and cold to me every day. She told me this morning, that she would keep no terms with heretics, and that she would be true to her vow and to the Church if she walked over the dead body of every friend she had in the world. I would fain be before-hand with her, at least with my father."

"It is a hard strait!" said the old man sighing. "Yet I suppose Anne feels as you do, that she must follow the dictates of her own conscience!"

"If she were only doing that!" replied Jack. "But I cannot help fearing that she is acting against her own conscience, and trying to stifle its voice."

"If so she is indeed in evil case and needs all our prayers," said Thomas Speat. "Be very gentle and patient with her, dear son, and seek your wisdom of God, nothing doubting but it shall be given."

"Have you seen Father John of late?" asked Jack after a short silence.

"Several times since you went away. I have not been to Church in service time, but I have seen him at the village, and once at the Hall. His reverence has always a good word for you. He seems more easy and joyful—more like his old self, since Father Barnaby went away."

Jack found Father John seated in his great-chair, with his dinner before him, flanked by a mighty tankard of ale and a flask of wine. He gave Jack a warm and affectionate welcome, and would have him sit down to dinner.

"I am late to-day!" he said. "I have been visiting the poor at the other end of the parish, and I stopped to see Farmer Green's daughter, who is in a decline, poor thing. Lack-a-day! 'Tis a weary world! The poor thing was as innocent as a lamb, when she went to service in Bridgewater a year ago, and now her death is the most that can be wished for. 'Tis a wicked world!"

"And yet there are many good folks in it!" said Jack. "Dame Harkness told my cousin Cicely that she strove to do the best she could for the girl, and I dare say she did, for she is a kind and motherly body. But Polly would run out and linger at the street corners and at the shop-door to gossip with every one who would talk to her."

"Yes, that is two often the way!" remarked the priest. "Young folks will not be guided by their elders, and yet when they go wrong the elders are blamed for it. But I have great news for you, my son. The Bishop's summer washere yesterday, and told

me that Father Barnaby is to go to Rome on a mission from the Cardinal. I am sure I hope his Holiness will make him a Cardinal, or better still, a bishop of some good Bishopric on the other side of the world.

Jack smiled. "Perhaps the Pope will keep him in his own family!" said he.

"So much the better, so much the better!" said Father John heartily. "I bear no ill will to Father Barnaby. I am sure, but his merits are too great for such an obscure station, and we are a deal more comfortable without him, that is the truth."

Jack could hardly forbear laughing. He brought forward the sweetmeats which his father had sent, and had the pleasure of seeing them received with great delight. Then excusing himself he hastened once more to the Hall, and found that Sir Thomas and his lady had been at home for an hour.

"I told the Knight you had been here, and he bade me show you to him so soon as ever you come back!" said Master Butler. "He waits in the study."

Jack felt somewhat abashed, not to say scared, when he found himself alone with Sir Thomas, and hardly knew where to begin his tale.

"You come a messenger from Master Fleming, belike!" said Sir Thomas kindly, marking the youth's evident embarrassment. "Speak freely, we are quite by ourselves."

"It is not upon any business of Master Fleming's that I have come, Sir Thomas!" said Jack, gathering courage. "I know not but you will think me very forward and presumptuous, when I open the matter to you. In that case my only excuse must be, that I have done as I would be done by in like circumstances."

"It is a good excuse if any be needed!" said Sir Thomas gravly. "Of that I can judge better when I hear what you have to say."

"Your worship has a son!" said Jack, determined to get at once to the root of the matter.

"Sir Thomas started and turned pale. "I have—or had?" he said, trying to speak calmly. "I know not whether he be living or no. Have you heard any news of him?"

"I believe that I have—nay I am sure of it!" replied Jack. "It was that which brought me here this day."

Sir Thomas paused a moment, and then asked, "Are the news good or bad?"

"Altogether good as I think!"

"Tell me at once what you have to say!" said Sir Thomas. "I can bear anything better than suspense. My son is then alive?"

"He is, and likely I trust to live, though he hath been ill, and still very weak," replied Jack.

He then went on and told his tale in as few words as possible, adding, "I am come to you, Sir Thomas, wholly on mine own motion and without authority from Master Arthur. But it seemed to me no more than right that you should know the truth!"

"Does my son then desire to see me?" asked Sir Thomas.

"He does indeed!" said Jack eagerly.

"He said last night that his only wish was to ask your forgiveness and die in your arms. But he cannot come to seek you. He is very weak and low, unable so much as to rise from his bed, and besides that, I can see that he is full of fear and doubt. He says he has brought disgrace and shame on an honourable house, and he knows not whether his friends would not rather think him dead. I do not think he even guesses that I know his secret, for I gathered it from his wanderings last night, whereof he remembered nothing this morning. I most humbly crave your worship's pardon if I have done wrong!" he added, not knowing how to interpret the expression of the Knight's face.

Sir Thomas rose and walked to the door of the ante-room, where a servant was waiting.

"Toll David to put my saddle on Gray Hastings!" he said sharply and briefly. "Bid him also saddle a fresh horse for young Lucas, and take good care of the one he rode hither, that it may be returned tomorrow, and let David make himself ready to ride with us. Make haste, and then come hither again."

Sir Thomas shut the door and returned to the place where Jack was standing.

"My young brother—for brother you are in the Gospel—you have done for me what I can never repay. However this may turn out I shall never forget what you have done. I have heretofore taken you for a boy—of promise and grace indeed, but still a boy. You have shown yourself a wise and discreet man, as well as a good Christian. Tell me, does any one know of this matter beside ourselves?"

"Nobody but my father, sir!" answered Jack. "I was obliged to consult him before taking so much upon myself, but I am sure he will never mention the matter."

"That is well. I would have nothing said here, till the matte is settled. Not that I shall be ashamed to own my son before all the world, but I would not have his mother's mind disturbed, while there is the least doubt. Now you must take some refreshment, while I apprise my lady of my sudden journey."

"I have but lately dined with the good priest at the village, your worship!" said Jack.

"Aye, you are very far in Father John's good books!" said the Knight smiling.

"Poor old man, he would fain be at peace with all the world, I believe. But you must eat and drink for the credit of my housekeeping. I will but suck my lady and be with you again."

Lady Peckham was much surprised to hear of her husband's sudden journey, but offered no opposition. "I had hoped you were done with public affairs!" said she.

"At our age the chimney-corner is the best chair of state."

"I am wholly of your mind, sweetheart," replied her husband. "This is no matter of public business, however, but a private concern of my own. I shall be with you, or at least send you word of my progress to-morrow. I would have you say a word in kindness to young Lucas, who has done me a great service, and as I think saved me from losing what I could ill spare."

My lady was always disposed to be gracious, at least to her acknowledged inferiors. She asked Jack about his studies and his school, told him of a sovereign reme-

edy for the headache, and ended by giving him a silver piece. At another time Jack might have regretted being treated like a school-boy, but just now he was too full of interest and compassion to harbour any such feeling. In the course of half-an-hour, the party were on the road, riding at the best speed of the Knight's good horses, the pony being left to rest and regale himself in Sir Thomas' stable.

"You said my son was very weak and low!" remarked Sir Thomas after riding some time in silence. "Has any physic an priest been to see him?"

"Davy Dean sent for old Dr. Burden directly!" answered Jack, "and he hath been with Master Arthur several times but Master Arthur had no desire to see a priest."

"Did he say ought to shew the state of his mind on religious matters?"

Jack had been hesitating as to whether he ought to say anything about Arthur's religious convictions, but now that the way seemed so clearly opened, he hesitated no longer.

"Master Arthur begged me to read the Scriptures to him, and I did so!" said he. "He seemed at first to think he had betrayed himself to a spy of the priests, and when I had reassured him, he shewed me the scars which had been made on his wrists, by the rack as he said, whereby I supposed he had been in the hands of the Inquisition somewhere in Spain or the Low Countries."

"My poor boy!" said Sir Thomas, and then followed a long silence which was scarcely broken till they reached Bridgewater. The horses and servants were left at the inn, and Sir Thomas walked down to Mary Dean's house, followed by the wondering looks, and respectful salutations of all he met, for Sir Thomas was almost as well known in Bridgewater as the tower of St. Mary.

"You had better go up first and see my son!" said Sir Thomas as they reached the door. "But what shall we say to the good vicar of the house?"

"I will manage that, by your good leave!" said Jack, marvelling at his own confidence. "I can easily content her."

Mary Dean in her neat widow's costume was always fit to be seen, and she welcomed Sir Thomas with all courtesy.

"The dear young gentleman has been much better to-day!" said she in answer to his inquiries. "He said he felt as if Master Jack had put new life into him. I hope your worship will see no harm in him," she added, rather uneasily. "I could do nothing else but take him in when my son brought him home."

"You have done quite right, and I thank you, Dame!" said Sir Thomas. "I will see that you are rewarded for your kindness. I have some hopes the young man may turn out a kinsman of mine own!"

Jack found his new friend sitting up in bed supported by pillows, and looking eagerly towards the door. He seemed a little disappointed as Jack entered alone.

"Is it you, my kind nursel!" said he. "Are you alone? I fancied I heard another voice?"

"A familiar voice?" asked Jack smiling. "A voice you have heard before?"

"It did seem so!" replied Paul, sinking wearily back on his pillow. "But it was a sick man's fancy. I doubt I shall never hear that voice again!"

"Whose voice did you think you heard?" asked Jack. Then as Paul did not answer—

"Was it your father's?"

"I thought so!" returned Paul, sinking wearily back on his pillow. "Oh, could I but fall at his feet like the poor prodigal."

"The prodigal did not fall at his father's feet, though he might have meant to do so!" said Jack softly. "When he was a great way off his father saw him, and ran and fell on his neck and kissed him!"

Paul started up with more energy than one would think possible. "Give me your father to me!" he cried. "Is he here?"

"Hush!" said Jack gently laying him back on the pillow. "Do but be quiet and composed, and all shall be well. There is

indeed a worthy gentleman below stairs, and when I see you yourself again, I will bring him to you."

Great was the amazement of Mary Dean when Sir Thomas, coming downstairs from his long interview with her lodger, took her hand, and in fitting and formal phrase thanked her for the kindness she had bestowed on his only son. She could hardly comprehend, and looked from Sir Thomas to Jack in evident bewilderment.

"Do you not understand?" said Jack. "The young gentleman above, is Mr. Arthur Paul Peckham, Sir Thomas Peckham's son, long in captivity in foreign parts, and supposed to be dead. He was on his way home when he was wrecked and saved by your son."

A happier and prouder woman than Mary Dean could not be found in all England.

It was plain that Paul, or Arthur, as we must now call him, could not be moved at present: so fitting furniture and garnishing were procured for Mary's empty rooms, and the next day Lady Peckham and her waiting-gentlewoman came in from the Hall, and took up their lodging with the shipmaster's widow. After all Jack's care in preparing the way, the shock of the meeting told severely, and for many days he hovered between life and death. At last,

however youth and good nursing carried him through, and he was able to be taken home to his father's house. It may be guessed that the Knight and his lady were not wanting in thanks, a more solid token of esteem toward the kind little widow and her family. All the furniture which had been bought for Lady Peckham's use was given to Mary. Davy was advanced by Sir Thomas' interest to the command of a small vessel, and the younger children rejoiced in new clothes and toys which made them the envy of all the school children.

"Tis a fine thing to have grandfathers!" said Dame Higgins, who had made an errand to Mary Dean's house, expressly to see the new furniture. "You were in luck after all!"

"I could not have been in luck if I had taken your advice, and lost poor Mr. Arthur to take his chance at the convent gate!" returned Mary, unable to resist the temptation of triumphing a little. "But he should

have been welcome to my best bed, all the same, and as long as he needed it, if he had been the poor sailor we all thought him."

"Some folks have all the luck!" grumbled Dame Higgins. "I had taken in all the poor vagabonds in the port, they would never have turned out anything but vagabonds!"

"When you take in a poor sailor, he will turn out a prince of the Indies at least!" said Davy bluntly. "My mother did what she did of pure love and Christian charity, and she would not have failed of her reward, however it had turned out."

"Well, well, I don't want to quarrel!" said Dame Higgins. "You are sure to be rising girls now that you have obliged such great people, and I hope you won't forget old friends in your prosperity—that's all!"

(To be Continued.)

Scientific and Useful.

WHITE CAKE.

Two cups butter, four cups sugar, six cups flour, whites of sixteen eggs, one cup warm water on the butter; stir it to a cream; put the sugar in and beat it well; put three tea-spoonsful of baking powder in the flour; mix well; beat the whites of eggs and put in last.

CORNMEAL PUDDING.

Two pints meal, one pint grated bread, one of molasses, one of brown sugar, one of sour milk, two table-spoonsful butter, a half tea-spoonful of ginger and two of cinnamon, three eggs, half a tea-spoonful soda; slice soft, juicy apples and add one tea-spoonful; bake half an hour. Sauce—cream and sugar.

BEEF'S KIDNEY.

Cut one kidney into neat slices, put them in warm water to soak for two hours, changing the water two or three times, then dry them, lay in a frying pan with some melted butter, and fry them a nice brown;

season each side with pepper and salt, and put them round the dish; put in the centre a tea-spoonful of lemon juice and one-half tea-spoonful of powdered sugar, pour upon these a small quantity of strong beef gravy, and serve very hot.

BOILED SWEETBREADS.

The best way to cook sweetbreads is to boil them thus: Parboil them and then put them on a clean gridiron for broiling; when delicately browned take them off and roll in melted butter on a plate to prevent their being dry and hard. Some cook them on a griddle, well buttered, turning frequently, and some put narrow strips of fat pork on them while cooking.

M

Births, Marriages and Deaths.

MARRIAGES.

At all Saints' Church, Toronto, on the 14th Inst., Rev. A. H. MacAuley, M.A., Incumbent, the Hon. Francis Hincks, K.C.M.G.C.B., to Emily Louis, widow of the late R. B. Sullivan.

On the 10th June at the Residence of the bride's brother, by the Rev. Robert Angus, Rector of Fort McPherson, Josephson, Jr., of Montreal, to Miss, the daughter of the late Abram Horsey, Esq., Niagara River.

In Chatham, on Wednesday, June 2nd, at the residence of the bride's father, by the Ven. Archdeacon Sandy, Mr. John Hollins, to Harriet, only daughter of James Baxter.

In Kingston, June 2d, at St. George's Cathedral, by the Rev. Mr. Doan of Ontario, Mr. William Edward Bassett, of Kingston, to Sarah Eliza Williams, of Kentville.

At Dartmouth, Nova Scotia, on the 6th of June, by the Rev. John Hall, Rector of Christ's Church, Alfred Ernest Ellis, Esq., of Windsor, Dorset, England, to Georgina Pollock, eldest daughter of the late John Burnham, of Truro, N.S.

On the 21st Inst., at the residence of the bride's mother, Sutton Side, Queenston, by the Rev. Dr. Allan, Rector of Cavan, assisted by the Rev. Joseph Fenner, Incumbent, Frank A. L. Bowring, Esq., of Georgetown, Ont., to Sallie Frances, eldest daughter of the late Thomas Raymond Rowan, M.D., late of Rathvilly, Co. Kerry, Ireland.

Clark-Hanton.—On Monday the 14th Inst., at Christ church, Ottawa, by the Venerable Archdeacon Lander, the Rev. W. H. Clark, B.A., Head Master of High School, Uxbridge, to Elizabeth Sophia, only daughter of the late Wm. Hunton, Esq., Ottawa.

DEATHS.

Formerly.—On the 6th Inst., in Brooklyn, N.Y., James Ford third son of the late Professor Ford, LL.D., of Toronto, University.

SPECIAL NOTICE—THE COLLEGIATE SCHOOL AT HALIFAX, NOVA SCOTIA—For information, refer to Mrs. Wakefield's advertisement, under educational head in advertising columns.

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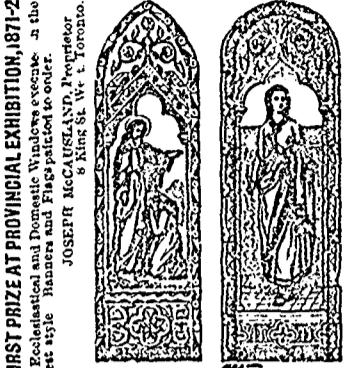
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MELISSA!!!

This celebrated thorough-bred animal was purchased last week by J. F. Frankland, Esq., for the purpose of supplying our tables with beef. It was exhibited on Saturday at his wholesale store, for the encouragement of cattle raisers and agriculturalists. Although the creature has been valued and sold for the sum of \$2,600, there are interests served affecting our country for which gratitude to Mr. Frankland is due. We hope he may live to substantially receive it

Thackeray on Dancing Parties.

The system of evening parties is a false and absurd one. Ladies may frequent them professionally with an eye to a husband, but a man is a fool who takes a wife out of such assemblies, having no other means of judging of the object of his choice. You are not the same person in your white crêpe and satin slippers as you are in your morning dress. A man is not the same in his tight coat and feverish glazed pumps and stiff waistcoat as he is in his green double breasted frock, his black ditto, or his woollen jacket. And a man is doubly a fool who is in the habit of frequenting evening parties, unless he is forced thither in search of a lady to whom he is attached, or unless he is compelled to go for his wife. A man who loves dancing may be set down to be a fool; and the fashion is going out with the increasing good sense of the age. Do not say that he who lives at home or frequents clubs in lieu of balls is a brute, and has not a proper respect for the female sex; on the contrary, he may respect it most sincerely. He feels that a woman appears to most advantage, not among those whom she cannot care about, but among those whom she loves. He thinks her beautiful when she is at home making tea for her old father. He believes her to be charming when she is singing a simple song at her piano, but not when she is screeching at an evening party. He thinks by far the most valuable part of her is her heart, and a kind simple heart, my dear, shines in conversation better than the best of wit. He admires her best in her intercourse with her family and friends, and detests the miserable, twaddling slip-slop that he is obliged to hear from, and inter to her in the course of a ball, and avoids and despises such meetings.

Ten Rules for Farmers.

- Take good papers and read them.
- Keep an account of farm operations.
- Do not leave implements scattered over the farm, exposed to snow, rain and heat.
- Repair tools and buildings at a proper time, and do not suffer subsequent threshold expenditure of time and money.
- Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap.
- See that fences are well repaired, and cattle not grazing in the meadows, or grain fields, or orchards.
- Do not refuse to make correct experiments, in a small way, of many new things.
- Plant fruit trees well, care for them, and of course get good crops.
- Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half rotten or mouldy.
- Do not keep tribes of cats and snarling dogs around the premises, who eat more in a month than they are worth in a lifetime.

An improper use of time is the source of all the disorders which reign amongst men. Some pass their whole life in idleness and sloth, equally useless to the world and themselves; others in the tumult of business and worldly affairs. Some appear to exist only for the purpose of indulging an unworthy indolence, and escaping by a diversity of pleasures from the weariness which everywhere pursues them, in proportion as they fly from it; others in a continual search, amidst the cares of the world, for occupation which may deliver them from themselves. It appears that time is a common enemy, against which all men have agreed to conspire. Their whole life is one continued and deplorable anxiety to rid themselves of it. The happiest are those who best succeed in not feeling the weight of its duration, and the principal satisfaction they reap, either from frivolous pleasure or serious occupations, is the abridgment of days and moments, and deliverance from them, almost without a perception of their being passed. This time, however, of which we make no little estimation, is the only means of our eternal salvation. We lose it without regret, which is a crime; we employ it only for worldly purposes, which is a madness. Let us employ the time which God allows us, because it is short; let us employ it only in labouring for our salvation, because it is only given us that we may be saved. Let us be sensible of the value of time, and let us lose it not; let us know the use of it, and employ it only for the purpose it was given.—Massillon.

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The oldest and most reliable Tea Store in the Dominion,

93 King Street East,

(sign of THE GLOBE),

And 258 Yonge Street Corner of Trinity Square

Where you can select from a Stock of over 3,000 packages, comprising over 50 varieties, grades and mixtures, put up in 5, 10, 15 and 20 lb. Canisters and Catties, at the prices given in lists, and also in original packages of 20, 40 and 60 lbs, at the

lowest WHOLESALE PRICES.

Address—

JAMES VICK, Rochester, N. Y.

GREEN TEAS.

No. 1 Hyson Twankey ... per lb.

2 Hyson Moyne Young Hyson ... do ... do

3 Superior ... do ... do

4 Extra Fine ... do ... do

5 Curious ... do ... do

6 Extra Curious ... do ... do

7 Fine Old Hyson ... do ... do

8 Superior ... do ... do

9 Extra Fine ... do ... do

10 Finest ... do ... do

11 Superior ... do ... do

12 Extra ... do ... do

13 Extra Curious ... do ... do

14 Extra ... do ... do

15 Extra Imperial ... do ... do

16 Extra Moyne Imperial ... do ... do

17 Very Superior ... do ... do

18 Natural Japan ... do ... do

19 Finest Cultivated Japan ... do ... do

20 Superior ... do ... do

21 Extra ... do ... do

22 Finest Imported ... do ... do

23 Finest Selected Capers, for flavorizing ... do ... do

24 Pine Orange Pekoe ... do ... do

25 Finest ... do ... do

BLACK AND MIXED TEAS.

26 Fine Breakfast Ceylon ... do ... do

27 Superior ... do ... do

28 Extra ... do ... do

29 Finest ... do ... do

30 Finest ... do ... do

31 Prince of Teas ... do ... do

32 Good Souchong ... do ... do

33 Fine ... do ... do

34 Superior ... do ... do

35 Extra ... do ... do

36 Finest Assam ... do ... do

37 Fine Oolong ... do ... do

38 Superior ... do ... do

39 Extra ... do ... do

40 Finest Imported ... do ... do

41 Fine Mandarin Mixture ... do ... do

42 Superior ... do ... do

43 Extra ... do ... do

44 Extra Fine ... do ... do

45 Finest Imported ... do ... do

46 Fine Houqua Curious Mixture ... do ... do

47 Superior ... do ... do

48 Extra ... do ... do

49 Extra ... do ... do

50 Choice ... do ... do

51 Choico ... do ... do

52 Choice ... do ... do

53 Choice ... do ... do

54 Choice ... do ... do

55 Choice ... do ... do

56 Choice ... do ... do

57 Choice ... do ... do

58 Choice ... do ... do

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123 Choice ... do ... do

124 Choice ... do ... do