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WHOLE NO. 305.

Current Events.

ECCLESIASTICAL.

PROF. EWALD .- One of our greatest Hebrow scholars has lately passed away. Professor Heinrich Ewald, of Gottingen. Born in 1803, his literary career, like that of Gesenius, was precedent. The great philologist of Halla published the first volume of his Hebrew Lexicon at the age of Twenty-tour; and the cele-brated critical Grammar of Ewald was prated critical Grammar of Lwand Was published at the same age. It is an epoch-marking work, which can never be entirely superseded. Ewald has shown that the Hobrow admits of philosophical investigation, and that its peculiarities may be reduced to princi-ples founded in the nature of the human mind, or in the genius of the language to which it gives birth. His croative genius, immenso learning, and indomitable industry have produced abundant anie maustry mwe produced abundant fruit. His character was marked by ex-cessive individuality, by aprightness, fearless courage, and honesty. In 1809, ho 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 by his Grammars and books on Hobrow, Arabic, Acthiopic, and Sanskrit

Arendezcox Lee's Propost.—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 Cliurch, in and ms proposal to build a Church, in which the unmutilated services may be retained, having recoived the sauction of some eminent manes as well as promises of pecuniary aid, the subject has caused immense excipenont both in England and Ireland. It is represented that the step contemplated is present ed that the step contemplated is prema-ture, and that if the error lienot promptture, and that if the error benst from the yeorrected, the muchinicity may be as disastrous to the best interests of the Church as the alteration Triado in the Prayer Book by the Trisli Synod are unwarrantable. It is considered also to be a very Hibernian mode of remaining in communion with the Church of Figure land by abandoning the Church of Ireland, the only ecclesia stical organization which the English Church could recognize on that side of the Irish Sea. It is also 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 mis-chief new done will be but the foregumen of much worse ovils, because after all, and taking overy thing into consideration, it is really wonderful that so much essential truth has been preserved. The reaction too, has evidently set it, and is worth waiting for with patience. It is also said to be impossible for any one to see how the abottors of Archdea-con Lee's plan, can ever afterwards censure the schismatical English Chapels in Scotland, which had at any rate, a political accessity to justify their ostablishment, though now they, merely represent religious separation. It is considered to be a much better line of considered to be a much potter lifts 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 abundon the field in so question-able 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 over he legalized in the Irish and Irish they will over the legalized in the Irish than the control of the proposed as a control of the proposed the p Church: th whole, and the prefitte must come be-fore the Synod at least dife or twice more. The reaction may be far inore more. The reaction may be full inore 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 Archedeacon has most at heart, that he should reconsider his projected plans.

Burial Shruck.—Bishop Mitchinson 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 Clergymen omitting the whole Drap partief the Runial Service for those who have de-Burial Service for those who have daparted this life notoriously impenitent, he said, "I know not whether there is no said, I know not whether there is ments against the tev. I if Date, viets any power here which can coered me into proceeding against a Clergyman thus practices, and the Roy, J. L. Ross, Vicar acting, but if so, I should in open sourt; of St. Dunstan in the East, for inaudible

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while pronouncing sentence for his vio-lation of the Law, thank him for having vandicated at his personal loss, the higher law of conscience."

Church Reforms .- There have been four great movements within the Church of England since the settlement of 1661. First there was the Broad Church triumph, begining with the Revolution of 1088, and lasting till the middle of of 1050; that fasting in the induced of George the 3rd's reign; which resulted in almost completely stamping out Chris-tianity from the Church of England, leaving it to take refuge in D seent, and in creating and stereotyping an infini-tude 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 indi-vidual cuds, never rising for a moment vidual cuds, never rising for a moment to the thought of corporate action and improvement; and lastly, came the movement of 1398, 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 provious Evangelical movements. Whatever may have been the immediate agencies which heve brought them about, and every day's experience and observaand every day's experience and observa-tion indicate them, one thing is certain that it has only been sines the imaguration of the last inovement that any decided progress has been made in the abolition of pluralities, the enforcement of residence, the war against the pew-system, the revival of Church Building, the awakenrevival of Church Building, the awakening of Convocation, 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 Luity in 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 equally belong to every movement carried on with zeal; they vary in char-acter with the nature of the movement, and they often exist in proportion to the

amount of zeal displayed. RELIGION OF CHINA .- One of the mos learned Sinologists living is Rev. Joseph Edlins, a graduate of the London Uni-versity, for many years a missionary in the "land of Sinim," China, and upon whom the Edinburgh University has lately conferred its D.D. Dr. Edkins is best known among scholars by his work on "Chind's pldco in Philology."
In the "Religious condition of the Chineso," Dr. Edkins says of the three religious of the Chineso, that the Confician religion is predominantly more, the Boodhist metaphysical, and the Taonist of a grosser and more materialistic type. By the ancient tradition of God and his worship by sacrifices, the Chinese are propared for the Christian doctrine of God. By the Boodhist doctrine of hell and paradise, with the transmigration of souls, the Chinese are prepared for the Christian view of interesting. By the utter feilure of the mortality. By the atter failure of the Boodhist teaching on redemption, the ways open for the introduction of the Christian doctrine.

BISHOP ALEXANDER ON RHVIVALISM. The Bshop of Derry has deemed it necessary to correct h mistatement respecting his views on Revivalism as follows:
"I hear with considerabe surprise that it is said that 'the Bishop of Derrythas distinguished himself by & very warm culogiam on the Evingel' tie Labours of Masses Moody and Sankay.' Of these Messrs. Moody and Sankey.' Of these two Revivalists I have always spoken with high respect as I have heard much of their earnestness and sincerity. If any one thinks it worth while to say that I have passed a glowing oulegism 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 misrepprotest with energy against such master resentation. 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 rearing just now in the chimney.

Bishop Claudhton on the Lynlic Worship Act. - Sitting at St. Sepulchre's Church as Archdeacon of London, Hishop Claughton recently received present-ments against the Rev. T.P. Dale, Vicar

146 A . 12 3

performance of Divine service. The Archdencon addressed a few words to the churchwardens, alluding to the importance of the Public Worship 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 frusted 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 laify 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 bishop; and he wished them distinctly to understand that it was not their duty to act as spies, or to allow three parish-ioners or the Church Association to take friendly co-operation to prevent suits arising. In fact, they should not have to remove difficulties but to see that none

Society.—The Archbishop of Canterbury 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 the Church, with the highins and the prayers of the Church, instead of the antiquated, and the highest of the memory of temperance was the nonsense spoken from time-to-time by abstances in reference to those who did not abstant. He remembered that at Rugdy many years ago, a friend brought him a budget of tectotallers' songs and hymns, and he must say that a greater quantity of rubbish was naver presented. must say that a greater quantity of rubbish was nover presented to him. Beyond that, the gentleman who gave them to him believed in his heart and them to him believed in his heart and soult that a man who did not get drunk was the perfection of human nature, and that the surest way of saivation was to join that particular branch of the Temperanea Society to which he himself belonged. The Church of England in this matter had shown e 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 tectotalism, as illustrated by their publications, which was calculated to bring discredit on the cause; but that had now passed away, and they could heartly, and sincerely grant of the estimated cost of producing and they could heartily and sincerely endeaver 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 Christian witho. 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 prought this Society together."

SOCIETY FOR PROMOTING CHESTIANITY Among the Jews.—From Bishop Stovens recent Pastoral we extract the following remarks: "The work of this Society is necessarily slow and difficult, by reason of a two-fold projudice, the prejudice of the Israelito against all effort to turn him from Judaism to Christmuity, and the prejudice of the Christian against converted Jows. The former prepa —that of the Israelite—is one in which he has been nursed and blucated from infancy, and forms he part of his national and religious antipathics. Hence, such prejudices are entitled to respect, and should be dealt with wisely and tenderly. should be dealt with wisely and tenderly. The other prejudice—that of the Christian against the Jow—arises mostly from ignorance of the character, position and influence of God's ancient people in the economy of the Gospel, and of the world's redemption. It has been world's redemption, It has been world's redemption, it has been will said, that "there is wide distinction between the subject of missions to the heather and that of a mission to the Jows, think while the promises connected with the former are general, those which are connected with the latter are special. We nowhere read in special terms the promises conversion of

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preaching and final triumph of the Gos pel. 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 prophesies, and of the rejection and crucification of Christ; their future history is "the hope of all the ends of the world." This position St. Paul plainly shown, in the eleventh chapter of Romans, where, having stated that "through their fall salvation is come to the Gentiles," he ho sarvation is come to dentiles, no asks, "if the casting away of them be reconciling of the world, what shall the receiving of them be but life from the dead?"

Tur Old Carnottes .- Thoro has been a great accession to the ranks of Old Catholicism 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 tself for an intelligent and reliable pab-he opinion. No less than seventeen pacishes in this Catholic land have de-claved for the Reform in terms so energetic that the Churches have been handed over to the opponents of Papal Inhibility, with a goodly portion of the hvings belonging to them. This liberal sentiment among the Old Catholics of Baden via handed down to them by one finden 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 untertunately not successful, but his teachings and his example lived after him in the hearts of his nearly where him in the hearts of his people, who are now among the first of the exclusively

ciety, 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. grant of the estimated cost of producing grant of the estimated cost of producing 500copies of these serinons, viz. from 70. to 801, 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.

Miscellancous.

'CENNYSON'S DRAMA has been sent to the press. It is ontitled: "Queen his of Mury Tudor from her accession to her death, together with the chief scenes in her reign.
Ancre Rectors.—There are indica-

tions which point to a happy Hypertions which point to a happy Hyper-borean region round tille Pole, where the conditions of his are far more favorable the conditions of his are far more favorable than in latitudes is little more southerly. The knot, a bird half-way between the suipa and the ploter, caines to Great Britain in vast flocks in the spring. But it only rests for a fortingle on those shores, and their pursues its northerly flight. Travellets in Iceland and Greenland have noted its appearence in those countries a little later; but it does not tairy there. It disappears into the further norfl, and then at the end of this summer reads there has it spent the summer? Where has it being 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 specific terms the promised conversion of the rank better breeding grounds are to Raffres, or Hindons, or New Zealanders. be found. Such a region would indeed or Chinese, The Joys are the selection to the rank of the region will the out Arctic explorers.

BURMAIL.-The latest news in the langoon Times is to the effect that the war panie 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 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 blow the Kukas from their guns, who blew the Kukas from their guns, and the Burnese are correspondingly impressed with the terrible nature of the coming man. The Viceroy of India has sent a letter to the King of Burmah, acknowledging the embassy of His Majesty, and stating that he had sent an experienced officer, Liout. Adamson, to sottle the boundary question amicably with the king himself. The letter was delivered by Capt. Strover, Political Agent at Mandalay. The king having Agont at Mandalay. The king intering read the lotter, turned to the agent and said: "Strover, I am glad the Vicoroy 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 Durmess Covernments."

mese Corerments."

United States Exposition.—The proliminary work for the Exposition at a
Philadelphia in 1877 is making, rapid a
progress. Thisty one of the leadings,
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. Their
chief building as the permanant Momerial Hall, to be used as an Art Gullery.
It is 365 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 Machinesy Hall is to
be 1402 feet by 360 feet, with an annexed 308 feet by 210 feet, and is to
cost \$542,300. A Hogleintural Hall
880 feet by 103 feet of beautiful design
for a permanent, structure, and an

886 feet by 103 feet of beautiful design for a peridanent, structure, and an Agricultural Hall 820 feet by 646 feet. These five principal buildings are contained in an onclosure of 230 ners, in, Fairmount Park, to which the railroad, lines are to lead.

It is officially amounced 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 parasonally known to the Governor, will be appointed to solemnize, in merriages in appointed to colemnize marriages in any part of the state,

PRINCE BISMARCK is said to have re-

PRINCE DISSURCE IS SAID to Inivo. replied to Prince Gortchakoff whon asked,
by him whether he really wished the
German Government to anticipate a.
French war of revenge by declaring waritself, that such a course, would appear
to him as unreasonable as if the were to
fall unea. Fullmen and deputable him as fall upon Kullman and despatch him at once to obviate any danger of being assassinated thirteen years hence

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

CRLOCATRA'S NEEDLE. - The British are said to be about to remove the monolith usually known as "Cloopatra's Needle," from Egypt to erect it on the Thames embankment. It was present ed to the British Nation some years ago, and is a companion to that at Paris. Hone Kong. - The town of Mecao,

Quangtong, was visited by a terrible intricane on the 2nd inst. The storm was unusually violent, and Insted soveral hours. A fundber of lives were

The Incitianist Council.—The substance of the interview between the two stands of the interview between he two Empirors at Berlin, and between Gorff schakoff and Bismarck, was that the agreement made at the meeting of the three Emperors was for peace, and that for this end a common policy must be pursued. If Germany, therefore, chose parsued. It termany, therefore, chose to pursue at individual policy of her own toward France, she could not count upon the support of the other Powers. Together with this statement the Carr Tojether with this statement the Crar most strongly advised peace under present circumstances, as there was no cause for war. At the same time, and guite unexpectedly to Kussia, Lord Odo Russell, under instructions from the English givernment, sought an inter-view with Prince Bismark, 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 Cabi-net for their kind offer, and said that the relations between France and Gormany had at no time been letter than many flut the time been electer than at present. Similar independent repre-solutations in favour of peace were also made by the Governments of Austria and of Italy;

Ecclesiastical Antelligence.

GREAT BRITAIN

The annual meeting of the Colonia and Continental I hurch Society with 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 \$1,178. The expenditure had been \$10,549 10s 4d The receipts for special purposes amounted to £1,801. 8s. 10d., to which may be added the money raised and expended abroad, making the whole total 236,864 Os. Od The Right Rev. Dr. Thornton, Bishep of Ballarat, had accepted the office of Vice-President of the Society. The applications made for belp 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 re-

quirements. Colonial. - One cause for additional external and being needed in the Colonies arises from the gradual, or sometimes sudden, withdrawni of all Government aid, whether Imperial or Colonial. Under these circumstances the Bishop of Meibourne has mid before the Com-mittee, both for the diocese of Melbourne and for that of Ballarat, lately formed from it, a most argent appeal for aid from it, a most argent appear for and for the year 1876, the government of Victora having determined to withdraw all grants in and 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 and assistance. He entrents the borney to aid to the atmost of its power the efforts of the Church in Victoria to pre-vent 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. Eng-lish emigrants of the lower class go to India for any kind of employment they can meet with. There is also a large and mcreasing non-government official population—undigo, tea, and coffee planters, who do not come under the phapters, who do not come under the charge of a regular chaplain. From Ganda the Rev. J. Hurst, corresponding secretary for the diocese of Huron, writes;—"I fear our missionary collections. tion will fall off considerably, not only from the bad roads, but from the genera depression. We are not sustaining our new missions well, and some are alto-gother 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. The cannot be done whatever any one may say, by money raised here; we must base outside help, and more of it, or have outside heep, and more of it, or languals. 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 Roy. J. and Mrs. Roy. The scholars attending the Missionary College have much in-creased, so that an additional house has been purchased. The Bishop of Algoma and the Rev. E. F. Wilson give cheer-ing accounts of the laying of the foundaon stone of the new Shingwank Industrial home for Indian children at the Sault St Marie, replacing the building burnt down at Garden River, Oct. 1878. Lord Dufferin laid the first stone of the new matterion. A new mission has been opened at Batcheewanning Bay, by a catechist, aided by the Society. In answer to the urgent appeal of the Saskatchewan, the Committee have 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 Mauritus writes very hopefully of the sailors' church in the diocese. The Committee are glad to have been able Commutee are glad to have been able to help the congregation of Holy Trunty. Cape Town, in obtaining an assistant, Rev. Chas. Hole, to their Chaplann, 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

CONTINENTAL OPERATIONS.—The pro-nosed withdrawal of Conforment aid from all the Consular Chaptaineies from Jon 14, 1875, has been generally carried out, and consequently applicacarried out, and consequently applications have been made for grants from the Society. Arrangements have been reared that the time which used to be emmade for grants from the Special Cone ployed in tilling the ground is now omploy-

annum having been promised for the

sular Chaplains Bund to Bordenux and Antworp. Grants have been made to the permanent Chaplancies of Messina and Dunkerque, the Chaplains having been nominated by the Committee The Chaplainey of Versailles has been placed on the Society's list. The English Cometery, at Lucerne, has been convey ed 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. Barmen in Westphilia has been added to the many stations in connection with the Dusseldorf Chaplainey. The English Church at Carlsbad is to be replaced by Church at Carisbad is to be replaced by a larger one. The Chaplaincy at Zanto has been re-opened, and the Roy. L. Burne appointed Chaplain. Three new Chaplanics were opened during the past year; and an additional winter Chaplaincy Nervi, has been placed on the Society's list. The Committee wish to the remembered that if these it to be remembered that if these Chaplancies 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 Arch. bishop 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 taken to be guiter as the state of the second to the told to be cautious not to give the slight-est encouragement to Missionary labor; whereas we are now told, upon the high est 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 Mission-aries. At a comparatively late period there was some fear lest the efforts of the Government in the cause of educathe Government in the cause of educa-tion might stand in the way of Missien-ary progress. But those who know most about India, and those most inter-ested 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 payes 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 Mission. ary effort, great cause for encouragemen But while we remember these satisfact ory features, we must not forget this others have sprung up of a different character. Formerly we had to combat persons insensible to religion, because they were altogether given up to world liness; 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 Mahommedanism 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 dis tant 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 forgetten 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 Doug las is a man of singularly simple Christ-ian character; and though I do not agree whith his opinions, I admire his Christian energy, and his truly Christian

Mr. Gorst. M.P. formerly Commissioner of Waikato, addressed the audience on "The Native Races of the South Pacific, and more especially of New Zonland." 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 un-mixed benefit to the barbarous people there. If the untives themselves could be heard, they would say that their happiness had not on the whole been increased by the advent of the Anglo-Saxon race, 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 sup-posed it would hardly be thought au 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

ed in idleness or mischiof. And to Frigheli 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 table, and ence 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 ressess which we can introduce among the native races with the confidence that it will do then 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 assist-ance from the Government or from civilization; for the history of colonial Governments has been wonderfully uniform. You begin with 1 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 sottlers which are incompatible with native rights and usages. Somer 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 relapsed 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 go to the wall, and then hostilities break we have taught them. We must expect a similar course of events in Fiji; and therefore no time should be lost in set-ting about the task we have in hand. It will be too late to attempt the conversion of the Fijis & 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 Tinne velly, made an cloquent and learned speech on the languages of India in re-lation to mission work. The number of languages spoken in India is very much greater that is generally supposed. Not including Sanserst and Persian, or the including Sanserit and Persian, or the languages spoken on the further side of the Indian frontier, such as Beluche in the Burmese dialects, reckoning only those spoken within the boundary line, but including native States, as well as British Provinces, and the aberiginal tribes of the hills and forests, as well as an invasial specification. 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 vermoculars 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 Luropean languages belong. and most European languages belong. Secondly, the Drawdian, which comprise tweive 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 sowen languages are 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.

ARCHDEACON OF COLOMBO. —On the 26th of April, there passed pencefully 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-Ris Initi Fetari to Japana in Assault Balana de 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 Runsbotham 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,

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

THE CHURCH PASTORAL AID SOCIETY held its fortieth annual meeting on the 7th of May. It reported a falling off of £7,409, against which might be set a special memorial cift from Mrs. Robmson of £6,000. The number of grants for carates was 604, and for lay agents, 222. The expenditure had been £53, 358, and the income, £51,546. No fewer than 184 of the Pastoral Aid Society's grants remain unoccupied from the impossibility which the incumbents to whom they have been made more experienced in finding suitable persons to work with them.

Neawicu. - Some idea of the activity of the Church in England may be formed from the fact that in the Norformed from the fact that in the vich Diocese, though upwards of one hundred parishes are not included in the returns, £028,751 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 Maid stone for some time as deaconess 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 rash 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 becom-ing 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 Bishop Macrorio; 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 Nata 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

The Bishopric of Maritzburg is the assertion that our Church will allow no tampering with the integrity of the in Baden, 95: Hesse, 8; Birkenfeld, 1; Catholic faith, and, especially, will not Bavaria, 26; Wurtemberg, 1 Bishop permit anything to derogate from the Reinkons administered confirmation in 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 con-secrated Bishop of Southern Ohio, by the Bishop of Kentucky, assisted by the Bishops of New York, Pennyslvania, Long Island, Delaware, New Hamp-shire, Nichempa, and Antigno.—The Long Island, Delaware, New Hampshiré, Niobrara, and Antigna. — The
Episcopal Convention for Fond du Lac
Dioceso, consisting of the Northern
and Eastern portions of Wisconsin,
have theted Rev. Jacob S. Shipman,
of Lexington, Ky, Bishop, —Dr. Balch,
who was recently Archdeazon in the
Diocese of Huron, and was brother-inlaw of Dr. Cummins, late Bishop, diobeing 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 law of the Lord's Table, for the ments on the Lord's Table, for the law of Dr. Cummins, late Bishop, died communicants severally, and, "if any remain of that which was consecrated," [Chas. B. Coffin has been appointed for the reverent partaking of the same,

Staten Island, near New York. He is a clergyman of noted ability and clo quonce. -The Rev. Chas. W. Andrews, quonce.—The Roy. Chas. W. Andrews, D.D., one of the leading clergymen of the American Church, died of pneumona, May 21th, in Fredericksburg, Va. He was nearly sove ity years old, and had be no for about sorty years a most zealous preacher of the Gospel in Virginia.—Bishop Whattingham, Maryland, has refused to summon the Poclesiastical Court for the trial of elergymen on charges presented to hum by the Stand charges presented to him by the Standoffences charged not involving a vio-lation of the law of the Church and of their ordination vows, as alleged in the presentment.—Bishop Paking reported 145 confirmed, 125 sermons and 105 addresses delivered, 6 baptisms, 4 marriages, and 8 ordinations to the priesthood. — The beautiful church lately built in Tilton, Now Hampshire, has been consecrated by Bishop Niles.—The Training School for Nurses Niles.—The Training School for Aurees in New York is in charge of a pupil of Florence Nightingale.—North Carolina reports for the past year, 000 baptisms, 540 confirmations, 4200 Sunday scholars, and catechumens, 1985 communi-cants, 115 marriages, 260 burials, \$58,271.94 contributions; 57 clergy and bishops.

HOLLAND.

Archeisnor 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 decease of Archbishop Loos, on June 4th, differences of opinion have run high in that small body. These have now happily subsided. The new Archbishop is the tenth Archbishop since the schism began.
"The Old Roman Catholic Church" is the title the body clams 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.

Bisnor or Passau - This good but eccentric man, Dr. Heinrich von Hofstatter, has been added to the list of Cerman bishops who have lately died. Born in 1807, he was consecrated Bishop of Passau in 1899. He trained himself to do with little food, and to brave all weathers. He was a noted Alpino weathers. He was a noted Alpino 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 Octribaler 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 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 Ger-man Professors, Christ and Huber, have had an interview with the represent-atives of the Patriarch of Constantinople, to whom they gave an invitation from Dr. Dollinger to the Union Conforence 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 Archibishop Lyourgus, of Syra and Tonos, on the same errand.

THE OLD CATHOLICS held their Synod t Bonn on the 19th of May and following days. The movement is ag-suming a more fixed and lasting charac 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; 21 places to 540 persons, consecrated a new church at Simbach, and laid the foundation-stone of another at Hagenfoundation-stone of another at Hagen.

He ordained 6 priests—8 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. 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 Sec is under royal patronage, and has given the Archbishop notice to guit the archiepiscopal palaco.

NOVA SCOTIA.

THE BAPTISM OF OUR DIVINE LORD | 1000

Nova Scotia .- II. WHAT CHRIST'S BAPTISM? WHY WAS HE BAPTISED? Negatively--It was not "John's Bapom," John forbade him "that Buptism" which was "unto repentance for the remission of sins. As the Saviour had no sins, of which to repent, or to be remittod, it was but natural that John should

forbid him his baptism. Positively-He was baptised in order to fulfill 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 rightcousness." John became per-John became perall rightcourners, suaded that the baptism asked for, or new not not Repentance, but desired, was not unto Repentance, but for the fulfilment of Rightcourness, "then

he suffered him."
But what was the rightconeness which He desired in this way to fulfil? What righteousness required him to be hapsed? We reply, that of the Law, which He came "not to destroy, but to fulfil,"

oven in every jot and every title.

The Moral law did not require this—neither did the Ciril: but the Ceremonal 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 ne would enter it in a lawful way, observing every re-

1. The lawful time for entering the priestho d 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 has arrived at that lawful ago, 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? Ho 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 tist." 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.

8. The Consecration itself consisted of certain acts. The first of these was the ceremonial cleaning—" Washing with nater-vide Ex. xxix, 4 and xl. 12. Now we maintain that Christ's Baptism was nothing more nor less than this ceromonial " cashing with water." The law too, expressly provided how, in what manner, this ceremonial cleansing was to be performed. "This shalt thou do unto them to cleanse them: SPRINKLE weater of purifying upon them.

Num. viii. 7. If then the law was observed in every "jot and title" 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 then it will be remembered, material oil was not to come upon his head. Issued prophesied seven handred years before His Incarnation that he was to be another than the Smrit (lxi. 1-8.) We nointed with the Spirit (xi. 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 hum, and he saw the spirit of God descending like a dove, and lighting upon him." John stood aghast, and voice from heaven, acknowledged, the 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. Inmediately 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 temptation and the feetings. er, and by fasting and prayer, together with the ministrations of angels, became fully prepared for the dischange of the duties of that high culico to which he had

duties of that high chiece to which he had been admitted.

The "forty days" being ended, howover—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 has incomparable
"Sermon at the Mount."

ters following contain his incomparable "Sermon on the Mount."

It is a notoworthy 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 Resurveition He server "forty." ing 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 sayn: (Heb. vn. 14) "It is evident that our Lord sprang out of Judea; of which tribe Mozes spake nothing con-cerning priesthood." True, but in the

very next verse he says, and it is yet far more evident, for that after the similitude of Melchisedee there write another Pricer. Indeed in the fifth chapter of the Epistle to the Hebrows, 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 I'riest after the order of Melchisedec, and far more excellent than the priests of Aeron 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 boildy assert there is no other account of it furnished

Again, we are well aware that the Scribes and Pharisees lost no opportunity to throw discredit upon our Saviour's munistry; but though in various ways they endeavour to impugn His authority they would never once deny the validity of his consecration. This 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 authorities and the control of the control ority was assumed, by the question: "By what authority doest then 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 tren? A navor me." of men? Answer me.

It follows, then, that the lesson taught us herein by our great exemplar, is one of obedience to the Rites 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 Bridge water, as described in our last communication, we found the roads in a worse state than any preceding or subsequently driven over. It was ascribed by some of our fellow passengers to the govern-ment 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 index 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 fears ago on the road between Woodstock, Beechville and Ingersoll, in the count, of Oxford. This change in the surface aspect of the country excited an greenole surprise in our mind, but it was not of long dur-ation. Night set in, and eight o clock brought us to our inn, comfortably kept by an obliging host and hostess wish them all success, and they deserve it, on account of their genial disposition and willingness to accommodate their

This town is situated at the head of navigation, on the La Have 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 ship attachments. There are upwards of twenty stores, flourishing, with which are card ing and saw mills, a printing establish mont, telegraph office, a banking agency, and a commodious church, the rector of which is the Rov. W. E. Gelling--an active clergyman, imbibed 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 hoisterous 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 attendence upon its services will commend itself to the undemonstrative public. And m 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 ngriculturist, they constitute the very outline of a great dominion, and ercourage overy sentiment of loyalty underlying national worth and stability. From year to year this truth will assume dimensions, and direct in influence not

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

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

Huron. -- Fourteen pupils of Hellmuth College, having been duly prepared by the Principal, Rev. A. Sweatman, 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. Mills, Senforth, 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 Allen Park 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

Nugara. - Archdencon Palmer has resigned his Rectory in Guelph, and intends to reside in Europe.—The Bishop of Niggara held his first Confirmation on the 18th iust., at Oakville.

Newfoundland .- This Island is said to contain 161,885 persons, of whom 64,018 are Roman Catholics, 59,057 Episcopalians, 85,099 Methodists, and 1,454 Presbyterians.

I'redericton. - His Lordship the Bishop has been holding confirmation at St. Stephen and elsewhere Charlotte.

Montreal .- On Saturday, at Bishop 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 par-ticipation in the services. The Metro-politan in reply expressed his existaction 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 Lobley, Cannon Ellegood, Dr. Wright, and many other gentlomen 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 aletropolitan 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 drink 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 cast-ing it altogether aside, and the very in stant I did so I found the good of it, because I was asking people in fighting down an ovil 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 his savinger prother. Many object to become total abstances 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 wate. from Bethlehem. Two

it out upon the burning sand, and sald,
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 Gol, 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 in-stead of using it. I believe St. Paul was a tectotaler. He was thoroughly con-sistent, 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 saile.'
There is no doubt he did. Why? be cause there was such a rigorous rule of total abstinence among them that it required an inspired letter, which has been han'ed 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 han to take a little tincture of rhubarb for his stomach's sake, I do not believe we should have had one hun-dred millions of money invested in tineture of rhubarb as we have in alcohol. The Bishop said a man had a right to use his Christian liberty when his medi-cal man ordered him to take alcohol hmself under a doctor os a Catholic has to put houself under his Porc, 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 pur-suade me to take alcohol, whatever they said about it. When I first became a tectotaler I was subject to faintings, and people said if I abstained I should die, but I didn't. I know a titled lady a total abstainer, who went abroad, and, accidentally fulling down some Cathedral steps, sustained a compound fracture of her arm, and the French physician who attended her asked what were her habits of life, and was told she was an abstain-er, and he gave it as his opinion on her recovery, that it was chirrely due to her system being free from alcohol. The greatest arguments on the medical side of tectotolism come from the garl. Peo-ple go there in all states of health; they are made tectotal abstainers, and there has nover been a single case of e. man or woman, lad or lass, who has suffered therefrom. Then why dont people become teetotalers? Because the drink is so nice. People get so accustomed to alcoholic drinks that they feel they can-not make the sacrifice. I do not want not make the sacrifice. I do not want people to take a half pledge in this matter, but to take a downright tectotal pledge that they won't touch the drink any more.

and brought it to Inm; but he poured

OBITUARY. There were lately carried to Catar-

aqui (now Kingston) Cemetery the remains of a voncrable lady, the late Mrs. Vincent, whose memory extended further back in the history of Kingston than any one of its unhabitant'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 Orduance Department, who came to Fort Frontenacafter seven years of official hife 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 m 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 lustory and progress of the ancient hamlet. Mrs. Vincent lived continuously in Kingston till 1856-embracing a periodof75 years, during which time she saw Kingston advance from a mere cluster of houses surrounding Fort Frontenac to a town. thence to a cur and seat of a Provincial Parliament : saw successive soverigns 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 swootly and calmly to her rehef, hie flitwho day and elimy to her rener, he int-ting away almost imperceptibly. On Wednesday, with deep respect and vener-ating feeling, her body was committed to the grave, and her memory to the out of Judea; of now appreciated by either the east or like some wate. from Bethlehem. Two the grave, and her memory to the True, but in the development of our Intercolonial Railway

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

THE CAVE OF ADULLAM .- Leut. Conder, the officer in charge of the English Survey of Palestine, reports the discover, of the City and Cave of Adullain. Last year M. Clermont Ganneau found that the name "Ayd el Mich" was given to a ruin in "Shephelah," a low country of Judah. Further research has ted to the already given conclusion. The ruins connect of the remains of dwellings, tombs, aqueducts, fortifications, and wells still open. The city stands in a commanding position in the supposed Valley of Eiau, and was well placed as a strong-hold against the Philistines. Outside of the walls are a series of caves, still in-habited, and sufficently large to hold David's followers. The ruin is eight miles north east of Beit Jibrin, which the explorors believe to be Libnah. The ancient City of Hareth is also thought to have been found in the immediate vicinity of the caves.

Ir 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 repent-ance. 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. who brings it or preaches it, but the Word itself. If sinners truly desire 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 above 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 edged pword."

To confess Christ before men is to

nake 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 dicipleship. There is no other distinctive step 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 assemble, in the light of day, draws upon him the look inght of day, draws upon him the look of God, angels, and men, and assenting visibly, or speaking audibly, professes supreme lore to God, sincere contrition for all his sins, and fuith 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 a wall-arrest other way in which he can as well serve the gospel and honor his Master, he is the gospel and honor his Alaster, 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 in Do this! "Do to the injunction, "Do this!"

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 need of the hand in question, probably the oldest title-deed in existence. After the des-cription of the land, and the recital of the conditions of the transfer the in-scription invokes the penalties on any "If a ruler, or eunuch, or citizen, the memorial stone of this ground takes and destroys, in a place where it cannot be destroys, in a place where it cannot be seen to any where shall place it in, and this stone tablet if a naka or brother, or a kata 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 Maraduk-Zakir-izkur, (the grantee), and his seed shall take it away, and above or beseed shall take it away, and moore of be-low shall send it; the gods Anu, 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 unmut-igated may they curse over him, calmiity may they curse over him, cannity may they bring upon him. May his seed be swept away in ovil, 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." THE CHURCH HERALD

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Post Office orders for all sums under \$4.40 can be obtained for two cents. It is earnestly hoped, that all the Clergy and members of the Church will give their hearty support and enceuragement 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 Chunch Herald is sent to all its subscribers as their names stood on the subscription list at the beginning of this year. In communicating with the office, please do so by letter or Postal Card, as returned papers do not give post office a ldress, and other correct information.

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TO BUBSCRIBERS.

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

NOTICE TO CORRESPONDENTS.

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

NOVA SCOTIA EDITORIAL CORRESPONDENCE IN THIS NO. -- By mistake the last half has been cenitted.

MONTBEAL.—It is with regret we are conspolled to postpone the interesting letter from S. F. R. till next week.

CALENDAR.

June 24th—St. John Baptist.

27th—6th Sunday after Trinity.
1st Lecsons, 1 Sam. xvio v. 24;
1 Sam. xvi; 1 Sam. xvii.
2nd Lecsons, Atsviii, v.6 to 26;
1 St. John ii, v. 16.

29th—St. Poter, Apostle and Martyr.

The Church Kerald.

TORONTO, THURSDAY, JUNE 24, 1875.

THE DIOCESAN SYNODS.

Before this week's issue of The Church HERALD will be in the halas of our readers, the Diocesan Synode ... il have nearly concluded their sittings. With reference to the Toronto Synod, the reduction 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 necessarily be brought into closer contact with each other; and surely such being the case, there ought to be 1988 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 explanations, friendly conferences, a settled determination to sink all minor differences, that is, all differences where the Church herself allows us to differ, are means usually found abundantly sufficient to onsure 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 calculated to produce a schism, a division or contrariety of action in the body, 13 and must always be productive of interminable micebief. We have no really, or at least, no necessarily disturbin, elements among us on any of the primary subjects of Theological Teaching, or of Ecclesiastical 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 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 principles of the Reformation, and to conflict with the planest statements of Hely Scripture—these can have no place in our deliberations, macmuch as the Provincial 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 Dioceso, the greater and broader principles determined on in the Provincial Synod. And in the passecution 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 ca a other for resemblances and not divergences, for points of agreement,

and not for these wherein we differ.

THE IRISH CHURCH,

That the Cardinal Doctrines of the Incarnation, of the Salvation of man through the fath 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 ti the, and who base the whole tabric of their Theological system upon them. And that Christians, fully imbued with those views, and with a clear conception of the dangers attending any departure from them, would recoil with horror from the slightest attempt to tamper with the formularies adopted as sateguards for their protection, we cannot but regard as most commendable. And yet the means adopted to correct such errors mr. possibly themselves be still more erroneous. In this light we cannot help viewing the stops said to have been taken by Archdeacon Lee, with two or three celebrated Lughsh Divines, which we reterred 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 lecosned from all external ontrol, "should set to work and knife, to hack to pieces with ha its formularies and expositions of doctrine;" 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 dissont from a statement contained in a passage of Holy Scripture. But then we must not lose 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 rehat a than another, that one of the books we esteem canonion ought to be tossed into the river, and of the Canonical Epistle of St. James, that it was an Epistic of straw. Nor has the Irish Synod attemptou to go so far as Caivin, who recommended changing the Lord's Day, in order to assert the liberty of the Church. And yet, notwithstaning this there have not been wanting hundreds of the Clergy of the Church of England, wno have held the Geneva Reformer in the highest estimation, although the party is nearly extunct in the mother country, having become imbued with a churchmanship of greater broadth.

The condemnatory clauses of the Athanasian creed merely reitorate a Scripture 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 pubhe worship. It proposes to retain the three creeds unmutilated, 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 bo, the step which Archdeacon Lee contemplates appears to us unuccessarily extreme. The Church of the United States has expunged the Athanasian 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 centemporary 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 become 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 postcrity, and by Him who is greater than postcrity."

Book Beviews.

THE PROSPECTUS AND RULES OF ST. GEORGE'S CHURCH TEMPERANCE HOME, near Montreal, show that the Roctor and Assistant of the congregation of this church are in carnest in their work of reforming mebriates. They say: In many cases, where the desire for stimulants has gained such power over a man as to render him meapable of withstanding the diamry temptations of society, it has been found (humanly speaking,) impossible to exact a cure unless the tempted one can be placed under such care and influences, that, while his constitution 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 Temporance Home for the cure of mebrates. With the view of carrying out their system, the Committee have secured that desirable tosidence on the Lower Lachine road opposite Nun's Island, called the 'Old Pavilion.' It has recently been renodellod 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, shocting, and athletic sports, while at the same time there are no tayorus near enough to prove a temptation to the patients. The Committee of Management consist of the Very Rev. W. B. Bond, L.L.D., Dean of Montreal, President; Rev. James Carmechael, M.A., Ice-President; Geo. B. Prowes Fea. Churrunn: Thomas R. Prowse, Esq., Chairman, Thomas Crathern, Esq.; Nicholas R. Mudgo, 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 ASSO-CIATION" 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 oxtrome care given to their preparation by Professor Johnson, and the gentle-men who kindly assisted him." These men who kindly assisted him." These were followed by a course of "French Literature," "English Literature," and "Hygione." The Association is shown to have been appreciated, from the circumstance 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—150 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. It has been thought advisable in to make the report show as fully as possible the working of the Association, to add the examination questions on the different subjects. It is evident the different subjects. It is evident from these papers that the subjects discussed have been inter sting and instructive to many who were only listeners, and that those whose interest was sufficiently awakened to attend the lectures day after day, would also have many subjects for thought suggested, and would be induced to follow a course of reading with the desire more fully to enter into the spirit of the lectures. And so the intellectual work must go on, quietly but surely—for few can hear the thoughts of the great and good in all ages unfolded, or see submific research developing the wonderful beauty and harmony of God's works in the universe,

insmoov of God's works in the universe, we being stirred by a wish for sering higher and better than they have yet known. It is to be hoped that this interest will lead to an understanding of the advantages which such an Association as this offers, and that as the taste for knowledge increases, we shall be more firmly established, and become more strictly educational, with regular courses of lectures in rotation. This is however still in the future, the difficulties of a two or three years' course, desirable as it would be, are, in our present position, without assured funds or permanent lecturers, insurmountable. We must, therefore, in the meanwhile, use our Association as a preparation for a time when there will be in Montreal greater facilities for the "Higher Education of Women."

(Signed) ANNE AND RSON,
Vice-President
MARY A. N. MERGER,
Hon. Secretary

If anything, the programme for 1876-76 promises more than its prodecesors—and for its development we await next year's report.

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

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.

Is our next issue we purpose giving a Review of "The Christman's Wedding Rise."

CLASSICAL TRAINING.

When Canon Kingsley presided at a distribution of school prizes at Birkenhead, 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 Grook, 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, therefore, could afford to kick away the bridge that had carried him over. Among that had carried him over. Among other things, we owe the Reformation to the Greeks, and to the Greek language, for it was the re-discovery and the re-importation of the Greek literature, after the fall of Constantinople, into Italy, and so gradually spreading through Europe, that primarily caused the Reforestive high greek through the Reformation, which set free thought in Europe, and prevented that Reforma-tion from being a more 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 venegood follower of the teleorimation vene-rate 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 uncultivated that does not know Greek. why? Simply because every one, more or less, is constantly imbibling, in these later days, the thought and feeling, through every porc.

Fow men of cultivated intellect were

Fow men of cultivated intellect were less likely to be prejudiced in favor of the existing classical training than the late J. S. Mill; yet in his address delivered to the University of St. Andrew's, in 1867, 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 Romans; 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 languages and literatures." And after explaining the peculiar advantages of a grammatical study of Greek and Latin, he adds:—" In these qualities, the classical languages have an incomparable superiority over overy modern language, and over all languages, dead or living, which have a hterature 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 here of Gaelic poetry. It is formed by lofty basaltic pillars, and extends back from its mouth 227 ft.; its breadth at the entrance 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 stupendous size, and there are stalactites of a great variety of this between the pillars. It is casily accessible, except at extreme high tide, by small boats. The irregular grouping and the fragmentary condition of some of the columns inpair 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 Coffee 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 trenty 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 mst. The snip sailed from Quebec for Liverpool on the 27th of May, struck solid ico off Newfoundland, and foundered immediately. — Six multion feet of lumber, with mill, stables, granary, and warehouses, were burnt on the 14th inst. at Rockland, Ont., twentyeight miles from Ottawn; loss nearly \$350,000,-Six South American towns were destroyed by the late carthquake in the Andes, and thousands of lives were lost.—Capt. Nares with his h. o companions in the Alert and Discorry, sailed for the Arctic Seas on the 29th of SYNOD OF ONTARIO.

The Synod met on the 16th instant. The sermon had been preached on the provious evening, by the Rev. Canon Bleasdell, of Trenton; an abstract of which will appear in our next issue. About 150 members were present. The Bishop, in delivering his char, a, stated "that his remarks would be livef, 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. sinp 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 mot 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 Dencons and one Priest: the consecration of four churches-St. Peters, Alfred; Graco Church, Clayton : St. John's, Ottawn ; St. John's, Prescott : and the consecration of two burial-grounds-St. Peter's, Alfred, and St. George's, Trenton. Cortain parishes had also been visited, and confirmations held therein.

A great deal of discussion took place in reference to the frequency of Synodical meetings, a grant for a missionary at Hustings Road, annual Easter statement of investments, auditing and distributing the accounts: the resolutions in reference to which were all withdrawn.

The following delegates to the Provincial Synod were elected:—Archdeacons of Kingston and Ottawa; Rev'd Dr. Canon Preston, C. Forest, J. W. Burke, H. M. Buker, C. Petit, Cauon Jane, Canon Bleasdell, G. White and Jane, Canon Bledsdell, G. White and Canon Jones; with substitutes:—Rev. Dr. Lovin, C. P. Mulvanoy, 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. Keefer, J. D. Slaton, G. A. Kirkpatrick, R. Rogers, Judgo McDonald, J. D. Collins; with substitutes—Messrs. Fenning Taylor, A. Codo, D. J. Jones, Dr. Pringlo, W. Shean and Judgo Jarvis. It was moved that as soon as the Sustentation Fund of the Diocese the Sustentation Fund of the Diocese reaches the sum of \$50,000, the interest may be used for Missionary purposes, under the direction of the Mission Board. The motion was withdrawn. Considerable discussion took place in reaches the sum of \$30,000, the interest reference to Foreign Missions. 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. Roy. Mr. Burko moved, "That this Synod learn with pleasure the intention of the parish of Kemptville to erect a Church to the mem sy of the late Ven. Archideacon Patton, and commends the undertaing to be practical sympathics of the Diocese." The motion was seconded by the Dean and carried 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 number 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 Bollaville for the selection of the selection from Bollaville for the selection of the selection from Bollaville for the selection from the selection from the selection from Bollaville for the selection from Bollaville for the selection from the s tion from Belleville for the sale of a 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 returned collections. It was agreen, on Dr. Henderson's motion, that a lot in Pakenham should be sold for the purchase of a new Church. \$200 was granted to the Treasurer for last year's services. Increased confidence was expressed in Archdencon Parnell's discharge of the duties of Cierical Secretary. A vote of thanks was passed to Canon Bleasdell for his admirable sermon, and to the people of Kingston for their hos-pitality, and the Synod closed its sittings.

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

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

Correspondence.

ENGLISH LETPER (Continued.)

(FROM OUR SPECIAL CORRESPONDENT)

With respect to the ribs or frames of the vessel, which are of angle and T shaped ron, these paras 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 then or otherwise fastened to thom, long han dles, 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 nat the scrap falls into a mass, and the parts fall asit 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 new solid mass about, so that the hammer may fall or 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 thou sands of scrap pieces. By means of the same machinery they scarf one short piece on to another until they have one longth, perhaps twolve or fifteen feet long. These longths are then jointed together, and the joints are even stronger than the shaftitself. When these longths are placed in the ship, arrangements are are placed in the smp, 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 scrow-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 un-til 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 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 togeth-or until the whole length of it is in one piece. When it is firmly fixed in its place the stern and storapost 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, Laving 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 oxactly 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 Two by two these ribs (one for oach 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 mne parts, so that in case of collision, if one or two of these compartments were filled, the ship could float. Moreover, those bulk-heads strengthen the vessel very much, as well as adding largely to the safety of the

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 inid a strong iron deck. which is rivited firmly down to the beams, and runs the whole longth of the ship, and the buts, where the deck plates join each other, have two other pieces of the same kind of iron laid one on the top and one und neath, and rivited together through, and through, making the three thicknesses hold together like cuormous iron sandwiches.

The state of the s

there is laid another deck of wood of great strength, and of picked planks.

This deck is fastened down to the arm thek he means a full-powered steamer. On the top of this strong iron deck 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 direction; some laying down the sole plates for the engines to be placed on, others are working away in boiler es, making beds for the boder 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 to gether, with the other driving and hammering noises, 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 proparing the furniture of the ship, us well as getting the engine ready, and a large gang of men are employed at the huge six boilers—with their thirty-

At the end of five months this grand ship is up in framo from far below the high water mark, the whole breadth of the yard with buildings knocked away to make more room, and then far overliang-ing the street is this network of frames, beams, stancheous, and girders, made up of all kinds and all sizes of material, and still more heaps of stuff lying in every direction roudy 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 shears 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 stops with us much certainty and

ease as putting up a small flagstaff.
In every direction new there are men going round with paint brushes rubbing over every have piece of iron to preserve it before it is covered over. On the stern, moulding scrolls and other ovnamental work are being placed, including the well-known American eagle: while out at the very end of the artistic cutwater 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 Borlin. With the two exceptions men-tioned above, there is not the slightest piece of ornamental work, not even a pieco of beading or moulding. So superb, artistic and beautiful, are the lines of he whole structure, that any other orna mental touch about her would have

The vessel is now so far forward that the time is drawing near for launching The numerous spars and stage 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 "wedgo her up," when over a thousand heavy mails 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, sprimmes the fact the good vessel, the feminine voice of the same lady is heard to say "God speed the City of Borlin." As if thankful to those who gave her that name she starts slowly at first, then faster and faster, making the heavy logs on which she is sliding smoke as if they were nearly in a blaze, amid the cheers of thousands she divides the 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 over touched the waters of the Ciyde. There soon appears around her a fleet of small steamers, around her a flect of small steamers, one taking hold of her in one part, one in another, until they get her poi- ed towards the part they wish her to osi with their united efforts they move her; who is soon docked and under the enormous crane, and made ready to receive on board her powerful maching. They they commence any by one

ery. Here they commence, one by one, lowering her boilers into the boiler space, placing them on their bods. The stands of the engines, of enormous

weight, are lifted, lowered piece by piece, one after the other is lowered,

(To be continued.)

until the engine as it were grows coin-plete. In the meantime the masts,

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

IART 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 offoctions united for life by the holy banus 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 They 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 brave the dangers of the sea together; together they work on board the good ship Mizpah, in the capacity of steward and stowardess. They have reached the port of Quebec, all well.

The outward voyage ended, the anchor let-go, and the ship made snug in her borth, 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 stoward 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 these mon 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 suddently of heartdisease, on the 22nd day of Aug., 1874, on board the ship Mizpah. Then follows the burial, on one 24th of August. Within six-months from her weddingday, 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."

Coptain 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 a return here in the chine, as the here for the single state of 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 mouth after the above and

Just one month after the above, and on the same day of the month, is another case equally as sad, It is that of Capcase equally as sau, it is that of cap-tain John Henry Edwards. He has only been married a short time, and his young vife like the wife of the stoward, 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 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,

"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 gh Once more the Coroner issues arrant, 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 twentyfourth 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 had. A VISIT TO A DUNG CUPTURE.

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 mtroduction. 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

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 casy 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 boas 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 fresh water acceptation, sculling is the act of pro lling a boat by means of sculls in Among scafaring men, however, to scull is to drive a boat onward with one our, 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 ey romember 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

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 captam's cabin, the captain is lying in his berth, the second mate and the steward are there, the lamps are lighted, and everything that is needful to give comfort to a sick and dying man is there, with kind hearts and willing hands to administer

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 hope. St. John says, "There is no fear m love; but perfect love castethout fear; because fear hath torment. He that feareth is not made perfect in love."

At last I saw a change coming over im. A prayer that God would receive his soul went up, and with that prayer the captain's soul ascended to beaven.

The storm is o'er, the clouds are fled, The sun at length appears; Look out, my sou, for land a-head, And quiet all thy fears.

Thy God, who did the becan form, Commands the winds to blow; And teaches thee, by every storm, Yo rise from things below.

Then weigh thine anchor, spread thy sails, And for thy haven steer; Implore the Smit's milder gales. Till thou in port appear.

All the officers of the ship being now on board, arrangements were made for the funcial, subject to the approval of Mr. Ross.

OBTAING ASHORE.

It is a very dark night, and almost low water; the ladder is placed as before, which the foot in this boat, which is now so low down that the top of the ladder will scarcely reach the top of the wharf. I could feel the danger to life and limb, and understand why sailors are drowned at the port of Quebec. By the and of the lantern we get 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 tarpaulm-jacket. The mate steered a ittle to the west to keep out of the sea at the end of the breakwater, but in the darkness we could not see where to land. For you must know that Quobeo has not a single light that can be called a beacon, in any part of the harbor. After trying a number of places we got on board a barge loaded with deals, and went from one barge to another till we landed some-where, but where, I could not tell, till we reached the Custom House, then I knew that we were in Duflett's timber yard. that we were in Duffett's tumber yard. This gate being locked we made ourway to the gate near the back of the Montreal Bank. By faking flown the bar we could open the gate, this we did and got into the street. One of the saifors remained inside to shut the gate and put up the bar again; this done he climbed ever the top of the gate into the street. over the top of the gate into the street and joined us. The mate wished to let Dr. Ahern know that the captain was dead; and to see Mr. Rickaby, the undertaker, &c. So we walked and talked together. The moon had just risen above the legisler, the street and talked the legisler. the horison, the gas had disappeared from the streets, and the sailors were forcibly reminded of some of the queer old places they had visited. This would on praces from a sea when they remembered the dark night when they fanded the parson in the timber yard, in the city of old Queber.

I reached home a little before midnight. Tim Burial, etc.

On the third day of July, 1874, George On the third day of July 1874, George Stokes, aged forty-mine years, captain of the ship "Lauarkshire," country, England, who died on board the ship, on the first day of July, is buried in "Mount Hermon Cemetery," in the presence of his crew. I sent a letter of condolence to his widow, and received the following letter from Mrs. Stokes.

Bernaulsey Lowdon Lib 27 1874

Bermondsey, London, July 27,1874. The Revd. J. S. Sykes,

Port Chaplain, Quebec.
Dran Sir,—I am in receipt of your very kind letter of the Srd inst, for which I am extremely obliged. It is a very great satisfaction to me to find that my dear husband had such kind attention in his last moments.

I should be further greatly obliged, and take it as agreat favour, if you would inform me whether my dear husband made any request which he wished to have done; or left any particular message with you, or any directions as to anything he wished carried into effect, after death.

I trust you will excuse this trouble and waiting the favour of your reply.

I am, dear Sir. Yours obliged servant, SARAH STOKES.

ACCIDENTS.

I will endeavor to prove beyond the shadow of a doubt that many of the dreadful accidents which occur annually during the shapping season at the port of Quebec are preventable. In doing this, I shall at least free my own con-science in this matter, if I cannot move the consciences of others to provide a remedy.

(To be continued.)

Tun Australians appear to have a decided hunger for land, although they have a good deal more territory at present than they can do justice to. The people of New South Wales, encouraged annexation of Fiji, have begun to plead for the admission of Now Gumen to the protection of Queen Victoria.

A LRASE for 999 years has just run out in England. The land is at Woolwich, and was church property a thousand years ago, but the crown leased it from the heirs of the original holders.

JERUSALEM is connected with Europe by two lines of telegraph.

The five hundred and fifty tons of vory imported annually into England represents the destruction of four thousand clephants.

The popularity of Mr. Darwin's scientific works is so great that he is said to have "piade \$20,000 a year by proving himself descended from a monkey."

The banishment of lepers is rigorously carried on in the Sandwich Islands. There was a recent official search for persons affected with the incurable mainty, many having been secreted by their relatives.

Choice Literature.

Written for THE CHURCH HERALD

THE HIDDEN TREASURE.

BY LUCY FILEN QUERNSEY.

CHAPTER XIX

HOLFORD AGAIN. Jack found the old shepherd in his accustomed seat on the hills do with Bevis lying at his feet. He could not but think that

mg 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 citier 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 Ruight to the wars seventy years ago. But what brings you to Holford this fine day?"

"I have an errand to the Knight from one

Holford this fine day?"

"I have an errand to the Knight from one of his friends in Bridgowater!" 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?"

"Single small in the Knight should with the property of the property of

"Surely, surely, dear son, thou hast my prayers at all times. The Knight hath been very kind to me of late. He hath ever been sery kind to he of late. Idonata ver 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 greative 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, deer had? 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 so, indeed, but there seems to be a new bond

I must soon tell him all."
"I am not sure but you are right, my dear lad!" said the old shepherd. "I like not concealement 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 Flem-

"But there was yourself and Master Fleming!"
"Think not of me, my sen!" 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 secresy which I do not, and you know the matter once out, can nover be got in again."

"I have told you one who will. I feer

"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 is the secret, and I cannot tell how she will use her knowledge."

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 hardand 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 overy friend she had in the world. I would fan be before nand with her, at least with my fain be before-uand with her, at least with my

"It is a hard strait!" said the old man signing. 'Yet I suppose Anne felt 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 stille its voice."
"If each is in I."

"If so she is indeed in evil case and needs all our prayers." sold Thomas Speat. "Pe 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

"Several times since you went away. I have not been to Church in service time,

him, and he hath been kind to mo?"
Jack found Father John scated in his great-chair, which 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 "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-n-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. "Its a wicked world!"

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 shopdcorte gossip with every one who would talk to her." "And yet there are many good folks in it? said Jack. "Dame Harkness told my cousin Cicely that she stove to do the best rbe 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 shopdcort ogosap with every one who would talk to her."

"Yes, that is too often the way!" remarked the priest. "Young folks will not be guided by their elders, and yet y henthey go wrong the clders are blanted for it. But I have great news for you, my son. The Bishop's summer was here yesterday, and fold

me that Father Barnaby is to go so Rome on a mission from the Cardinal. I am sure I hope his Holmess will make him a Cardinal, or better retill, a hishop of some good Bishopne on the other side of the world. Jack smiled. "Perhaps the Pope will keep him in his own family I' said ho. "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 confortable without him, that is the truth."

Juck could hardly forbear laughing. He

Juck could hardly forbear laughing. He brought ferward the sweetmeats which his father had sent, and had the pleasure of He secure than sent, and had the pleasure of secure them received with great delight. Then oxcusing 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 had me share you had here here."

and he bade me show you to him so soon as ever you come back!" said Master Butler. "He wasts in the study." Jack felt somewhat abashed, not to say scared, when he found himself alone with Su Thomas, and hardly knew where to believe his help.

"You come a messenger from Master Fleming, belike l" said Sie Thomas kindly, marking the youth's evident embarrasement. "Speak freely, we are quite by our

solves."

"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 'ke circumstances."

tuat I have done as I would be done by in 'ke 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 Thomas started and turned pale.

'I have—or had?' he said, trying to speak calmly. "I knew not whether he be living or no. Have you heard any news of

"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 waat you have to say!"
said Sir Thomas. "I can bear anything

said Sir Thomas. "I can bear anything better than suspense. My son is then slive?"

"He is, and likely I trust to live, though he hath been ill, and still very weak," re-plied Leek.

plied Jack.

puce sack.

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

Athur. But it seemed to me no more than right that you should know the truth!"
"Does my son then derire to see me!"
asked Sir Thomas.
"He does indeed!" said Jack engerly.

asked Sir Thomas.

"Ho does indeed!" said Jack eagerly.

"He said last night that his only wish was to nok 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 he sides 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 hast 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 Kinght's face.

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

of the ante-room, where a servant was in waiting.

"Toll David to put my saddle on Grey Hastings! he said charply and briefly.

"Bid him also saddle a fresh horse for young Lucas, and take good care of the one no rode hither, that it may be returned to-morrow, and let David make himself and Hugh 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

the dospel—you have done for me what I can never ropay. However this may turn out I shall never forget wint you have done. I have heretofore taken you for a boy—of promse 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?"

"Nobedy but my father, sir!" answered

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 jovial—more like his old solf, since Tather Barnaby, and I must say I am glad he is for all our sakes. He is a draud of Father Barnaby, and I must say I am glad he is for all our sakes. He is a dark and danger our man. I must go and see the good father, for I have a parcel of good things for him, and he hath been kind to me!"

Jack found Father John scated in his great-clair, well, it is than the control of the prince of the prince

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

"Ayo, you are very far in Father John's good books!" said the Knight smiling. "Poor old man, he would fam be at peace with all the world, I believe But you must eat and drink for the credit of my housekcoping. I will but seek my lady and be with you again."

Lady Pockham 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 sho. "At our ago the chimney-corner is the best chair of state

edy for the headache, and ended by giving him a silver piece. At another time Jack might have resented 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, interest and compassion to harbour any such feeling. In the course of half-an-hour, the party were on the read, 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

some time in silence. "Has any physic an or 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

"Did he say aught to show the state of his mind on religious matters?"

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

longer.
"Master Arthur begged me to read the
Scriptures to him, and I did so!" said he.
"He scomed at first to think he had betrayed himself to a spy of the priests, and what had ronssured hun, he shewed 120 scars which had been made o 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 Coun-

tries."
"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 Doan's house, followed by the wondering looks, and respectful salutations of all he met, for Sir Thomas w... almost as well known in Bridgewater as the tower of St. Mary's.

wan known in Bridgewiser as the lower of St. Mary's.

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

"I will managothat, by your good leave!" said Jack, marrelling 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 due humility

"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 nother than the said that the last the said that the sa 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 cagerly 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 you.

"A familiar voice?" asked Jack smiling

er voice?"

"A familiar voice?" asked Jack simbing.

"A voice you have heard before?"

"I did seem so!" rophed Paul, sinking wearily back on his pillow. "But it was but a sick man's fancy. I doubt I shall never near 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. "But I know i' could not be." "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 taan one would thuk possible. "Have you brought my father to me?" he cried. "Is he here?"

"Hush!" said Jack gently taying him

he here?"

"Hush!" said Jack gently taying him back on the pillow, "Do but be quiet and composed, and all shall be well. There is indeed a worthy gentleman below stars, and when I see you yourself again, I will bring him to you."

Great was the amazement of Mary Dean when Sir Thomas, coming down stairs from

when Sir Thomas, coming downstairs from his long interview with her lodger, took her hand, and in fitting and formal phrase thank-ed her for the kindness she had bestowed on his only son. She could hardly compre-hend, and looked from Sir Thomas to Jack

in avidout bewilderment.

"Do you not understand?" said Jack.

"The young gentleman above, is Mr. Arthur Paul Peckman, Sir Thomas Peckman's son, long in captivity in foreign parts and sup-posed to be dead. He was on his way home vhon he was wrecked and saved by your

A happier and prouder woman than Mary A happier and product women may been could not be found in all England. It was plain that Paul, or Arthur, as wo 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 waittno next day Ludy Feeking and nor wating-gentlewoman came in from the Hall, and took up their lodging with the shipmaster's widow. After all Jack's care in proparing the way, the shock of the meetpreparing 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 Kinght a 1 his lady were not wanting in thanks, a in more solid tokens of esteem toward he kind little widow and here foully. All the furniture which tokensor esteem toward "he kind introduced and her family. All the furniture which had been bought for Lady Peckham's use was given to Mary. Davy was advanced by Sir Phomas' interest to the command of a small vessel, and the younger children rejoiced in now clothes and tops which readed child. thom the envy of all the school child-

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

"Ir would not have been in luck if I had

have been welcome to my best bod all the same, and as long as he needed it, if he had been the poor sailor we all thought him." "Some folka have all the luck!" grumb-led Dame Higgins. "It I had taker in all

led Dame Higgins. "It I had taker in all the poor vagabonds in the port, they would never have turned out anything but vaga-

bonds!"
"When you take in a poor sailer, 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 herroward, however it had turned out."

"Well, well, I don't want to quarrel!" raid Danne Higgins. "You are sure to be rising folks new 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.)

Yuvenite Cotumn. entroporto de la continuada

THREE ANGELS.

THEY say this life is barren, drear, and cold, Ever the same sad song was sung of old, Ever the same long weary tale is teld, And to our lips is held the cup of strife; And yet—a little love can sweeten life.

They say our hands may grasp but joys destroyed,

Youth has but dreams, and age an aching void Which Dead-Sea fruit long, long ago has cloyed,

Whose night with wild tempestuous storing 18 rife;

And yet a little hope can brighten life.

They say we fing ourselves in wild despair Amidst the broken treasures scattered there Where all is wrecked, where all once promised fair,

And stab ourselves with sorrow's two-edged knife;

And yot—a little patience strengthens life.

Is it then true, this tale of bitter grief Of mortal anguish finding no relief? Lo! midst the winter shines the laurel s leaf: Three Augels share the lot of human strife, Three Angels glorify the path of life-

Love, Hope and Patience cheer us on our way;

Love, Hope, and Patience from our spirits' stay:

Love, Hope, and Patience watch us day by day,

And bid the desert bloom with beauty vernal Until the earthly fados in the eternal, K. F. M. S.

Courtesies to Parents.

Parents lean upon their children, and os pecially their sons, much earlier than either of them imagine. There love is a constant inspiration, a perennial fountain of delight, from which our lips may quait, and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, see that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do, but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and make her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his fainal regard? Is he not continually making sacrifices for her bonefit? What mere could any reasonable woman ask?

Ah, but it is the mother-heart that craves an occasional kiss, the support of your Parents lean upon their children, and es

Ah, but it is the mother-heart that crave Ah, but it is the mother-heart that craves an occasional kies, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of it asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving, sympathetic heart bestows upon its object.

autaining power which the loving, sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follios, and is content with the ornat that is left; but you are mistaken. Every little offer of attention, your escart to church, or concert, or for a quiet walk, brings back the youth of her heart; her cleeks glow, and her as sparkle with pleasure, and oil how proudshe is of herson. Even the father, occupied and absorbed as he may be, is not wholly indifferent to these filial expressions of devoted love. He may pretend to care very little for them, but, having faithin their sincerity, it would give him serious pain wore they entirely withheld. Fathers need their sons quite as much as the son need the fathers, but in how many dog rable instances do they fail to find in them a staff for their declining years.

My son, are you a sweetener of life?

My son, are you a sweetener of life?
You may disappoint the ambition of your parents; may be unable to so distinguish yourself as they fondly hoped; may find your own desires, but let houe of these things move you from a determination to be a son of whose moral character they need never be ashamed. Be in early to cultivate a built of thoughtfures and cultivate a habit of thoughtfulness and con-sideration for others, especially for those whom you are commanded to honor. Can you begrudge a few extra stops for the mo-ther who never stopped to number those you demanded during your helpless infan-cy? Have you the heart to slight her re-quests, or treat her remarks with indiffer-

quests, or treat her remarks with indifference, when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance, express your affection as you did when a child, that the mother may you did when a child, that the mother may to take his clinice at the convent gate!"

to take his clinice at the convent gate!"

returned Mary, unable to resist the temptation of friumphing a little. "But he should tost—Paral New Yerker.

Scientific and Alseful.

Two cups butter, four cups sugar, six cups flour, whites of sixteen eggs, one cup warm water on the butter; sterit to a warm water on the butter; stry it to a cream; put the sugar in and beat it well; put three teaspoonfuls of buking powder in the flour; mix well; beat the wintes of eggs and put in last.

CORNMEAL PUDDING

Two pints meal, one pint grated bread, one of molasses, one of brown sugar, one of corn of monasses, one of orown sugar, one of cour milk, two tablespoonfuls butter, a half teaspoonful of ginger and two of cinnamon, three oggs, half a teaspoonful soda; slice soft, jucy apples and add one tessuipful, liked; bake half an hour. Sauce—cream and sugar.

BEEF'A KIDNEY.

Cut one kidney into next slices, put them Cut one kidney into neat slees, put them into warm water to soak for two hours, changing the water two or three times, then dry them, tay in a rrying pau 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 teaspoonful of lemon juice and one-halt teaspoonful of powdered sugar, pour upon these a single quantity of strong beef gravy, and sorve year lost. 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 provent their being dry and hard. Some cook them on a griddle, well buttered, turning frequently, and some put narrow strips of fat salt pork on them while cooking.

MOTH PREVENTATIVE

The following recipe for keeping moths out of clothing is a lavorite in some families: Mix half a pint of alcohol, the same quantity of spirits of turpentine, and two ounces of camphor. Keep in a stone bottle and shake before using. The clothes and furs are to be wrapt in lineu, and crumpled up pieces of blotting paper dipped in the liquid are to be placed in the box with them so that it smells strong. This requires renewing once a year. quires renewing once a year.

DAMGER OF PROTEACTED SLEEP.

But here, as in many other cases, the evil of deficiency has its counterpart in the evil of excess. Bleep protracted boyond the need of repair, and encroaching habitually upon the hours of waking action, impairs more or less the functions of the brain, and with them all the vital powers. This observation is as old as the days of Hippocrates and Arctwes, who severally and strongly comment upon it. The sleep of infancy, however, and that of old age, do not come under this category of excess. These are natural conditions, appartaining to the respective periods of life, and to be dealt with as such. In illness, moreover, all ordinary rule and measure of sleep must be put aside. Distinguishing it from coma, there are very few cases in which it is not an unequivocal good; and even in comatose state the brain, we believe, gains more from repose than from any artificial attempts to rouse it into action.—Edinburgh Review. But here, as in many other cases, the

Fow people give themselves the trouble of inquiring into the origin of the enstem of placing crape on the door of a house where there has been a recent death, and many suppose that it is a local custom of recent introduction. It has evidently had its origin in the ancient heraldic customs of the Angle Saxon race, and is as old as the time of Henry I., of England, who reigned from A. D. 1190 to 1185. Even at that period, Hatchmens, amorial engine, were placed in the front of houses when the nobility and gentry deel. These intelements weregef a diamond shape, and contained the family arms, quartered and colored with sable, in such a manner that the spectator, at a glance, could tell what branch of the family was dead, whether young or old, married or single, widow or widower.

A PERPETUAL PARTE.

Dissolve a teaspoonful of alum in a quart of water. When cold stir in as much flour as will give it the consistence of thick crem, being particular to beat up the lumps; stir in as much powdered rosin as will lay on a dime, and throw in half a do-en cloves to give it a pleasant odor. Have on the fire a teacup of boiling water in a suitable vessel, pour the flour instance into it, stirring well at the time. In a few minutes it will be of much. Pour it into an earthen or china vessel, let it cool; lay a cover on, and put in a cool place. When needed for use, take out a portion, and soften with warm water.—Pasie thus made can be kept twelve months. It is better than gum, as it does not gloss the paper, and can be written op. paper, and can be written op.

HOW TO COOK BERESTEAK.

Some time since a complete encyclopedia of useful knowledge, in human form, became an innate of a family. Wher, this learned guest came among them he was constituted as an oracle in many reses, and was asked one morning, "Would be tell or show them a better way to cook the steak for breakfast?" He took the thin, longhandled frynge pan from its nail, and, putting it on the stove, heated it quite hot. In this he put the piece of steak previously pounded, but to their surprise did not put a particle of butter in the frying-pan, and did not sait the stock. He allowed the steak to merely glaze over, and then turned it quickly to the other side, turning it soveral times in this manuer until it was done. Four minutes were not employed in the eperation, but a pincer stock was never enterpreviously warned, and was buttered and saited and set e moment in a lot oven. Allowing the stock to leat but a moment or each side, helped it to retain all its weet quices, and putting the sait on at the fast moment, after it was on the platter, drew out its julces. out its juices.

Birthe, Minrringes and Denthe,

MARRIAGES.

At all Saints Church, Toronto, on the 14th Rath, Reva. H. radwin M. A. Jucumbent the Hen. I Francis Hince, K. U. S. G. B., to Emily Oulsa, widow of the late Hon R. B. Sullivan

On the 5th Jure at the Residence of the bride's brother, by the Rev Blobert Arnold, Rooter of Fort Frie. Mr Archibald Thompson, Jr, of Montrose to Bliza, third dauguter of the late Abram Herancy, Eaq., Nisgans River

Eq., Nisgain lilver

In Chatham, on Wadnesday, June 2nd, at the residence of the bride's Isaber, by the Ven. Archdescen Sandys, Mr. John Holmes, to Harriet, only daughter of James Harine.

In Kingsion, June 2nd, at St. George's Cathedral, by the Very Rev. Dean of Outario. Mr. William Edward Jassam of Eingston be Sarah Elize Willfams. of Kemptrille.

At Darmouth, Nova Rectia on the 6the June, inst. by the Rev John Beil, Rector of Christs Ohurch, Alfred Krnest Ellis Eag, of Wilhorns, Dosset, England, to Georgina Policok, eldest daughter of the late Jehn Burnhat, of Truro, N. S.

of the late Jenn Burnyns, of Truto, N. S.
On the 9th inst, at the residence of the bride's
mother, Sunny Sido, Quennsion, by the Rev Rural
Dean Allan, Rector of Cavan, assisted by the Rev
Joseph Fennel, Incumbent, Frank A. L. Bowling,
Esq., of Gookstown, Ont. to Salina Frances, eddest
daughtor of the late Thomas Raymond Rowan,
M. D., late of Kuthany, Trakes, Co, Kerry, Ireland

Clark-Hunton-On Monday the 1th Inst, at Christ church, Ottwas, by the Vinerable Acolt doscon Lauder, the Rew V is Clark 1 A. Head Haster of High School, Uzbridge, to Elizabeth Rophia, only daughter of the late Wm Hunton, Esq. Ottawa

Forneri.—On the 6th lust, in Brooklyn, N. Y. James Foord thirds on of the late Professor Forneri, L. L. D., of Toronto, University.

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Thackeray on Dancing Parties.

Thackeray on Dancing Parties.

The system of evening parties is a false and abourd 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 crape and satu slippers as you are in your morning dress. A man is not the same in his tight coat and feverish glazed pumps and stiff waistecat as he is in his green double heasted frock, his black ditto, or his weeden 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 hady to whom he is attached, or unleas 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 coing 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 set; 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 cannot care about, but among those whom she is at home making tea for her old father. He thinks by for 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, twaddlung slip-lep that he is obliged to hear from, and utter to her in the course of a ball, and avoids auddespises such meetings. such meetings.

Ten Rules for Farmers.

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over the farm, exposed to snew, rain-and heat.

4. Repair tools and buildings at a proper time, and dd not suffer subsequent threefold expenditure of time nuity money.

5. Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap.

6. See that fences are well repaird, and cattle not grazing in the meadows, or grain fields, or orchards.

7. Do not refuse to make correct exerciments, in a small way, of many new tivings.

8. Plant fruit trees well, care for them, and of course get good craps.

8. Plant fruit trees well, care for them, and of course get good crops.
9. Practice economy by giving slock shelter during the winter; also good food, taking out all that is unsound, half rotten or mouldy.
10. Do not keep tribes of cats and snatling dogs around the premises, who cat more in a month than they are worth in a lifetime. in a lifetime.

An improper use of time is the source of all the disorders which reign amongst men. Some pass their whole had in idliness and sloth, equally useless to the world and themselves; others in the tunnit of bustness and worldly affairs. Some appear to exist only for the purpose of indulging an unworthy indolonce, and creaping by a diversity of pleasures from the weariness which overywhere pursues them, in proportion as they fly from fit; 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 deplorabl, anxiety to rid themselves of it. The happeast are those who best succeed in not feeling the weight of its duration, and the principal satisfaction they reap, either from frivolous pleasures or serious accupations, is the abridgment of days and moments, and deliverance from them, shnost without a perception of their being passed. This time, however, of which we make no little estimation, is the only means of our eternel 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 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 fer our salvation, because it is only given us that we may be sayed. Let us be sensible of the value of time, and let us lose it not; lik us know the use of it, and ourpley it only for the purpose it, was given.—Massillon.

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