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The Church Herald.

Vol. 3—No 48.]

[CHURCH CHRONICLER OF THE MARITIMES PROVINCES. VOL. VI. No. 18.]

TORONTO, THURSDAY, APRIL 30, 1874.

[Whole No. 236]

Current Events.

THE WEEK.

NORTHWEST DIFFICULTIES.

The committee of the House of Commons in Ottawa, which has before it the Northwest difficulties, is reported to be engaged on Archbishop Tache's historical narrative of the affairs relating to Riel. Meanwhile public opinion is highly disintegrated. Sunday, April 27th, a demonstration was made at St. Joseph's College, in Ottawa. Fully three thousand persons were present, according to the telegrams in Monday morning's papers. Addresses to the Archbishop and French speaking Catholics of the city, by Mr. Moore Higgins, and Dr. St. Jean, M. P., respectively, to which his Grace replied in French and English, dwelling particularly upon his devotion to our beloved Sovereign and his desire to pacify the inhabitants of his distant diocese. Father Richot spoke in French, and the Rev. Dr. O'Connor in English, after which the proceedings terminated. Several bands were present and performed selections of music between the speeches. The Hon. Letellier de St. Just, Minister of Agriculture and Immigration, occupied a seat on the right of the Archbishop.

WELL TIMED HUMANITY.

The captain of H. M. ship Niobe interposed on the coast of Cuba to save the lives of a portion of the crew and people on board the American filibustering ship *Virginius*. The *Virginius* went out to "sympathize" with the Cuban insurgents. Being captured by the legitimate Spanish authorities her commander and part of the crew were summarily shot. All would have met the same doom had not Sir Launton Lorraine come along in the Niobe and cried: "Hold, enough!" Intervention in other's affairs is often delicate and hazardous; in rebellious and international affairs especially. But whatever the hazard of the policy of intervention may have been, in any of the numerous cases occurring in modern times, the world overlooks all political ethics when humanity is the immediate motive, and rescue of human lives the instant result. Captain Lorraine having met the approval of his own Government, and temporarily left his ship on leave, visited New York. Last week he was the guest of the city; visited places and objects of interest with the Mayor and Corporation, and received addresses. At first, as the telegrams came along telling of his presence in New York, one trembled lest the British man-of-war's man should make speeches, and say things unthinkingly. He didn't. Yet briefly though the sailor spoke his words got mixed in reporting and printing. The substitution of "I," for "You," in the pithy apology made on board the American Training Ship, when he excused himself from delivering a lecture to the two hundred youths on board, was another of the thousand instances daily occurring to prove that no more human history of past times—apart from divine inspiration—can be accepted as exact. Mr. Havemeyer Chief Magistrate of New York, thought to draw the British naval captain into an "improvement of the occasion" speech to the two hundred boys. To which the response, looking at the lads: "You are likely to be lectured enough boys." This was given in some papers as: "I am likely to be lectured enough." In the few additional words there was a "nation" of meaning. "Be alert when called to duty. Obey your officers. Shout 'Yankee Doodle'; sing 'Hail Columbia,' and you'll be sailors in time!" All a fact as every one learned in British human nature knows; especially military and naval nature. "God Save the Queen!" "Britannia Rules the Waves!" "England expects that every man this day will do his duty!" "Harry Bluff, when a boy, left his friends and his home"; These are voices of inherited nationality. "The colours shot away, he nailed them to the mast, and died like a true British Sailor." Instead of that idea of ocean storm, and battle, and death deterring the youth of Imperial Britain from a life on the ocean wave it has enlivened and led the first footsteps seaward of many a thousand who, untouched by song and nautical sentiment would have remained ashore. Then there is—use it, Christian teachers as seemeth well—"a sweet little cherub sitting aloft, watching over the life of Poor Jack."

RECKONINGS FROM ENGLAND.

While the Dominion Parliament in Ottawa pursues its difficult course through complications arising out of inherited differences in race, language, and political aspiration,—the difficulties aggravated by conflicting

mercantile, manufacturing, and agricultural pretensions to special ascendancy in dictating financial policy—all the personal agitators accustomed to the unruly eccentricities of a partisan newspaper press which is seldom judiciously dispassionate, but nearly always on one side or other, in a mood of passionate distemper, willfully misrepresenting public men and events,—while statesmen are yet upon seas of uncertainty our desire is to defer commentary, and to await the coming of some tangible thing into the arena of the Acts of Parliament.

English journals give copious accounts of the American women's movement against the wastefulness, idleness, profligacy, and crime of the licensed traffic in drink. We transfer two passages; one seemingly adverse to the women, the other favorable.

FIRST ACCOUNT:

In Buffalo a shrewd dealer got a notice published that his saloon was to be visited, and in this way drew a large crowd, who consumed a vast amount of liquor while waiting for the women to come. No ladies put in an appearance, and the crowd, ultimately discovering the hoax, dispersed.

In Indianapolis a dealer employed an orchestra to drown the prayer meeting, but it was ineffectual, and he finally let out a couple of tame bears, at sight of which the ladies beat a hasty retreat. Throwing pepper in the stove is another trick, and always dissolves the prayer meetings. At Piqua, Ohio, a bar-keeper began undressing, and this caused the ladies to withdraw. His conduct almost got him lynched, however, for a crowd soon gathered, and gave him an hour's time in which to leave town. At Logan a saloon keeper who surrendered has "backslid" and begun business again, so that he is now "the subject of a perfect storm of prayers." At Ripley, the ladies being denied admission to a saloon, built a fire and encamped in front of it, conducted the siege so vigorously that in four hours the proprietor surrendered. In Chicago the movement began in a small way on the 25th of February. An old lady went from one saloon to another in a part of the town where they are numerous, and, informing each bar-keeper that she intended to pray for him, knelt in a corner and offered up her supplication. The Western telegrams report some disturbances at London, in Ohio, where a "tabernacle," placed in front of a saloon has been wrecked by the proprietor and his friends, the ladies being drenched with buckets of filthy water.

Some effective opposition has been offered in Ohio to the women's campaign. Various expedients are resorted to, and some attempts at baying down the crusaders with brass bands having been made. It is shown that in consequence of the onslaught made on the drinking places by the women, receipts from internal revenue taxes have fallen off in eleven districts at the rate of more than \$350,000 per month. Bishop Rosconans, of the Roman Catholic Church in Cincinnati, has pronounced against the women. Other prelates of the same faith, the Bishop of Pittsburg for instance, and the Archbishop of New York, look upon it with favour, if not with confidence.

SECOND ACCOUNT: HOPEFUL.

The correspondent of the *Daily News* thinks the three months' campaign has accomplished a much more lasting good than people now suppose.—It has created a strong temperance sentiment all over the country. Even in places like New York, where a few spasmodic attempts at public prayer have resulted in nothing but ridicule, a temperance revival is in progress which involves all classes and creeds. In the interior towns drinking has been made so thoroughly disreputable that very few, except the most hardened toppers, are willing to be seen with a glass of liquor, and the bar rooms have lost the custom of every man who values his position in society. It will be a long time before this public sentiment changes and the population falls back into those habits of easy drinking which play such havoc with American young men. The reform will show itself at once in the attitude of the public towards the liquor laws. Ohio, Indiana, and Massachusetts have laws on their statute books which would long ago have closed the dram-shops and seriously diminished drunkenness if the sentiment of the community had not been so strongly opposed to their execution. The temperance people want no more legislation; they only ask that the existing laws shall be enforced.

NOVA SCOTIA.

HALIFAX, N. S., April 28. There was an exciting time in the House of Assembly this afternoon, on the resolution censuring Mr. Woodworth,

of King's County, for the charges made against the Provincial Secretary. Mr. Holmes, of Pictou, moved that the debate be adjourned until the evidence taken before the Committee be printed. The motion was lost by 8 to 22, and the debate on the resolution was resumed. After a sharp passage of arms between the Provincial Secretary and Mr. Holmes, Mr. Woodworth commenced to speak to the resolution, when he was interrupted by the Attorney General, who thought Mr. Woodworth should withdraw while the House discussed the question of breach of privilege in which he was concerned. Mr. Woodworth refused, and continued to address the House. In the course of his remarks he accused the majority of being malignantly prejudiced against him. A question of order arose and the Speaker ordered the galleries to be cleared. After sitting with closed doors for some time, the House adjourned until Monday.

HALIFAX, N. S., April 28th.—A vote of the legislature censured Mr. Woodworth for his formulated charges preferred against the Provincial Secretary.

William Brunt and two sons, 12 and 9 years, while fishing on a lake at Harrietsfield, a few miles outside the city, yesterday, fell through the ice and were drowned. The bodies were recovered, the youngest boy clasped in his father's arms.

Nathaniel Hatfield died at Tusket the other day from lock jaw, caused by a wound in his hand. He lived only thirty hours after being seized with lock jaw.

Rev. Mathew Richey, D. D., narrowly escaped choking to death at dinner in Windsor yesterday, by a piece of meat sticking in his throat. The prompt assistance of a doctor saved his life.

NEW BRUNSWICK.

Captain Thomas, commander of the steamship *Greene*, of the National Line, who recently rescued the passengers and crew of the French steamer *Le Rode* in the middle of the Atlantic, is a St. John man, and a brother of Capt. Thomas, who was at Redoubt. Capt. Thomas' mother is still living, and resides in the city. To show their appreciation of his services, the rescued cabin passengers of the *Europe* presented him with a magnificent gold chronometer watch and chain.

NOR IN TIME.—A New Brunswick M. P., was too late in securing the entry of West India produce, on which he might have saved \$2,000 in duties. A large wholesale house was also late in getting packages out of ship for entry in Halifax. Very little duties have been paid on teas as yet.

A LIBERAL CONGREGATION.—The congregation of Plymouth Church, Brooklyn, have voted to grant their pastor, Mr. Beecher, a vacation of six months, to enable him to enjoy a trip to Europe, and also to pay his travelling expenses and continue his salary while he is absent.

WORK OF A ST. JOHN ARTIST.—The window of Messrs. McMillan's book store was on Saturday the centre of attraction to seafaring men. It contained a box in which was a full rigged ship, in miniature, as if being conveyed out to sea by a small tug, which is a little in advance. At a short distance off is a schooner under full sail. The bottom of the box is painted to represent the sea, and the sky and receding headlands form the background. The ship has every sail, rope and block to be found in one of 1,000 tons, and is pronounced perfect by sailors. They are the work of Mr. James Doyle, rigger of this city.

MAGISTERIAL MUZZLES.—At the Portland police court before Dr. Tapley, Esq., P. M., Mrs. Margaret Carlin brought up Hugh Montague for keeping a ferocious dog which tore her clothing. It seemed that the dog belonged to Montague's son, and he said the dog could not be made to bite any one. As the woman had come to the station with her dress torn this was considered sufficient evidence on the part of Mrs. Carlin, and defendant was ordered to pay the costs in the case and have the dog muzzled. There was an offset to the above, Mrs. Carlin being charged with abusing Mrs. Montague. The Magistrate said he would impose a fine of \$4, which could stand as a muzzle for Mrs. Carlin.

The New Brunswick Legislature, it is said will close by the end of the month, when a dissolution and the general elections are expected to follow. The writs may be made returnable in June. Parties in that Province seem to be getting ready for the struggle at the polls. The opponents of the Government accuse it of the design to take the people by surprise.

It is stated that Lord John Manners has definitely refused to reduce the price of telegrams to sixpence.

Ecclesiastical.

—Death of the Pope's Physician. Dr. Viale, the Pope's physician, and one of his most intimate friends, has just died at Rome at the age of 85. The *Diritto* says that his Holiness feels the loss very acutely.

—A new church, the gift of Mr. Dana M.P., was lately consecrated at Burton-upon-Trent, by the Bishop of Lichfield. The church, the parsonage-house, schools, and endowments have involved an outlay of about 50,000.

—Archbishop Manning intends joining a pilgrimage to St. Edmund of Canterbury, at Pontigny, to take place in the second half of August. Pontigny, in the archdiocese of Sens, was the home of Thomas a Becket during two years of his exile, as well as the resting place of St. Edmund for 800 years.

Downfall.—At the annual general meeting of the National Sunday League, it was stated that a memorial for the opening of public museums on Sundays was being circulated with success among the clergy. It had already received over two hundred signatures, including Dean Stanley's, Canon Kingsley's and those of a large number of metropolitan rectors and curates.

—At the annual Easter vestry held in Manchester Cathedral, an extraordinary scene took place. A Mr. Collins was proposed as chairman, but the meeting was then informed that Precentor Smith took the chair in accordance with the provision of the Act of Parliament, an announcement that was received with great approval. The old churchwardens were re-elected, and an angry discussion followed with reference to the introduction of High Church ceremonies into the cathedral services. A cross which had been fixed over the communion-table was especially condemned. On its being stated by Alderman Lamb, one of the churchwardens, that the cross had been placed there by order of the Dean, Mr. G. Rudd Spencer said that if he had power he would make the Dean eat the cross he had put up. (Cries of "Shame!" "Order!" and prolonged confusion.) The speaker continued that he heard a gentleman say "That the Dean ought to be sent to—," and he (the speaker) agreed with him. This announcement was received by the meeting with mingled feelings, some crying "Shame," and others applauding. The Chairman denounced this statement as shocking, and left the chair. A most disgraceful scene followed—the more excited shouting and gestulating, and when they had vented themselves they dispersed.—Standard.

MONTRÉAL.—At the Vestry meetings at Christ Church Cathedral, the Rector of the Parish (Canon Baldwin) was presented with a purse containing \$2,000 as a mark of the esteem and gratitude of the congregation for the efforts of that Clergyman in the cause of the suppression of the liquor traffic. The question of the division of the Diocese is still attracting much attention. It has been long felt that the Diocese is too enormous to be satisfactorily overlooked by the Prelate. There would never have been any difficulty as to the division had the question not unfortunately been tarnished by party spirit. The general opinion seems to be in favor of division; but the congregations are not yet as one on the subject. At the Easter Monday Vestry held in the Parish of St. James, West Parham, P. Q., a resolution was passed to the effect that the Vestry failed to see the necessity of any separation of the Deanery of Bedford from the Diocese of Montreal, and the formation of a new See within its limits; and further, that under the present circumstances it was opposed to the movement. On the other hand, however, the Parish of Iron Hill in Vestry passed a resolution instructing their representatives to support any practicable scheme for the division of the Diocese and the erection of a new See in the Deanery.

CHURCH ASSOCIATION, ENGLAND.—The Ninth Annual Meeting of this organization was held in St. James's Hall, London, on Friday, the 27th of March. Mr. Hoare presided, and at the close of his address, announced that "it had been determined, as Mr. Mackenzie is the great offender, to bring him before the courts of law in the new suit for the offences which he is constantly committing in St. Alban's Holborn. The proceedings will include not only those matters which have been already decided, but also the point of the erection of a confessional." The *Record* seems to mourn over the failure of the Association, a year ago, to engage Dr. Stephens in the Prestbury and Liverpool cases, he being "the eminent counsel by whose powerful advocacy all their victories had been gained." As a consequence of this "mistake," the English Church Union has retained Dr. Stephens for the defence of Mr. Edwards, of Prestbury, and Mr. Farnell, of Liverpool. The new move as to Mr. Mackenzie is to test the point "before the Supreme Court of Appeal whether or not the law may be persistently and contumaciously evaded and defied." We also note a statement in the *London Morning Post* to the effect that proceedings are about being taken against the Rev. Dr. A. B. Evans, Rector of St. Maryle Strand, on the ground of alleged excessive Ritualistic practices in his church.

Miscellaneous.

—The most affluent may be stripped of all, and find his worldly comforts, like to many withered leaves, dropping from him.—*Stevens*.

—Mr. Knight, who succeeded from the Free Kirk some months ago, is seeking to be admitted a minister of the Established Church of Scotland.

—"No wonder," says the *New York Advertiser*, with that "commercial" souven for which it is distinguished, "no wonder absconders all go to Canada. It is the only country on this continent they can find To-ron-to."

—At a general court of the proprietors of the Bank of England, held in London, Mr. Benjamin Buck Greene was re-elected governor, and Mr. Henry Hicks Gibbs, deputy-governor for the ensuing year.

—It is hard to patronize and act a part long; for when truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.—*Tillotson*.

—It is only from the Bible we learn that God is love; that his character is spotlessly holy. These we are informed that our first duty, our chief interest, is to acquire a character in righteousness and benevolence like God's.

—Baroness Burdett Coutts, who has more

than once been described as beyond all doubt "the most popular woman in England," has made an appeal which will go straight to the heart of the British public. It is on behalf of the children and aged sisters of the late Dr. Livingstone, who are understood to be in straitened circumstances.

—There are many who faint when they look on almost any duty or good work, because they are so consciously unequal to it. Why, if they were not unequal, or felt themselves to be equal, they had better, for that reason, decline it; for there is nothing so utterly weak and impotent as the conceit of strength.

—In an active life is sown the seed of wisdom; but he who reflects not, never reaps; has no harvest from it, but carries the burden of age, without the wages of experience; nor knows himself old, but from his infirmities, the parish register, and the contempt of mankind. And what has age, if it has not esteem? It has nothing.

—An author, no less eminent than judicious, makes the following distinction between the words innocence, wisdom, and virtue. Innocence consists in doing no harm, and occasioning no trouble to society. Wisdom consists in being attentive to one's true and solid interest; in distinguishing it from a seeming interest; in a right choice and a constant adherence to it. Virtue goes further, it loves the good of society, and frequently prefers it to its own advantages.

—The essential truth of Christianity is not a matter of logical evidence at all; it is a matter of fact; for it is based upon the highest spiritual laws, and embodies the loftiest conception of our reason, as well as our best and purest feelings. Its defence may be safely left to itself. The Christian life refutes every argument against the truth of Christianity, placing it far beyond the reach of question or cavil; but if this life is absent, no measure of argument will be able satisfactorily to substantiate it.

—The Bishop of Manchester, who acted as umpire between the operative house painters and the masters of Manchester and Salford, has issued an award in which he decides the minimum rate of wages per hour shall be 7½d.; that overtime on full working days shall not be paid for at the rate of time-and-a-half before the hour of 5 p.m., but on Saturday overtime shall be reckoned at the usual rate; that 19 per week extra shall be allowed to men on early jobs who are required to stay at home on Saturday.

—Mrs. Crawshaw, wife of the great coal owner, of Cyfarthfa Castle, Merthyr Tydvil, is in favour of cremation, and she suggests to the *Echo* that "the chief practical objection to it—namely, its giving facility for undiscoverable poisoning, might be got over, so far as mineral poisons are concerned, by the use of arsenic analysis. With regard to vegetable poisons, surely science is equal to devising such 'test papers' as, if used in every illness by the doctor, would be the terror of intending poisoners."

—There is a great deal of energy thrown away in many religious communities upon the errors or shortcomings of other religious denominations. This wasteful and unworthy manifestation of party spirit, as unchristian as it is mischievous, not infrequently finds its expression in a virulent denunciation, which overlooks the fact that the persons against whom their poevish and petulant tirades are levelled, and who could alone be benefited by them—if there were any benefit to be derived from them at all—are precisely those who would be the last to place themselves under their influence.

—Many who would shrink with horror from the idea of rejecting Christ altogether, will yet speak and act as if they were at liberty to set up for themselves an elective Christianity; separating the essential from the superfluous portions of Christ's teachings; deciding for themselves how much is permanent and necessary for all men, and how much is temporary and designed only for a particular age and people. Yet if Christ is indeed God manifest in the flesh, it is surely no less impious to attempt to improve his teaching than to reject it altogether. Nay, in one respect it is more so; for it is to acknowledge a doctrine as the revelation of God, and at the same time to proclaim that it is inferior to the wisdom of man.

—The Rev. Narayan Sheshadri. He has addressed crowded meetings at Dublin, Coleraine, Derry, Belfast, and other places. Of his reception in Connor a correspondent of the *Christian Intelligencer* writes: "He appeared there on their last day, before communion, and at the close of a service of two hours, and when he ascended the pulpit every neck was stretched to catch a sight of him. Most of them had never seen a Hindoo or a turban before, and for an hour and a half he had a breathless audience. When he and the Rev. W. F. Stevenson, the convener of our foreign missions, got out of the church they found the people ranged in two lines on each side of the footpath and along the road he was to pass, in order to get another look at him. Seeing this Mr. Stevenson proposed they should shake hands with him as he passed. From each side a perfect forest of hands was extended. All went well till he got to the churchyard gate, when those behind made a rush to get near him again, and he was actually swept away for some distance by the surging crowd."

TWO GAMBIAN BILLS.—The following is the text of the Gambian Bill which was recently passed by the House of Assembly and which will become law on the 1st October, 1874. The Bill was introduced by Mr. Meredith, the member for London, and is intended as an amendment to the law relating to the attachment of debts as respects the wages and salaries of mechanics and others. 1. No debt due or accruing to a mechanic, workman, laborer, servant, clerk, or employee for, or in respect of his wages or salary, shall after the 1st day of October next, be liable to seizure or attachment under the provisions of the Common Law Procedure Act, or of the Act passed in the thirty second year of Her Majesty's reign entitled "An Act to amend the Acts respecting Division Courts," or under the provision of any other Act relating to the attachment or garnishment of debts unless such debt shall exceed the sum of twenty-five dollars, and then only to the extent of such excess. 2. Nothing in this Act contained shall affect or impair the right or remedy of any creditor whose debt has been heretofore contracted before the said day of October next. 3. All Acts inconsistent with this Act are hereby repealed.

ECCLIASTICAL INTELLIGENCE.

BRITISH AND FOREIGN.

ENGLAND. P. ubis arise, occasionally about making selections from English Church papers or political journals favourable to the Church, lest it seem that the extracts have a tendency to lower the character of the great, the revered, and venerable Establishment. Some items given below are of that class clerical advertisements seeking employment, and one with ridiculous results, from the Manchester Courier, conservative and Church paper of a clergyman advertising for a wife. But if we omit such items other Church papers do not. Our namesake, the Church Herald, England, has the following, which reach us taken promiscuously from the Guardian, John Bull, and Ecclesiastical Gazette:

One man, "thirteen months in orders, musical, considered by his relatives 'to be an excellent preacher,'" wants a curacy—"stipend not less than £100, and a house." "Good neighborhood desired and good society." Another "desires to be treated as an equal by a priest incumbent." A third "wants an independent sphere." In which "his responsibility will not be interfered with." A fourth "desires a quiet curacy, without hard work," for which in return he "expects a liberal stipend, 160l. or 140l., and a furnished house, with at least six bedrooms." A fifth desires "a sphere where pulpit abilities of a very high order will be appreciated by an educated congregation." "None but a liberal salary accepted." A sixth "objects to poor and middle-class neighbourhoods," but expects "a minimum stipend of 175l."—as is most reasonable from a person who asserts that he "holds testimonials from the late Professor Maurice and the Archbishop." The following expressions, culled from the serials already mentioned, are supposed to set forth the personal idiosyncracies of the advertisers—"Views those of the Guardian," "Prayer Book principles," "No party man," "An Evangelical Catholic," "Views flexible," "Principles those of Bishop Wordsworth," "Views represented by the Spectator," "Views moderate—not Ritualistic nor Protestant," "Views those of Dr. Vaughan."

The threatened legislation is still a theme of much anxiety. Many will not believe that it is simply the cause of law and order. The John Bull thus very sensibly disapproves upon the subject: "Many Churchmen have been seriously exercised in spirit as to probable Episcopal legislation on the multiplied diversities of ritual use; and the letters of Dr. Pusey in the Times have naturally kindled the flame. We deprecate alike the manner in which the bill was foreshadowed before it was drafted, and its premature discussion. How can any one give an opinion worth having, on vague surmises? Everything depends on the wording of such a measure. It appears that the bill will after all not see daylight, so that men's minds have been unnecessarily perturbed. But, as we have always contended, there must be some power to enforce Church law. Every man cannot be allowed to be a law to himself; and those who are so anxious to avoid Episcopal legislation, may, we fear, have to submit to more arbitrary enactments. Any legislation must deal with defect as well as excess of ritual; and if that is secured, and a competent impartial tribunal found for carrying out the law, we hope that the young, or more impulsive clergy will lay to heart Dr. Pusey's advice—which has been given in substance before by Mr. Cartor of Clewer—as to restraining their excesses."

The Pall Mall Gazette gives an account of a service held at Alban's, High Holborn, on Palm Sunday. If it were but one service of the kind, and confined to that church, it would answer to pass it by as an exceptional thing in an exceptional church. But the London Church Herald prefaces the account with the remark that this describes the services "which have now become so popular," and the accounts of which are so numerous that they "cannot possibly find room for them all, but briefly note that they took place, amongst others at St. Peter's, London Dock; All Saints, Lambeth; St. Vedast, Foster-lane; St. Ethelburga's, Bishopsgate; and St. Michael's, Shoreditch." Morning Prayer having been sung by the Rev. A. H. Mackenzie, the vicar, and the church having gradually filled while the Office was being chanted, the big bell was tolled and the usual preparations were made for the commencement of High Mass. The altar, in addition to the six candles on the ledge, was decorated with palm branches, the hangings of the sacrament being dark violet, with a white cross above the altar. The processional cross and the banner of the crucifixion were veiled in crape, and the picture on the south side of the chancel was completely obscured by a black cloth cover. Shortly after eleven, while the procession was being formed, acolytes fetched from the side of the altar large trays laden with palm branches, which they brought down the church, stopping at the end of each row of seats, where a boy held the tray while a man distributed the palm. This part of the proceedings having been accomplished, and each of the clergy and choir furnished with a large palm, varying from four to six feet in length, the procession commenced its march singing the hymn "Glory, laud, and honor." First came the incense-bearer, consoling the people as he passed; next the veiled crucifix, carried by a man who was attended on either side by a boy with scarlet cassock and scarlet skull cap, bearing a large lighted candle, and following came the chorists and clergy, those who were to officiate at the Mass wearing vestments of purple and gold with birettas. Mr. Stanton, Mr. Mackenzie, and the celebrant, whose cope was held up by two acolytes, closed the procession. The effect was most strange, no bearded men, close-shaven priests, and little chorister boys all came marching past, some shouldering their palms musketwise, others holding them aloft.

The English Churchman gives the following account of an Easter sermon, but does not state where it was delivered: "The services of Easter Sunday have been universally invested with a great degree of splendour and of importance. Among the most remarkable of these is the account of a sermon by the Rev. Narayan Sheehar, a converted Brahmin. His appearance must have caused a sensation, as, clad in his

oriental dress of a sort of white tunic with long drab cloak, and a snowy turban, he took his place in the pulpit. He was a dark, handsome man, with smooth face, except his voluminous moustache, and altogether presented a most picturesque appearance as he cast his light piercing eye over the vast congregation assembled to hear him. After speaking of the great teaching of the day, he explained a plan he had formed for founding a Christian village in India. With an eloquent picture of the different features of this idea, and with a denial of the assertion that missionary work in India was a failure, he concluded a characteristic and practical sermon. Finally, removing his white turban, he offered up an equally impressive prayer on behalf of Christian missions, and concluded with the benediction, which he pronounced with uplifted hands.

TWO PAPAL DOGMAS.—The infallibility of the Pope, and the personal infallibility of the Pope, are the characteristic dogmas of modern Romanism, the two test questions which must decide the ultimate fate of this system. Both were enacted under the same Pope, and faithfully reflect his character. Both had the advantage of logical consistency from certain principles, and seem to be the very perfection of the Roman form of piety and the Roman principle of authority. Both rest on pious fiction and fraud; both present a refined idolatry by clothing a pure, humble woman, and a mortal sinful man with divine attributes. The dogma of the immaculate conception perverts Christianity into Marianism; the dogma of infallibility resolves Catholicism into papalism. The worship of a woman is virtually substituted for the worship of Christ, and a man god for the God man. This is severe judgment, but a closer examination will sustain it.—Ex.

The Standard has the following in reference to the proposed legislation on ritual. It will be a great gain to the Church if these endeavors to check ceremonial extravagance should be successful; but there is a danger lest those who are directing them should strike too far and too deep. We take it that nine-tenths of the laity are cordially agreed as to the necessity of providing the means of suppressing purely Roman innovations. We doubt, however, whether they would approve measures which should seem, even incidentally, to limit the liberality and comprehensiveness so characteristic of the Anglican Communion. There must be no attempt to hit at the High Church party, as distinct from the Ritualists, by a side wind, to condemn their doctrine by inference, and so to make their position untenable. There is a shrewd reason to suspect that some such aim as this instigated the prosecution of Mr. Bennet. No English theologian would be found to defend the extravagant propositions of the vicar of Froome; but there was the danger that his condemnation would involve a quasi-condemnation of a form of doctrine which is held and deeply cherished by a school of clergy and laity numerically large, and entitled to respect on the score of its learning, piety, and unquestioned loyalty to the principles of the Church of England. This crusade against the Ritualists must not be employed as an opportunity for fighting out the old quarrel between the Low Church and the High Church parties. There is ample room and verge for both within the wide pale of the National Church, and it cannot afford the loss of either. No greater misfortune could befall it than that, by any measure of restriction and exclusion, it should become the Church of an extreme party.

AUSTRALIA.—A statue of the martyred Bishop Patteson has been placed in Christ Church, Sydney, on the north side of the chancel. The conopse is of that kind usually known as an "altar tomb," and is from the chisel of Mr. Apperley, of that city. The pose of the recumbent figure and the general effect remind the spectator of the conopse of the tomb of Bishop Broughton, in St. Andrew's Cathedral. It bears, in old English letters, these words: "John Coleridge Patteson, D.D., first Bishop of Melanesia, killed at Nukapu, Santa Cruz Islands, 20th September, 1871." At the head, "The good Shepherd giveth his life for the sheep;" and at the base, "Father, forgive them; for they know not what they do." The Bishop is represented as lying upon a mattress, his head reposing upon a cushion, and his uplifted hands folded as in prayer. The episcopal habit, as retained by the Anglican Church, has been skillfully treated. The sculptor has also been successful in reproducing the face of the Bishop, having secured a strong likeness, and at the same time preserved the characteristic gentleness, earnestness, and indomitable resolution, blended together in his features.

UNITED STATES.—The Bishop of Albany visited St. John's church, Johnstown, last week.—The Bishop of Arkansas recently made a visitation to St. John's church, Helena, and Trinity church, Pine Bluff.—The Sixth District Convocation of Central New York, met in Oswego on the 14th inst.—The Church Journal gives some interesting facts in reference to the churches in Hartford, Conn.—Easter was appropriately celebrated at Christ church, Ottawa, Ill.—The Rev. Dr. Ecobson delivered a lecture on Egypt, at St. Mary's, Brooklyn, L. I., on the 16th inst.—The Sunday-school statistics in Maryland, show an attendance of 2,109, and offerings to the amount of \$3,763.52.—The Bishop of Minnesota visited the churches in Minneapolis on the 12th inst.—Grace church, Manchester, N. H., has adopted the "free" system.—Easter was appropriately celebrated in the various parishes in New Jersey. Such "Easter flowers" as \$8,800 in one parish, \$4,500 in another, and the adoption of the free-seat system in a third, are most becoming decorations for the festival.—The monthly Church Conference was held at the chapel of the Incarnation, New York city, on the 6th inst.—The Sisterhood of the Good Shepherd held its fifth anniversary on the 14th inst. The Church of the Holy Trinity, New York, was opened for the first services on Sunday last.—The seventh anniversary of the missionary training school connected with one of the noblest institutions in the church, the Bishop Potter Memorial House, was celebrated on the 9th inst.—The Bishop of Tennessee visited the churches in Nashville on the 11th inst.—Twenty-nine persons were baptized in St. Stephen's church, Petersburg, Va., on Easter day.—Under Western New York the Journal gives a list of the Bis-

hop's appointments. Twentysven has been confirmed in St. Johns, Dunkirk, since October last.

ST. PETER'S CHURCH, SAN FRANCISCO.—Editors Pacific Churchman:—Few outside the little band of workers at St. Peter's know of the good work which is being done in the northern part of the city, under the charge of Rev. W. L. Githens. It was the good fortune of the writer to be able last Saturday to visit this church and the interesting Sunday School in connection with it. The school, under the active superintendence of Mr. H. T. Graves, an old worker in church matters, is in excellent condition. Some two hundred or more were present, and a more orderly school could hardly be found. The singing showed much care, and was done with a vigor and harmony most refreshing to listen to. The Rector of St. Peter's possesses a rare faculty of winning the affections and commanding the respect of children, and as he is always engaged in the school, he is thus enabled to exert a strong personal influence for good. The boys and young men of the parish are especially devoted to their Rector, and he is often to be found the centre of a group, sharing their pleasures and sympathizing with them in their petty annoyances. The result of this interest upon the part of Mr. Githens on the youth of the parish is noticeable in the large proportion of boys in attendance at the school, over one half of those present being boys and young men. Ordinarily, it is rare to find more than one fourth of the scholars in our Sunday Schools of this class.

Two years ago a missionary of the American Sunday-School Union in Minnesota found two neighboring settlements, which, so far as their morals went, were feeble enough. A—was without church, or day school, or Sunday service, and had only two praying souls within its limits; B—had but one praying woman. The missionary organized Sunday-schools in both. During the past winter he held a series of meetings in each place. At A—many were brought to Christ, a church formed, and a minister secured. One of the last meetings in the log-house was crowded, and about fifty rose in praise or to ask for prayer. At B—the interest was hardly less. It is well now and then to be reminded of these small beginnings, for they tend to make the "great things," the larger results, all the more appreciated.

CANADA.

TORONTO.

YORK MILLS.—VESTRY MEETING.

At the annual vestry meeting held on April 7th, Messrs. George Robson and James Harrison were appointed respectively people's and incumbent's churchwardens. We understand that the Rev. Canon Osler, who for the past 30 years has been missionary at Loydville, has accepted the Rectory of York Mills, and will assume charge early in June. Since April 1873 the parish has been under the charge of the Rev. Mr. Trew, Rector of the adjoining parish of Christ Church, Yorkville; and during the year a marked improvement has been observable. The parish before that time had become so weak, that three clergymen to whom it was offered in succession felt that there was no guarantee of their support, and declined it. The congregation has been drawn together again, and feel quite strong enough to raise whatever may be required in addition to the globe rental for the comfortable support of the new rector. They can easily raise \$500—now that they have a good heart for the church—besides paying the ordinary expenses of the church. From statements made by the Rev. Mr. Trew and the churchwardens at the vestry meeting, it appeared that the parish had in various ways raised during the year more than \$400 for different church purposes; and under the undivided care of a clergyman living among them and possessing their confidence and affection, as we know Mr. Osler will, this sum could easily be raised to \$600.

HURON.

THE ALGOMA MISSION.—MEETING AT LONDON. On Monday afternoon a meeting was held in Bishop Croyn Hall, the Very Rev. Dean Boomer in the chair, for the purpose of organizing an association to aid the Bishop of Algoma in his efforts to supply the ministrations of the church in his thinly populated diocese. The Rev. Edward Wilson missionary at Garden River, delivered an interesting address, explaining the extent of the new diocese, the character of its population, and the method proposed for carrying on the work of the church. The meeting was a good one, and nearly all the clergy of the city were present. All felt that this was a work which should be encouraged and sustained by the Church in Canada, and that it presented a much needed opportunity to get out of our merely local sympathies and efforts, and in watering others receive ourselves rich showers of the divine blessing. The Rev. Mr. Wilson explained that what he desired to carry out, with the full approval of his bishop, was, the circulation of collecting books, so many to each diocese, each book to yield \$20 per annum. The sums thus collected to be sent to a local treasurer, and by him forwarded to the Bishop of Algoma. The Rev. Canon Innes, of St. Paul's, stated that he had proposed to his Sunday-schools that they should undertake to educate and clothe one of the children in the Indian school about to be erected at Sault Ste. Marie, and that the scholars had entered heartily into the plan. Collecting books were then distributed, three to members of St. Paul's, one to the Cronyn Memorial Church, and one to the Chapter-house, after which the meeting was closed with the benediction. Thus London has entered warmly into the work, and it is to be hoped that every parish in Canada will do what it can to sustain the first missionary Bishop appointed by the Canadian Church; for it would be a lasting disgrace if, after electing a man who is willing to give himself to this work, his noble efforts should be neutralized by any lukewarmness on the part of those who have sent him forth.

THAMESFORD MISSION.—PRESENTATION. The congregation of Christ Church, Lakeside, in imitation of the commendable example set by other stations of this Mission, has thought proper to give practical evidence of the appreciation and esteem towards their pastor, the Rev. W. Durant, by presenting him with a horse valued at \$100, and a sum of money towards the purchase

of a set of harness. The presentation was made at the annual vestry meeting. This is the fourth presentation which the Mission has contributed since last Christmas, and is a most gratifying indication of a prosperous condition of things as the happy result of that bond of Christian harmony and affection subsisting between pastor and people which is so joyously desirable. A still more pleasing evidence of the zeal and liberality displayed by this Mission is found in the increased contributions to the funds of the Church Society which have this year nearly doubled the amount realized three years ago. The proceedings of all the vestry meetings have been characterized by a harmony of sentiment and a unanimous decision of purpose to advance to the utmost of their ability the varied interests of the church.—Com.

TRINITY CHURCH, SIMCOE.

The annual Vestry Meeting of Trinity Church met on Monday, the 6th of April—the incumbent in the Chair.

The minutes of the last meeting were read by Mr. Sharpe, and confirmed. The financial statement was read by Mr. Sharpe. Moved by Judge Wilson, seconded by Mr. Duncombe, That the financial report of the churchwardens be referred to Messrs. Campbell and Ford for audit.—Carried.

The financial statement in connection with the School House report was then submitted by Mr. Sharpe.

Sheriff Deedes presented a verbal report of the action of the committee appointed at the last meeting in reference to the School House.

Moved by Mr. Ford, seconded by Dr. Coverton, That the names of Judge Wilson and A. Walsh, Esq., be added to the committee appointed last year, and authorized to report at the adjourned meeting of the Vestry this day fortnight.—Carried.

Mr. Sharpe was nominated Warden by the incumbent for the ensuing year.

Moved by Mr. Duncombe, seconded by Mr. Curtis, That Mr. Deedes be appointed churchwarden for the congregation for the ensuing year.—Carried.

Moved by Judge Wilson, seconded by Dr. Coverton, That the thanks of the congregation be tendered to the late churchwardens for their valuable services during the past year.—Carried.

The report of the delegates of the Diocesan Synod was then presented by Judge Wilson, and read.

Moved by Mr. G. Williams, seconded by Mr. J. G. Williams, That a copy of the Report be published in the Simcoe papers, and also in the Churchman.—Carried.

Moved by Mr. A. Walsh, seconded by Mr. Sharpe, That a Bill be introduced in the Provincial Parliament to amend the Act relating to the Diocesan Synod for the current year.—Carried.

Moved by Mr. Sharpe, seconded by Mr. Duncombe, That a Bill be introduced to amend the Act relating to the Diocesan Synod for the current year.—Carried.

REPORT OF THE LAY DELEGATES. To the members of the Vestry of Trinity Church, Simcoe:

The undersigned beg leave to present their annual report as your Lay Delegates to the Diocesan Synod for the year ending on the 31st of March last, and to make such remarks as they think proper in relation to the past year's progress that a more lively interest in Church matters has been generally evinced amongst its members; they cannot but feel that the spirit of the Synod has been the source of the energy, the increased watchfulness, and the earnest prayers of all who truly love "Evangelical truth and Apostolic order."

The undersigned, meeting at our Synod, took place at London in June last, at which we were both present.

The Bishop of the Diocese introduced three resolutions, having for their object the suppression of the sale of spirituous liquors. The first resolution, which was deeply deplored by the lay delegates, but which they could not concur in the passage of these resolutions, and cordially supported an amended resolution, which was adopted by a large majority, and which was intended to pass a more stringent and practical law for the prohibition of drunkenness as a crime; to prohibit the sale of spirituous liquors in grocery and stores, to close saloons and to amend the license laws. The whole matter was referred to a special committee, who reported, that any efficient law which the Legislature may in its wisdom see fit to pass on the subject of the liquor trade would receive the concurrence and approval of the undersigned, and that they would assume the responsibility of opposing any resolutions introduced by the Bishop of the Diocese, the undersigned were actuated by an honest belief that the cause of Temperance would be better served by the course suggested in the proposed amendment than by any effort which might be made to secure the passage of a law prohibiting the manufacture of spirituous liquors.

We have also to report that the Hon. Mr. Macpherson, appointed under the Massachusetts prohibitory law, has resigned his office from a conscientious conviction that the law was a failure, and could not be carried out, and in fact, detrimental to the cause of temperance, and that he would not be bound to enforce it. In his resignation he further expresses his belief that a good license law is the best means of arriving at the result desired by Temperance advocates.

The undersigned, in their report to the Synod, also discussed the question of the proposed amendment to the Constitution of the Diocese, in discussing this question, we stated, after nearly twenty years' experience, there are at this moment nearly three thousand places in Boston where liquors are illegally sold, that the law is not being enforced, and that the sentiment of the community does not support it.

While, therefore, we shall ever be strenuous advocates for all proper means of suppressing intemperance, we must still continue to oppose the passing of any law opposed to public sentiment, and which cannot be enforced by ordinary agencies.

We regret to announce that both the Church Society and the Synod have sustained a loss by the death of the Rev. Archdeacon Archdeacon Marsh from the office of secretary, the duties of which he has most efficiently discharged during the last six years. A notice was given by Mr. Wilson, that he would at the next meeting of Synod, move that the delegates, both to the Diocesan and Provincial Synods, shall in future be elected for three years. We are of opinion that this change in the constitution is desirable, and trust that it will be approved of by the Vestry of this Church.

A very interesting debate took place on a proposed amendment to the Canon "on the superannuation and removal of Clergymen;" but the whole matter was referred to a special committee, to the Canon committee for further consideration.

Many other subjects of importance to the welfare and prosperity of the Church, were ably discussed, and we are enabled to learn from the annual address of our Bishop, that both the temporal and spiritual matters of the Church in this Diocese had entered upon a nobler era of positive teaching, and of actual growth, which with God's blessing, we trust, will prove effectually the well-being of our beloved Zion.

We also wish to place upon record, that at the meeting of the Provincial Synod, held at Montreal, on the 10th of September last, the Venerable Archdeacon Paquin, was elected missionary Bishop of Algoma, at which meeting your delegates were present as members of the Provincial Synod.

In conclusion, we cannot help expressing our belief that the cause of the Church is one of the most important in the history of our country. The recent accession of Bishop Cummins from the Episcopal Church of the United States, and the attempt to secure followers in this Dominion, the unhappy schism which so largely prevails among so many of the professed adherents of our Church on the subject of ritual and doctrinal points, and the unsettled state of ecclesiastical affairs in Great Britain, all tend to show that we are on the eve of some great revolution, and imperatively calls upon all who love the Church to prepare for her defense. All of which is respectfully submitted.

C. W. COVERTON, Lay Delegate. Easter Monday, 6th April, 1874.

ADJOURNED VESTRY MEETING OF ST. PAUL'S, LONDON.

The adjourned meeting of Vestry was held on Monday, the 20th instant in the Committee room of Bishop Croyn Hall. The Rev. Canon Innes, presiding, opened the meeting with prayer. The amounts for the past year as placed in the hands of the members of the Vestry by the churchwardens were highly satisfactory. There was, or has been the custom for some years, a grant of \$100 as an aid to the Sunday-school fund. Votes of thanks were unanimously given to the Organist, Mrs. Raymond, and the choir, to the Churchwardens, and to the Auditor. Business having been got through, the meeting was closed with the benediction. It is

pleasing to note the good feeling that actuated the members of the Vestry throughout. Though there are differences of opinion on some questions brought forward, and these opinions freely expressed, yet on the votes being called for, there was not one division. Every resolution passed unanimously. The receipts for the year have amounted to \$3,992.81, including pew rents \$3 108.33, and collections, ordinary, special, and offertory, \$1976.11. This, of course, does not include the endowment to the Rector, with which the Vestry has nothing to do. In the amount of liabilities is the item—Due for new organ which delivered in June next, \$500 00. It is built by Warren, of Montreal. The Cemetery disbursements in the year have amounted to 1979.72, including the loan of \$1000, deposited in Bank to the credit of Cemetery account, making the assets now available, \$1638.15. All the receipts of the Cemetery are to be spent in the improvement of the ground; so that St. Paul's Cemetery, (or, as it is more generally called, the English Cemetery, will be the most beautiful ground in this part of the Province. The extent of the ground, its gently rolling character, with its fine old oaks and pines, and its preserved sward, dotted with countless flowers, have need of only slight improvements to make it an ornament to the city.

CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION.

The annual meeting of the C. E. Y. M. A. was held in Bishop Croyn Hall on the evening of Friday, the 24th inst. At 8 o'clock, the appointed hour, the chair was taken by Rev. Canon Innes, Rector of St. Paul's, in the absence of the Bishop of Huron, who was unavoidably absent, and of the President. There was an unusually large attendance of members. The meeting having been opened with prayer, the Minutes of the previous meeting were read by the Secretary, approved of, and signed. The Secretary read the annual report of the Association, showing a marked progress in all its works, more especially in Missionary enterprise, and in the library, and reading-room departments. There were seven lectures delivered during the season, in connection with the Association. To the lectures there is no charge for admission. The large audience showed that they were well appreciated by the public. The library is, it is said, the best in the city: it numbers 620 volumes, many of them very valuable works. It is proposed to add to it during this season many works that will considerably enhance its value. The Reading-room is one of the most comfortable and convenient apartments we have seen thrown open to the public. The Rector of St. Paul's has offered to add to it, if necessary, the large Committee Room adjoining. By this means they will have two excellent rooms, and free from rent, as the building belongs to St. Paul's Church. The Treasurer's Report speaks favourably of the financial state of the Association, showing a balance on hand (though not a large one) of \$66. The Rev. chairman in his address spoke very encouragingly of the prospects of the Association, believing that they would receive that support from the members of the church in London, that such an Association should receive. The Rev. Mr. Darnell, in a brief and excellent address, gave some good practical hints in telling of his own experience in a similar Association. In brief, from the many addresses of the evening, there were derived much profit and pleasure. The following is the list of officers for the ensuing year:—President; Dr. Jones. Vice Presidents: Mr. J. Siddons and M. G. D. Shaw. Secretary: Mr. Jukes. Treasurer, Mr. T. Osborne. Librarian: Mr. De Podesta. Executive Committee: Messrs. Mortimer, Kingmill, Woodward, Greigson, Vallier, Renaud, Phillips, Channer, Jewell, Henderson, Kinner, Popper. The Clergymen of the city are also Vice-presidents. We have but to reiterate the hope of the Rev. Chairman, that Churchmen and Churchwomen will give the C. E. Y. M. A. such a hearty support, as will enable its members to carry on their work with that efficiency that should at all times distinguish every noble effort of the good old Church of England.

NOVA SCOTIA.

(For the Church Herald.) CONFIRMATION.—DIOCESAN SYNOD.—SUCCESSION OF LATE DEAN BULLOCK.

On the evening of Wednesday, in holy week, the Lord Bishop held a special confirmation at the Garrison chapel, Halifax. There were sixty-seven candidates—chiefly men from the various regiments in the Garrison, but including a number of officers and men from H. M. S. Sphinx. The bishop addressed them earnestly and affectionately, dwelling on the peculiar temptations to which they were subject, and bidding them seek aid from on high to fight the good fight of faith. They were presented two and two by the chaplains, Rev. E. E. B. Kitchin and Rev. A. Townsend, to the Bishop for the "laying on of hands." The confirmation was preceded by the singing of the Litany and the service concluded with a sermon by the Bishop. It was an interesting sight to witness so many of our country's brave defenders thus giving themselves to Christ's service;—and many a prayer was offered on their behalf that they might be enabled to fight manfully under His banner, and continue to their lives ends His faithful soldiers and servants.

The Diocesan Synod of Nova Scotia will meet on Tuesday June 30, at 9 a.m., and the Bishop will hold a visitation of the clergy and deliver a charge to them on the afternoon of the same day. The executive committee of the Synod suggest business as follows:—Resolution relative to the death of the late Dean. A charge in the act of incorporation, etc., so as to admit Prince Edward Island into the Synod. Report of committee on concessions made by the School Board to Roman Catholics. Union with Provincial Synod of Canada. Yearly sessions of the Synod. That the Synod consider the need of an organ of communication in the Diocese. Memorial from St. Paul's, Halifax.

On Easter Monday the parishioners of St. Luke's, Halifax, elected the Rev. John Abbott, for some years curate of the parish, rector, in the place of the late Dean Bullock.

ALGOMA.

At a meeting held on the 22nd inst., in St. George's Hall, Kingston, the Dean in the chair, it was moved by the Rev. H.

Wilson, seconded by the Rev. F. W. Kirkpatrick,—That, having listened to an address by the Rev. E. F. Wilson, Com- missary of the Bishop of Algoma, describing the position and wants of that Diocese, the Church in Kingston will endeavor to provide \$1.00 per annum, through the medium of Mr. Wilson's collecting books,—towards the support of Missions in the Algoma Diocese.

Juvenile Column.

"Not Unto Us!"

A PARABLE.

A little boy had sought the pump From whence the sparkling water burst, And drank with eager joy the draught; That kindly quenched his raging thirst; Then gratefully he touched his cup— "I thank you, Mr. Pump," he said, "For this nice drink you've given me!" (This little boy had been well bred.)

A CHILD'S PRAYER OF FAITH.

"Ma, what makes the tears in your eyes, to-night?" said little Morris Stanley to his mother, as she was preparing him for bed. "Is it because little sister is so sick?" "Yes, my son, I am very sorrowful about her."

him, and answered with a kiss as expressive as her words; and then the little fellow exclaimed with quiet exultation, "I know God would make her well, when I asked Him last night." Who shall say that the little fellow's faith was not true faith, or that it is not the want of such trust as this which hinders the answer to the prayer of older persons?

ANOTHER BOY THAT HAD A HATCHET.

A little boy having heard a beautiful story about a little boy and a hatchet, and how, because the little boy wouldn't tell a lie, he, in time, got to be president of the United States, was very much impressed by it. Now, it so happened that on the last day of March, he was just ten years old, and his father asked him what he would like to have for a birthday present. Very naturally the boy's answer was, "A little hatchet, if you please, papa."

The father bought him a little hatchet that very day, and the boy was so delighted that he actually took it to bed with him. Early the next morning he got up, dressed himself, took his little hatchet, and went out into the garden. There, as luck would have it, the first thing that caught his eye was his father's favorite cherry tree. "My eyes!" exclaimed the little boy to himself, "what a time my father would make if a fellow were to cut this tree!" It was a wicked thought, for it led him into temptation. There was the tree—tall, straight, and fair—standing invitingly before him—just the thing for a sharp little hatchet.

"My boy, what noise was that I heard just now? Surely you have not been at my favorite cherry tree!" The boy stood proudly before him, but with down cast eyes and flushing cheeks. "Father," he said, "I can not tell a lie. That cherry tree is—"

"Say no more," said the father, extending his arms. "You have done wrong, my son; and that was my favorite tree; but you have spoken the truth. I forgive you. Better to—"

"This was too much. The boy rushed into his father's arms. "Father!" he whispered, "April fool! I haven't touched the cherry tree; but I most chopped the old apple-stump to pieces."

"You young rascal, you!" cried the father, "do you mean to say you haven't chopped my cherry tree? April fool your old father, will you? Take off your coat, sir!"

With a suppressed sob, the little boy obeyed. Then, shutting his eyes, he felt his father's hand descend upon his shrinking form. "My son," said the father, solemnly, as he stroked the little shoulder, "it is the first of April. Go thy way."

—Little five year-old Annie, who was suffering from a bad cold, went to pay a visit to auntie. During the day she related her various successes at school and ended by declaring that she could read a great deal better than Sabina, who was eight years old. "Well," questioned auntie, "would it not sound better if some one else said it?" "Yes," answered Annie, with a very sober countenance, "I think it would. I have such a bad cold that I can't say it very well."

IMMEDIATE RESULTS.—When the lawyer makes a plea, he looks for an immediate result from his efforts. When a physician ministers to the body diseased he does not content himself with thinking that perhaps next year it may do his patient good. So the teacher should look for immediate result from his teachings. What teacher can hear in later years of a boy or girl who was once in his class having wandered away into paths of sin, without a sharp pang of self-reproach? [The teacher may bitterly feel regret and sorrow, but not necessarily self-reproach. The Sunday Scholar, when of age, is left to freedom of the will by a Higher Power than the S. S. teacher. In this lies the individual responsibility for wilfully following ways of immorality. The teacher may indeed feel pangs of self-reproach if the precious years of the pupil's youth have been wasted in learning only the formalities and externals of a sectarian life—indispensable to be known though they be—and not the lines of separation between truth and falsehood, honesty and deceit, moral purity and evil. Ed. C. H.]

man kindly; you have taught me a lesson." Now what was it that the gentleman said that the infants could not understand? The words "repeat" and "Scripture" were above their comprehension.

Too kind.—"You are too kind to your scholars." "Can teachers be too kind? I think not. We are followers of One who was so meek and gentle that when He was reviled, He reviled not again, and who was so full of love, even for His enemies, that He prayed for them with His dying breath. How, then is it possible that we should be too kind? When I speak of being too kind I mean too indulgent. It is true that the Saviour was wonderfully merciful; but He was also very faithful. He said most tender words; but He knew how to rebuke when rebuke was needed. He said some very strong things to His own disciples as well as to the Pharisees, and we must know how to say stern things too, if we would do all that we ought to do for our children."

LOST OPPORTUNITIES.

This was written for Lent; but it is good for any season:— Apply this warning against loss of opportunities to the present season of Lent, which, though fast running out, is still partly ours. If this holy season slips by us unimproved, if we will not watch our one hour with Christ, if we will not enter into His sufferings at this time so vividly brought before us, if those solemn words of the Litany, "by thine agony and bloody sweat, by thy cross and passion," have no deeper meaning for us at this time than at another, than, indeed, other like times may come round to us; another year, should we be permitted to see it, may bring with its own opportunities, its own holy seasons, its fasts and its festivals, its Lent and its Easter, but the blessing of this present time will have been missed, and that without recovery. We cannot, later in the year, even if we should desire it, go back for it and find it; we cannot in Pentecost obtain the blessing of Lent. We may, indeed, obtain the Pentecostal blessing, though in stunted measure as compared to what it might have been, but the Lent one is gone; we cannot, by arbitrary and self-willed efforts of ours, recall or reproduce a time which, in the natural course of things, came to us, and which we then refused to entertain, any more than we could hope to gather spring flowers in the season of autumn fruits.

My Christian brethren, what a motive and argument is here for making much of each precious occasion which, in the course of our Christian year, is brought near us for some special service of the Lord our God; this motive, I mean, that each is in its very nature irrevocable. How often we are satisfied with saying, I have not prayed well to-day; I have not shut the door of my heart, that door by which vain thoughts find entrance there; but I will pray better, with more collection of spirit to-morrow. I have been inattentive to-day in God's house; I have drawn near to the table of the Lord with a cold and careless heart; but I will be a more earnest worshipper, a more devout partaker, when I tread those courts, when I approach that table again. I have left undone this labour of love which God put in my way; but the next shall not escape me in like manner; the good works which He has prepared for me to perform, I will not fail to perform them then; the good words which He would have me speak, I will not leave them unspoken again. And so time creeps on with us; we are ever going to be earnest, devoted Christians, but never being such; over missing a present benefit and blessing, and ever consoling ourselves with the expectation of reaping a future. But how unlikely it is that we shall do so; how much more probable that the negligence of to-day will be followed up, yea, will be published by the worse negligence of to-morrow.

And even if this unwarranted expectation that what we miss to-day we shall not miss equally to-morrow, should, against all likelihood, be fulfilled, is this enough? Shall we thus recover and get-back the lost? We may thus, indeed, arrest our steps in that downward course of spiritual declension and decay which it is only too easy to tread; but we are very far from replacing ourselves where, but for these negligences and omissions, we might have been. Surely we are not so strong that we can afford to lose the returns of any one prayer, the strength of any one communion, the grace of any one holy ordinance of our faith? Do we not, in our utter weakness and helplessness, need them all, the strength, the grace, the consecration which each several one was ordained to impart to us?

Apply all this to the present time. Christ has been saying to you now, as He said to the three disciples of old, Watch with Me one hour, watch with Me in the garden, wait on Me at the Cross. Help the sufferings, if not of my natural body, yet of my spiritual body, the church, by your prayers, by your intercessions, by your active ministrations of love. But what if, instead of this, your eyes have been heavy; what if there has been no shaking off the drowsiness of your spirits, no girding up of the loins of your minds to active well-doing; if your hearts have

been overcharged during all this time with the cares and pleasures of this world; if it has been thus with you, what words can you, then, look to hear from your Lord but words of a sad rebuke, such as those which the three disciples heard? When this season is past, when it is gone, and belongs to the things which never can be again, He will say to you, and the words will sound sadly in your ears, Sleep on now, and take your rest; you might have helped Me, but you did not; you might have won the blessing of this Lent, but it has escaped you. Other blessings may be in store for you still, though this is less likely than it was, other gifts and graces you may still make your own; but what this season would have yielded, of strength to serve Me, of closer fellowship with my sufferings, and of the holiness consequent on this, of nearer acquaintance with my Cross, and of higher peace derived from that acquaintance, and from the blood of that Cross sprinkled by faith anew upon your souls, this you must be contented to forego. If words like these would have a mournful sound in our ears, let us so watch and pray that they may never be spoken unto us.—Archbishop Trench.

FOR A MEMORIAL OF HER.

She is a washerwoman, and she lives in one of the northern cross-roads of New York, not far from the Hudson river. You have met her, sometimes, hurrying along after night-fall, carrying in her arms that enormous bag of clothes, and bent under its weight. Weak in, week out, she toils at her tub, at that hardest work that human backs are heir to; every muscle strained and bent, as she soaps and rubs and wrings. Day in, day out, she stands at the ironing-table, lifting and passing to and fro the eight pounds of solid iron, seven times heated, and pushing all day long. Standing, mark you, at table or tub, "on her feet," literally, sixteen hours out of the twenty-four!

She supports by her hard work a husband, now quite an old man, and one child. She rents a small, six-roomed house, two rooms of which she retains for herself and the remaining four she rents out to laboring men and their families. With the rent of these rooms, and the profits of her own hard work, she managed to "get along" comfortably, and to have a few dollars laid by for a rainy day.

The rainy day came in the autumn. Every man of the four who rent her rooms was turned out of work. Good, honest fellows, sober and industrious, with their little families around them: facing the problem to beg, or steal, or starve. Leaving home early in the morning, with basket and shovel, walking the streets all day long in the vain quest for work; and returning at night, hopeless. Hopless? Desperate! save for one ray of light in the darkness; one link that bound them to their kind.

"I forgive them the rent," says Ann the washerwoman, "and it's going on five months now. Sure an they've had but one meal a day the winter long, and that a little oatmeal. If they make a few pennies with shovelling snow now and then, would it be I that would take it, and the children starving?"

Through all these five dark months has Ann the washerwoman scrubbed, and soaped, and wrung; has toiled over the hot irons, and carried home the heavy, piled-up basket, rejoicing that it was heavy. Paying the rent for those four families; keeping, who knows from what extremity of crime and reckless despair, those four husbands and fathers. In her magnificent charity—for all greatness is relative, what proud name in New York can rival hers! In what proportion to our incomes, to our own outlay for luxury in mind or body, does our giving stand to this woman's? What man or woman among us, millionaire, banker or merchant, or gay leader in fashionable charities, has given of his substance, his all, and added to the gift the hard-earned wages of every day, as "this one woman hath done?"

CREMATION AND BURIAL.

Sir Henry Thompson's essay in favour of burning the bodies of the dead finds in the Contemporary Review a very satisfactory reply from the pen of Mr. Holland, the Medical Inspector of Burials in England and Wales. Mr. Holland takes up the matter on its scientific side, and affirms very positively that there are no real advantages in cremation over burial. There is no difference between decomposition in the grave and by fire, except as to the rapidity of the process; the ultimate result is the same in both cases. "The simple fact is, that it is not so much the burial as the unburial of the dead that is dangerous, including, of course, in that term, the disturbance of soil impregnated with putrefying, but not yet putrefied, animal matter." Provided that the cemetaries are of ample size, well situated, and well managed, we shall have in them "as perfect a combustion of putrescent matter as if it were burnt with fire." There is real danger from drinking water which is the drainage of cemetaries; but wells need not be too near burial-grounds; or if necessarily near, should be deep. It is but rarely that drinking water is affected in this

way—much, less frequently than by drains: used they will still be most valuable, in the economic sense, as open parks or gardens. As a matter of sentiment, burial is far less painful to our feelings than burning, and much more safely and easily performed. It is no more frightful to think of being buried alive than of being burned alive. And as to the value of the ashes, as a fertilizer, Mr. Holland asks, "Why stop there? Why not, as we easily might, reduce to powder the flesh as well as the bones of our relatives and friends, to be used as a substitute for guano?" This would be sixpence a head for the thirty millions of Great Britain. "Such a proposal is about as likely to be adopted as would that of resorting to cannibalism to reduce the cost of butcher's meat."

SELECTIONS.

For the average of men the doom must always be work, and though a man is distinctly the happier for knowledge of any art, or for any knowledge and any employment outside his daily labor, we doubt if the entrance of ambition into that pursuit does not take away half its charm, in destroying all its restfulness.—London Spectator.

ORIGIN OF THE WORD ACADEMY.—"Academy" was originally the name of a public pleasure-ground, situated in the Ceramicus, or tile field, a suburb of Athens, on the Cephissus. In the fifth century, B. C., this land belonged to Cimon, the son of Miltiades, who beautified the grounds, gave free admission to the public, and at his death bequeathed them to his fellow-citizens. They became a favorite resort, and Socrates was wont to hold forth in the delightful place. Plato also taught his philosophy in its groves, and his school was hence named the Academic. As the Platonists were also called academists, so whenever an academy started a school he called it an academy. And in this manner the term came into general use as a place of higher instruction.

THE MARQUIS OF LOTHIAN AND JEDBURGH ABBEY.—At a meeting of the heritors of the parish of Jedburgh, held lately—the ex-Sheriff of the county presiding—the Marquis of Lothian, with the view of removing every obstruction in the shape of amenity to Jedburgh Abbey, made a proposal to build the new manse, offices, and garden, in lieu of the present buildings, which adjoin the Abbey. He proposed to have the new manse, etc., erected in close proximity to the new Parish Church; which is fast approaching completion, and which is being erected at his own expense, for the purpose of having the Parish Church removed from the Abbey. The new building will cost upwards of £10,000. The object of the Marquis in wishing the present manse removed is to have the surrounding obstructions to the Abbey entirely cleared away, in order that the noble building may be thrown open, and the rampart, which at present extends only half way along the road, continued round the Abbey. The proposal was heartily agreed to, and the thanks of the heritors were tendered to Lord Lothian for his handsome offer. A committee was afterwards appointed to take all necessary steps for carrying the resolution into effect, and for having the new manse designated as the manse of the parish.

CHRISTIAN COURTESY.—"Be courteous," was an injunction of that one of the Apostles who was the most impetuous of any, and who therefore felt the need of a constraint of himself in this particular. And like a truly wise man, knowing his own weakness, he made it the ground of warning to other men. A Christian who is not courteous is a perpetual contradiction and stumbling block to those who are without. Temperament, undoubtedly, has much to do with the matter; but if it be unfriendly to the existence of courtesy it must be held in check. If a man is naturally excitable, grace should cause him to curb his temper; if he is prone to gloom and sourness, Christianity should dispose him to light and sweetness; if, knowing his own wickedness, he is given to judge others harshly, he should remember the Lord's injunction; "Judge not;" and if rash in coming to his conclusions or ready to accept the unfavourable judgments of other men, he should put a guard over himself and verify what he hears before he gives it currency. A gloomy, sour, discourteous Christian is Satan's unconscious ally in preventing the disobedient from turning to "wisdom of the just," and makes that seem disagreeable and unlovely to them which is the perfection of beauty. A Christian should at all times be patient, gentle, affable, and tender of the feelings of others. He cannot be hasty in speech, or forbidding in manner, or intemperate in judgment, without wounding the cause of the Saviour. Like Him, while hating sin, he should love sinners, and seek to win them to holiness of life by the exercise of those gentle but irresistible graces and virtues which adorned the walk and conversation of Him "who did no sin, neither was guile found in His mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed Himself to Him that judgeth righteously."

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The Church Herald.

TORONTO, THURSDAY, APRIL 30, 1874.

LORD SHAFTESBURY CANON KINGSLEY.

On Sunday 26th Canon Kingsley preached at Clifton. As a book of travels is likely to issue telling the world of what the Reverend Author-preacher is now observing, it may not be presuming too much to remark that this unusually cold month of April, 1874, is reported to be as ungenial in Europe as it is in British North America. When the Spring bursts suddenly into bud and leaf and blossom in Canada it is a Spring. In a very few of time a transformation from the gray scum of spent storms to universal greenness occurs. Nowhere else on the face of the earth, is the resurrection of nature so instant, and so roudously beautiful as in Canada.

Monday evening, 27th April, Canon Kingsley lectured in the Music Hall, Toronto; his theme, Westminster Abbey. One who has had the desire of half a long lifetime to look upon Charles Kingsley, and listen to the voice of a Reverend Clergyman lovingly esteemed through the perfume of his reputation about Ludgershall, and all along the rural Wiltshire Downs, where the wild thyme grows, a pasture for the gentlest and most refined of fleecy sheep, and where the bells of village churches in the vales send up their Sabbath sounds upon the breezes, a holy music in Shepherd's ears,—that one vended his way with a crowd in hope of tasting a new joy. But it was to Shaftesbury Hall, not the place where Kingsley spoke, and he could not get in. From east in Queen-street, and from west people hurried along the sidewalks. Ascending the stairs they moved in sections of sixes step upon step, and had been in that manner thronging in for a good half hour, so some one said. They were crowding in up hear Mrs. Scott Siddons read Shakspeare's Midsummer Night's Dream.

The idolator of the Parson of the Wiltshire Downs, Canon of Westminster and Preacher of the Chapel Royal, since leaving the atmosphere of wild thyme and the perfume of the rural people's affection,—that disappointed idolator came out of the crowd away, making for himself a lecture never to be written, never spoken. Thought laid hold of bygone years and hurried them into heaps from which thin threads came out veiling the vision of the gas light on Toronto streets. The name of the Hall suggested the town of Shaftesbury, Wiltshire; set on a hill of chalk, where the people boast of more strong ale in their cellars than water in the town. Cause why? The water wells are at bottom of the chalky ridge outside the town. Then a vision arises of a church in Shaftesbury, with a square tower and pinnacles. It is lighted on a Sunday evening, and a stranger enters. He has been travelling many weeks through intricate roads writing

about the industries of the country, the social customs, wayside histories of the people, is tired and desires rest. Oh, how refreshed under the influence of that blessed Church Service that evening! The text: "Come unto me all ye that are weary." After Service.

"Yes sir; fine sermon; and fine church; don't you think it a very handsome one for so small a town as Shaftesbury?" The Marchioness of Westminster built and endowed that church. So spoke the landlord of the Flying Horse where the stranger lodged.

Shaftesbury gave the title of Earl to Ashley Cooper, a member of the Cabinet Council, whose initial letters made the word "Cabal." Lord Ashley is the title of courtesy borne by the eldest son. When the present Earl of Shaftesbury was Lord Ashley and a member of the House of Commons for Dorsetshire, he was more celebrated in another cause, that of the factory workers, the ten hours bill, and fencing in of dangerous machinery, than he has been even as a member of the Evangelical Alliance while Earl of Shaftesbury.

Lord Ashley! "That which is morally wrong cannot be politically right." Such was the first sentence of one of the greatest speeches in all Parliamentary history; that which introduced the bill providing for the protection of women and children employed in factories, limiting their hours of labor to not more than ten in any consecutive twenty-four hours.

Another recollection comes up: At St. Giles's, Wimborne, County of Dorset, the country residence of the Ashleys, the Rev. Mr. Moore in the eye of memory, is preaching at afternoon Service. His text: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." It is long ago. But the stranger in Toronto with Shaftesbury Hall in view, and still supposing Canon Kingsley there, recalls the manly, youthful appearance of Lord Ashley as he sat in the family pew, at that time of his highest popularity; a time when John Bright declaimed against him and the ten hours factory bill; a time when agitating manufacturers arrayed themselves on one political side, and alarmed agriculturalists took the other side; a time when ameliorative legislation for the workers in factories was carried into effect through a Parliamentary majority gained from agricultural hostility to Manchester.

Lord Ashley, the Shaftesbury of today, was honestly humane; a far seeing statesman impelled by Christian thought and habits of life. The Manchester party expected from the traveller then visiting the vicinity of Wimborne St. Giles, an account of the Shaftesbury estates that might put Lord Ashley to shame. That literary man wrote of places and people and things as they were; and told of the generous care taken of their workpeople by the Shaftesbury family and tenantry. He offended the cotton spinning masters, but satisfied his own conscience.

Seeking Canon Kingsley in Toronto and not finding him, those recollections came, and many more. Of the pleasant were these: Whatever rank Kingsley is to hold hereafter in literature, he first acquired a name in books as the friend of the poor and weak. And when a country clergyman he breathed in an atmosphere of the people's love.

UNITY OF THE EMPIRE.

The Editor, resuming his critical functions after the preceding reverie about Canon Kingsley in years gone by, feels constrained to remark that the Reverend lecturer, as reported in the daily papers, mistook the profoundly settled sentiments of the Canadian people when assuming to discuss in any manner the hypothesis of Canada ceasing to be an integral portion of the British Empire. It was an offence to many who otherwise listened delightedly to find this intrusion of American indecorum disturbing their thoughts.

SACERDOTALISM, ANCIENT AND MODERN.

We transfer to the Editorial columns of the Church Herald an article from the highest Conservative authority in the periodical literature of England, the Quarterly Review:

"Six years ago we expressed our conviction that the system of private confession was not only uncongenial to the spirit of the Church of England, but was

in direct opposition to the tenor of her services, when fairly and comprehensively interpreted. Since that time nothing has occurred to change or even to modify t' opinions then stated. On the contrary, the extravagances of the party, that goes by the name of Ritualist have been multiplied rather than diminished, and their distinctly Romanising tone has become so clear that it is impossible to mistake its true significance. Their method has developed into a simple system of imitation. In their services, their books, and their practices, everything is a mere copy of what they see in the Roman chapels, and read in Roman Catholic books. For no possible reason except the desire to imitate the ways of a church which captivates their fancy, even when they are indisposed to submit to its demands, they have made the English Communion Service a sort of High Mass, and call it by that very name; while in the ordinary prayers of the Church they adopt gestures and wear personal decorations which are borrowed as closely as possible from the ways of Rome. They glory in disobeying the decisions of our courts of law, and defy the injunctions of bishops as wholly undeserving of respect.

"With writers and preachers of this school there is no arguing at all. The Catholic Church, as they imagine her, can be made to prove anything or nothing, according to their inclinations. Protestantism we understand, and Romanism we understand, but who are these Pseudo Catholics? When a young man of four-and-twenty, just fresh from the bishop's ordination, gravely assures us, on the authority of some imaginary corporation which he calls the Church Catholic, that he is now empowered to work a miracle every time that he administers the Holy Communion, and that God has given him power to forgive our sins, what can we do but smile at the marvellous illusion with which he is possessed, and wish him a little more common sense together with some knowledge of Church history, as he grows up to mature manhood?

The old heathen deities were to a large extent among civilized races, and among barbarous tribes absolutely, the creation of the terrified imagination. It is spiritual terror which invents the African fetish; it was spiritual terror which converted the pure Brahmanism and Buddhism of the East into a repository of gross and vindictive idols; it was spiritual terror which seduced old Greeks into propitiating their more picturesque gods and goddesses with bloody sacrifices; and it is spiritual terror which now leads many Englishwomen, and a few Englishmen, to the feet of the soi-disant priest, in hope, that in return for their confession, they may be forgiven through his absolution, for all their sins.

"The domination of those old priest-hoods was, indeed, a coarse and vulgar tyranny compared with that subtle but more terrible despotism which the modern confessor exercises over the trembling Christian soul. We have here the most striking of all possible examples of the truth of the maxim, 'Corruptio optime est pessima.' Christianity having entered into the world, and taught explicitly that the very essence of religion consists in 'the inner life of communion with the ever-present Father of all souls, the old spirit of priestcraft intrudes itself into the most sacred acts of this communion itself. Ancient priestcraft seized, corrupted, and blighted the body, modern priestcraft seizes upon the soul, and crushes it with a far more irresistible despotism. In each case the priest professes to stand between man and his Maker; but it is Christian priestcraft alone which presumes to stand between the love and the penitence of the soul and the infinite love and justice of God."

LIVINGSTONE IN THE TOMB

We have had an eloquent lecture on Westminster Abbey, during the week by Canon Kingsley, a master in describing all he takes in hand. The latest of the illustrious dead laid in the Abbey is Dr. David Livingstone. Of L. M. Blanchard Jerrold, son of Douglas Jerrold the wit of a humorist and tender heart, writes in Lloyd's Weekly:—

"Scientific men may squabble and cavil over the amount of the gains which Livingstone contributed to science; but there can be none about the immense gains to civilisation which he secured—and for which he toiled alone in the desert through anxious weary

years seeing no danger, braving sickness, and almost welcoming the hardships that he thick upon the path of the explorer. His gentleness, and above all, his unselfishness, were his protection through the perils of his progress. A writer in the Graphic has justly remarked:

"We at home may applaud his missionary enterprise, and may admire his geographical enthusiasm, but there are thousands in Africa who will remember him with far warmer feelings of affection and veneration, as the white man who came from a far country, not to enrich himself with ivory or gold dust, but that he might break the fetters of the slave, and bring about a new era when men should be able to lie down in their huts at peace without dreading the slave catcher's midnight visit."

In bearing testimony to the commercial importance of Dr. Livingstone's discoveries, his friend, Sir Bartle Frere, is careful to keep in the public mind that it was to our bosoms, and not to our business, that the explorer appealed. He knows, says Sir Bartle, "that the traveller must precede both the merchant and the missionary, but he looked to all he could accomplish as a discoverer, mainly as being useful to the spread of Christianity and of civilization. His uniform object was to elevate the negro race of Africa. The abolition of the slave trade and slavery, the progress of civilization and commerce, were subsidiary in his mind to the preaching of the Gospel, which he looked upon as the one effectual panacea for all the ills which have befallen for so many ages the herloom of Africa." Livingstone was a missionary, in short. In his wake will follow the blessings that have accompanied English missionary labours in many parts of the world. And in doing State honour to the memory of the most illustrious of missionaries, the Government will not only convey a great lesson to the adventurous sons of our own race; but it will show to foreign nations that, at times at any rate, England knows how to reward the Christian pioneer, as well as the military commander. Let us hush all the stir and talk about the Ashantees and Coomassie; while he who prevailed over and conquered the negro by kindness and holy precept passes to Westminster

ITALY AND CANADA.

We present two paragraphs taken from the latest papers received from England. One refers to Italy, the other to Canada; both to the same subject, the alienation and restoration of the estates of the Jesuits.

A letter from Rome in the Post says the Government takes no notice of religious polemics, but goes on steadily selling the property of suppressed religious corporations:—A document has been issued by the Congregation of Regular Bishops to tranquillise the consciences of persons who wish to purchase ecclesiastical property without incurring the spiritual censures of the Church. This formula, or brevet, is headed with the Papal arms. It declares that the Holy See exempts from sin all persons purchasing ecclesiastical property from the Piedmontese Government, provided they enter into an obligation to sell it back at cost price to the Pontifical Government after its restoration. At the bottom is the seal of the congregation and the signature of its president.

The next from a correspondent of The Times quoted by the Guardian, refers to the estates of the Jesuits in the Province of Quebec. The Jesuit Barracks, popularly so termed in Quebec city, formerly the College of the "Holy Brotherhood of Jesus," were left vacant when the last British regiment of the line was removed from Canada. Whereupon it seemed a favorable time, or the event of Imperial evacuation may have suggested the time, together with other events of Roman Papal extension in the Dominion territories of the Northwest, for the Society of Secresy to recover their estates in Lower Canada, beginning with the empty Jesuit Barracks. Says the English Guardian:

When the Society of Jesus was temporarily suppressed in 1772 by Clement XIV., the order was in possession of large quantities of land in Lower Canada. The lands were granted to the order by the French Crown: they have now become very valuable, and they are held by the descendants of persons who squatted upon them after the dissolution of the order. The Superior-General of the Jesuits in Canada has now addressed to the Quebec Parliament a petition setting forth that it is his duty to endeavour to secure the restoration of these lands to the order:—He says its title to the property was never lost, and that the Holy See has empowered him to make just and equitable compromises with the present innocent occupants of the lands. He reminds the Roman Catholic members of the Parliament of the inalienable rights of the Church, and adds that it would be a generous and honorable act to restore her property at a time when she is undergoing persecutions in Europe, and is despoiled of her possessions in Rome.

CUMMINS PERSEVS CUMMINS.

TEST OF THE OATH.

From the time it was taken, to the day it was broken, no change had been made in the Prayer Book, nor in the canons of the Church, to which Bishop Cummins in awful solemnity swore this allegiance:

"In the name of God, Amen. I, George David Cummins, elected Assistant Bishop of the Protestant Episcopal Church in Kentucky, do promise conformity to the doctrine, discipline, and canons of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

That oath is broken. The man who swore it is now in open and avowed revolt against the Church which remains in all its forms and doctrines intact as on the day he swore. In open revolt in face of men and high heaven. And some men and women in Canada, whose relations with law and lawyers should make them shudder at blasphemy and perjury, think the Cummins schism imported into the Dominion as an innocent and meritorious thing.

A DAY OF FIRES.

Tuesday, April 28th, a fire occurred in Ottawa which proved disastrous; the more so that the steam fire-engine newly got from England failed to operate as it should have done. But whether the fault of engine, or of men, or of the frosty morning does not yet appear.

About two hours earlier a fire began to rage in the town of Belleville, but a movable steamer of the same kind as that in Ottawa rendered effective service.

At Coburg about the same time a fire broke out, but with energy was subdued before doing great damage.

At Montreal, some hours previous to the foregoing conflagrations, a fire occurred in the Imperial Straw Works, St. Paul street, doing damage to a serious extent.

In the evening of Tuesday a fire broke out in Berlin, Ont. The steam fire-engine was promptly got to work and subdued it before much damage was done.

At St. Catharines the same day a tug steamer took fire in the canal.

In Toronto, same day, the house of Mr. A. McKinley, on Sydenham street, narrowly escaped, a spark igniting the roof. It was observed by a young man, Mr. W. Grainger, who, with the assistance of some neighbours with water pails, extinguished it. The Council of Yorkville has decided to purchase one of the chemical fire extinguishers, to be in readiness, for such emergencies as the one just mentioned.

CANADIAN VETERAN DEAD.—Major Thomas Paxton, a veteran of 1812, died at his residence at Amherstburg, April 27, aged 80 years. He served in the Provincial Artillery at the battles of Queenston Heights and Lundy's Lane. The funeral takes place at Sandwich this morning.

GRAVE TO GAY.

The following editorial utterance in ink is now on its rounds. The latest place it halted at to tell its tale in the West was Hamilton; its platform the Spectator's inner circle:—

We have two letters before us from subscribers. One writes:

"I like your paper, only it contains a little too much light reading. A little more sober matter would be better."

The other writes:

"Your paper is good, except sometimes you get in too much dry reading. What we want in a newspaper is something lively, and not too many abstruse articles."

These two letters are from men who stand about equal in good sense and judgment, but represent the two principal classes of readers with whom the plodding editor of a newspaper holds communion. A reader hardly ever indulges in the charitable thought, that the publication he reads was not made for his exclusive gratification. The bit of newspaper humor which one relishes another abhors, and the dry sentences of fact suffer in the same way and to the same extent. The reader very often forgets that his judgment is not infallible. He who favors a dish for thousands of varied tastes must expect that one-half will find it tasteless or unwholesome. When a subscriber finds something in his paper which he does not relish, he must expect that it wasn't written for him at all, but for some one else, whose taste it is suited to.

For an editor, there is but one course to pursue, which is to preside over his own columns in fact as well as in pretense: receive advice kindly, and accept so much of it as he thinks best; maintain the relation of stranger to

both personal friends and enemies, fearless and in earnest in every utterance.—*Reverence.*

In the weekly edition of the *Spectator* the announcement is made that

"The advanced price of everything entering into the publishing business makes it impossible to supply the *Weekly Spectator* to those who do not pay promptly. We are compelled to drop from our list those who are in arrears." In the case of a journal we might name, suffering also from the advanced price of everything, some subscribers in arrears, a miserable fraction we rejoice to say, profess the discovery of some imaginary discrepancy in remarks inadvertently made, and send on the fiat "stop my paper," without a word of paying arrears.—[L. C. H.]

CHURCH INCOME, ENGLAND.

We transfer to the *Church Herald* the following statistics relating to the Church of England. Pounds sterling are expressed in dollars. If the figures be not misprinted as they come in hand to-day, some of them demand elucidation. Are the revenues of endowed schools included as church income? Do endowed schools in England educate the children "of the poor"? Not to the amount stated, certainly. But some of the schools used for the children of the wealthy were first endowed to educate children of the poor.

A Balance-sheet of the revenues and expenditures of the Church of England, which is official by virtue of the approval of the Archbishop of Canterbury, has recently been issued, and gives some interesting facts relative to the financial operations of this great religious establishment. The most reliable statistics show that the membership of the Church is about twelve millions. The average annual receipts are over \$60,000,000, which are derived from the following sources: Endowments, \$24,000,000; State aid, \$16,000,000; and miscellaneous contributions and receipts, \$10,000,000. The fund is expended as follows: Maintenance of the clergy, \$20,604,000; education of the poor, \$15,000,000; church institutions, foreign missions, church buildings, etc., \$14,500,000. Under the head of clerical maintenance, the two archbishops, twenty-six bishops, and seventy archdeacons receive \$692,760. There are thirty deans, one hundred and twenty seven canons, four hundred and twenty minor canons, six hundred singers, and others, who cost \$1,080,025. In addition to these, there are 18,041 rectors and vicars, and 6,706 curates, whose services amount to \$15,780,255, or an average salary of about \$840 apiece.

As we go to press some hundreds of agricultural labourers are reported to have arrived by the Allan's steamer *Sarnatan*.

The Rev. Isaac Brock, assistant rector of Sherbrooke, Que., has announced in English Church papers that he will receive and assist English labourers to obtain employment if belonging to the Episcopal Church. He counsels Church clergymen in the several Provinces to do the same.

AGRICULTURAL IMMIGRANTS.—Mr. T. Taylor, the agent of the Northumberland and Durham Emigration Society, who was sent to England to bring out farm labourers etc., arrived at Port land on Thursday with about 300 immigrants, principally farm labourers and servant girls, with whom he has arrived home.

LITERARY AND LEGAL.—The recent destruction by fire of the store of Mr. Oliver Ditson, the great music publisher, in Boston, has given rise to an interesting question for the insurance adjusters, as to how far sheet music of the nature of comic or political songs, which are written for the day, deteriorates in value with time.

SKETCHES FROM EARLY CHURCH HISTORY.—The conduct of the victims in the persecutions under pagans, unshakable in faith and hope, constant in prayer and praise to their latest breath, fairly represents the unconquerable energy the unextinguishable vitality of the Church at large in the times of her trials; "persecuted, but not forsaken; cast down, but not destroyed; out of weakness made strong; the devices of the heathen were made of none effect they imagined a vain thing; the Christian blood which they scattered to the winds became the fruitful seed of the Faith which they intended to crush. One more rapid sketch and Christianity has won its way to the throne of the Empire, the dangers of the Church arise no longer from the hostility, but from the favour of the world; not from outward persecution but from inward dissension and intrigue.—*Sunday Magazine.*

BOOK REVIEWS.

"SAVED BY HIS LIFE."—Thoughts on the present work of Christ. By M. B. Ricketts. London, Wm. Skillington, Toronto, Willing and Williamson.

Few books out of the multitude daily teeming from the press, can make good their claim to a permanent place, or an enduring life; but we venture to affirm that this is one which deserves to live. We regard it as one of the best contributions to modern theology which has come under our notice. For lucidity of statement and clearness of argument, it deserves to be classed with Sadlers "Second Adam," while it has rarely been our lot to meet with accurate dogmatic exposition so warmly into life and so full of a devotional fervour.

Apart from the merit of its style the book furnishes us with a most successful treatment of a question of immense practical religious importance. As is indicated by the title the book is a treatise upon the revelations made in various parts of the Scripture—from the directions for the Mosaic sacrifices to the Apocalyptic vision—as to the present work of Christ, in His risen life, for our salvation.

We think we are hardly wrong in saying that in most minds the saving work of Christ is limited to the transactions of the past, during the days of His earthly mission, that it is the suffering and death in the past to which salvation is referred; and that few have in their thoughts any clear belief as to any present saving activity of Christ in iron's behalf. All that was done long ago. Nineteen centuries back the sacrifice was offered, and our salvation is secured to us by our establishing a "mortal relation," (the relation of faith) between ourselves and that distant satisfaction for our sin. Now this which is practically the religious theory of many among us, is practically to substitute a dead Christ for the living one, and to separate Christ himself from our salvation by ascribing it, not to Himself in His living power and love, but, to a long past action of His.

Mr. Ricketts in the volume before us reinstates himself in the position from which our current notions tend to dethrone Him; and only indicates Christ's claim to be Himself personally, our "Redemption, and Sanctification and Righteousness." He shows by what is said in Scripture of his continued action in Heaven for us, that while the death and sacrifice of Christ are in very deed the sole ground of our hope of salvation, yet He is still a living, acting Saviour; and that if we are made partakers of His past sacrifice, it is because of His present application of it to us. "That which he died upon the cross to procure, he lives in Heaven to apply." Reconciled by his death, his life much more saves.

It is striking how full the Scriptures are of references in type, in prediction, in inference, and in plain assertion, to the priesthood of Christ, over exercised in Heaven for us. Until they are brought together in this connexion, as in this treatise, we are liable to underrate grossly their importance and their significance. We are convinced that the author has greatly helped towards the realization desired in his preface.

That a fuller realization of a living, acting Christ is needed by many of us appears certain. That such realization, involving, as it does, a step towards the embrace of the whole counsel of God, in place of a too exclusive contemplation of a few great truths, must help forward our approval to him, and strengthen our personal hold on the Saviour; that it must, by the grace of his holy spirit, supply us with a surer standing ground amid the doubt which surrounds us, and suggests the solution of doctrinal difficulties which perplex many earnest minds in this age of controversy,—appears certain also.

We should be glad to see the book in the hands of all the clergy of the Dominion.

NOTABLE CASES.—ENGLAND

DEALS BETWEEN BROTHERS.—An extraordinary trial has taken place at Lincoln. Gerald Burn, a boy fourteen years of age, was indicted for shooting with intent to do grievous bodily harm to a lad named Seagrave, with whom he had engaged in a duel with pistols. The prisoner is a scholar at a school kept by the Rev. Mr. Swift, at Lincoln. The pistol he had used was one of those sold at toy shops for 6s., and had a cork with a string attached to it, and was meant to be used with caps, but only as a pop-gun. It was made of some brass material, and had a trigger. William Seagrave, a scholar at Mr. Swift's, who said he was fifteen in August, deposed: "There are twelve boys at the school. There was a quarrel between my brother and Burn, and we went to the side of the river, mine of us went. Dawson and Green, the seconds, loaded the pistols, and one of them measured out thirteen paces. My brother and Burn both aimed, Dawson counted three and dropped a handkerchief in the subject of the Indian Famine. "It is," said the bishop, "the day on which those tears were shed over the rich, and gay, and prosperous, and nominally religious city, which know not the time of its visitation. Surely we must trace in this Famine a visitation of God—a visitation of England. Is there a handwriting, *Mene, Mene, Tekel, Pars* on our palace walls? Are the reins of Empire to slip from our feeble and unworthy hands, or shall we brace our energies, and renew our strength, and rise, God helping us, to a higher conception of our duties as one of the sovereign peoples of the world?"

CROSSING SWEEPERS.—At Westminster Police Court, William Thomas Johnson, described as a major unattached, and wearing an unadorned uniform decorated with a Crimean medal with four clasps, and also three other medals, has been charged with causing an obstruction in the streets. He was found by the police with a new broom in his hand sweeping the crossing of Bridge-street, Westminster, where his appearance had collected a crowd. On his refusal to go away, he was taken into custody. At the station he handed in a pamphlet, setting forth that he complained of a grievance. He had been invalided home, out having recovered his health, sought reappointment, which the military authorities declined

accepting it. His object in exposing himself in the singular manner described was, he admitted, to call public attention to his case. The defendant, at first declined to make any promise not to repeat the obstruction and of his refusing to send for his hat he was sent to prison. The following day, however, he was discharged on his own recognizance to keep the peace.

CORRESPONDENCE.

NOTE.—All our readers will please distinctly understand that the opinions expressed in our Correspondence Column are to be taken as the opinions of our correspondents, and not as those of the Editor of the *Church Herald*, and a special mention be made of departure from this rule. Letters to be inserted must be accompanied by the full name and address of the writer. We cannot undertake to return rejected communications.

PALM SUNDAY.

In many of our London churches, Palm was distributed among members of the congregations on Sunday last, and at St. Alban's, Holborn, a strange procession, bearing Palms, wended its way round the church. The Holy Table was draped in the usual Lenten colour, and decorated with branches.

THE UNIVERSITY BOAT-RACE.

It is said that sixty-two years ago Oxford began rowing on the Isis, as rowing competitively, and not only as an amusement. It is just forty-five years since the first race between the two great English Universities took place, and in which Oxford "won easily," and when the Bishop of Lincoln, and the late Dean of Lincoln, rowed for the elder University; and the Bishop of Litchfield and the Dean of Ely for the Light Blue side. Since 1856 the boat-race has been an annual event. On Saturday last His Royal Highness the Prince of Wales and His Serene Highness the Duke of Teck stood on the deck of the umpire's boat as it passed up the river behind the rival crews. Oxford cannot grudge Cambridge this last victory, for five is nothing to nine uninterrupted successes such as belonged to Oxford in days gone by. This last race is considered to have been one of the best contests both for skill and pluck, ever witnessed on the Thames.

BOUNTY TO AGED AND INDIGENT POOR.

According to custom Her Majesty's bounty money was distributed on Tuesday at Whitehall, to about 200 poor persons, whose age varied from 60 to 90. The sums of money given varied from 7s. 6d. to 10s. each.

DINNER TO SIR GARNET WOLSELEY.

A grand banquet was given at the Mansion House two days ago, by the Lord Mayor and the Lady Mayoress to Major-General Sir Garnet Wolseley, and a distinguished company who were invited to meet him, and the other officers engaged in the Ashantee expedition. The gallant hero of the day made an excellent speech; and our Lord Mayor in one of his characteristic "toasts," said a great many pretty things of everybody, and assured H. R. H. the Prince of Wales, who was present that the more he saw of him the better he liked him, and that the Princess of Wales had taken the heart of England by storm. The Imperial bride also came in for a share of the patronage of this worthy officer of State.

MEMORIAL WINDOWS.

At the church of St. John, Oakfield, Isle of Wight, the three lancet windows at the west end of the nave have been filled with painted glass as a memorial to Bishop Wilberforce. The design represents the Apostolic ministry of the church. The memorial was a freewill offering on the part of the parishioners.

BISHOP FRASER ON THE BENGAL FAMINE.

Bishop Fraser preached a stirring sermon on Sunday last on the occasion of a special collection for the relief of the sufferers by the Bengal Famine. The sum collected was divided between the S. P. G. and the C. M. S., to be dispensed by their agents already in the country in providing for the sufferers. Towards the close of the admirable discourse the bishop mentioned that a few days before he had read of the famous auction of old Serres China, that two vases 11 1/2 inches high only, lately the property of Her Grace the Duchess of Cleveland, were sold for 6,500 guineas;—one-tenth part of the whole sum that England is pouring into the lap of India as a token of its sympathy. Referring to the speciality of the day (Palm Sunday) his lordship said that what he had been saying, was, probably not what had been expected of him; yet there was one incident on that day in the earthly life of our Saviour, not out of harmony with the subject of the Indian Famine. "It is," said the bishop, "the day on which those tears were shed over the rich, and gay, and prosperous, and nominally religious city, which know not the time of its visitation. Surely we must trace in this Famine a visitation of God—a visitation of England. Is there a handwriting, *Mene, Mene, Tekel, Pars* on our palace walls? Are the reins of Empire to slip from our feeble and unworthy hands, or shall we brace our energies, and renew our strength, and rise, God helping us, to a higher conception of our duties as one of the sovereign peoples of the world?"

A ROMISH CARDINAL.

It seems that Archbishop Manning is to be made a Cardinal after all. He with several others will be raised to the purple this Easter.

PASSION WEEK.

Bach's Passion music has been performed with grand effect at Westminster Abbey, at St. Paul's Cathedral, and at St. Ann's, Soho. It speaks well for the musical taste of our English public to be able to say that at each service congregations have overflowed many persons being obliged to go away disappointed, unable to obtain admission. At the Albert Hall also performances have been given of the same character.

DISCUSSION ON CREMATION.

The subject of cremation is raising a storm of discussion, and there are many who openly advocate the burning of the dead. A society in connection with the subject is actually inaugurated, as the following advertisement will show:—"Cremation having now been performed with perfect suc-

cess, a society has been constituted on the basis of the following declaration, which has been influentially signed:—"We disapprove the present custom of burying the dead, and desire to substitute some mode which shall rapidly resolve the body into component elements by a process which cannot offend the living, and shall render the remains innocuous. Until some better method is devised, we desire to adopt that usually known as cremation. All persons desirous of joining the society, or of promoting its objects are requested to send their names to the secretary."

The *Tablet* says that, Sir H. Thompson, so far from encountering opposition, has received encouragement and support from all classes, to an extent which would have been almost incredible, had he not witnessed it. Some clergymen assure him that but the alteration of a few words would be required in the reading of the burial service to render it perfectly applicable to cremation. Undertakers profess no objections. The general press seems in favour of it, though the exceptions are strong on the Paganism of the idea. "We, therefore, commit this body to the flames," would sound strangely on the ears of mourners;—but we live in an age of progress!
Good Friday, 1874.

CANONS OF THE CHURCH.

To the Editor of the *Church Herald*.

Sir,—The questions propounded by your correspondent "Dayswood," in the last impression of the *Herald*, are not susceptible of a very easy solution; but, as his letter should not be altogether ignored, I will address myself to a brief consideration of the subject.

1. My impression is that the Widower referred to would certainly be entitled to have his deceased wife buried in the Church Burial ground.

The 68th Canon of the Church of England declares that, "No minister shall refuse, or delay, to bury any corpse that is brought to the church, or churchyard, in such manner and form as is prescribed in the Book of Common Prayer, except the deceased party were denounced excommunicated."

The rubric provides that,—"The office for the burial of the dead is not to be used for any that the unbaptized, or excommunicate, or have had violent hands upon themselves;" but, with these exceptions, "the minister is bound to read the burial service over every parishioner," and the word parishioner includes all the inhabitants of a parish.

2. Although the widower's claim be, as I apprehend, a legal one, yet he cannot "dispense with the Church service (of the Church of England) over all persons buried in the usual consecrated ground;" although the officiating minister has, by the rubric, a discretion as to whether or not he will use that part of the office which is directed to be read in the Church. In the case referred to by "Dayswood," the Clergyman might have been fairly entitled, had he so thought fit, to "go before the corpse at once to the grave."

A "Methodist leader," has certainly no power to "harrangue his people at the grave" in a burial ground belonging to the Church of England. "It is illegal for any one not lawfully authorized, to bury a corpse in consecrated ground, or to read, or assist in reading the burial service in consecrated ground over a dead body."

3. Neither has any person "the right of placing a tomb-stone at the head or foot of a grave," without the consent of the clergyman of the parish, although his consent is rarely sought, and, save in very exceptional cases, would never be refused. Clergymen have, I know, sometimes exercised the right of inserting monuments before their erection in a graveyard, but more for the purpose of providing against the introduction of improper epitaph than of captiously displaying arbitrary power. And as we know how many ludicrous and even profane epitaphs have been inscribed on tombstones placed in Christian graveyards—to say nothing of heathen emblems,—we cannot reasonably find fault with the employment of such supervision.

The above remarks apply, of course, solely to burying grounds appertaining to the Anglican church. However, the Directors of the Cemetery Company of this County, of whom I am one,—require that the monuments to be placed therein shall be submitted for their approval, and will not allow any wooden structure to be erected, or any wooden posts to be used. This power is conveyed to us by the law; and the law also protects every individual incumbent in the exercise of his right to manage, for the benefit of his parishioners, the graveyard belonging to his Church.
Peterboro, April 20th., 1874. B. A.

Instead of spending much time in refuting error, rest or suppress, i.e. the pulpits confine themselves more particularly to the exposition of sound and earnest practical Christian truth, which will prove a much more perfect weapon than any argumentative discourse directly addressed against it.

Those who are devoted (from and crime) are usually closely connected, and inflict upon the world a double curse. The frenzy of drunkenness prepares for deeds of violence and the shedding of innocent blood. And no age or character is shield from the brutal rage of an intoxicated man.

April 6th, the annual Conference of the Amalgamated Association of Miners began its sittings at Manchester. Mr. Thomas Halliday in the chair. The members had increased by 6,309 in the last six months, and now reached 106,348. But the capital of the Association had decreased, owing to the necessity of having to support 1,000 men continually in connection with the Burying lock-out and various strikes, and partly owing also to the large sums which had been paid for the defence of the officers of the Union at the Manchester Assizes on a charge of conspiracy.

The *New York Herald*, in an article on hoarded gold, states that during the last twenty years over nine hundred and ninety millions of dollars in coin have been exported from New York City, a very inconsiderable quantity having returned. Most of it has gone to England, which received from Australia also, about a hundred million dollars in specie. The fact of England's showing no great surplus is explained by the theory of the distribution of this gold in Egypt and other semi-civilized or barbarous countries, the natives of such lands requiring gold in exchange for their merchandise, and hoarding much of it, while using no little in the manufacture of personal ornaments.

THE DECAY OF VITH IN SPAIN.

"My religion has broken down." Such was the hopeless sentiment—a sentiment rendered doubly mournful by the sympathy of the language, and the position of the speaker—expressed to me a few nights since by a poor Spanish boatman. It was uttered in answer to my question, why he was absent from his cathedral, the bells of which had just been clanging for evening service.

"My religion has broken down!" The train of thought which these bitter words led to urged me to throw together into a connected form the many observations I had already jotted down, as to the state of religious feeling in Spain; and I could not help reflecting, as I turned over page after page in my journal, and came upon the entries relating to this especial subject, with how much truth might both the educated and uneducated Spaniard of to-day say, with the poor boatman, "My religion has broken down."

This self-imposed task is dispiriting. For I cannot, to be candid, write of the vitality and living work of the Church in my present country, but rather of its lifelessness and stagnation, not of the growth and progress of faith but, alas! of its rapid and visible decay.

The Church of Spain—of Spain in 1878 (I write of what I have seen in the South and in the interior of Spain; in the North, I am told, ecclesiastical affairs wear a wholly different aspect)—is an institution which has lost its hold on the masses, both educated and uneducated: they do not look to its shelter for the offering of prayers, nor to its pulpit for instruction, nor to its ministers for support and comfort. In literature, in intercourse with strangers, in thought and in education, all around has moved: the Church moves not; she is left behind in the onward march: too proud to ask, to follow, or to learn, she stands alone, too proud to acknowledge, or too much wrapped in sublime slumber and dreams of her past glory, to recognize for a moment the fact that she is alone.

She writes her commands still, but none are found to obey them: she proffers her advice, but her sons turn away unheeding. "We have heart and mind like you," they say, "we can think and act for ourselves. Away!" The picture that rises upon one's mind when one sees the decrees of Mother Church slighted, ridiculed, or ignored by her sons (though not by her pious daughters) is that of some aged officer, long ago suspended for his age—to whom the rules and implements of modern strategy are wholly new and strange. Suddenly aspiring to command on the field of modern warfare, he raises his hand with all his pristine dignity; he gives the word with all the decision of one accustomed to command. Too full of respect for his gray hairs, and his pristine courage, and his rank, those around him do not ridicule him, or tell him he is mistaken; they simply salute him courteously, and pass on ignoring his commands.—*Macmillan's Magazine.*

—Read the Bible before you look into the morning papers. The soul cannot live on sensational dispatches; the bread of heaven is better for its health than telegrams. Of political talk and of crises, you will have enough anywhere, and to surfeit. Seek the company of those who fear the Lord, and think upon his name. Make the most of every religious conversation. Lose no opportunity of assembling with those whose conversation is in heaven. You need it just now. Use the means of grace diligently, or you will be swept away by the current that is bearing all things upon its bosom. Keep yourself in the love of God. Commune with your own heart in these noisy times.

KEEPING FRIENDS WAITING.—We know it cannot always be avoided. If a friend happen to call at the very moment that you have begun to arrange your hair, a work of time in these days of elaborate braids and puffs, or while you are having a dress fitted, or when you are in the very middle of the morning's necessary work, you must keep her waiting. But it ought to be a principle with you, to have the delay as short as possible. Always go to the parlour as soon as you can, for your friend has probably other calls to make, and her time is of value. Meanwhile, don't have the parlour quite a desert of Sahara for friends who are obliged to stay in it a few moments alone. You know how grim and forbidding a place a hotel parlour is, with its ice-pitcher and goblets on the table, its great business album and dictionary, and its staring pictures at intervals upon the walls. Some home parlours are little better. Haven't yours, dear lady, a few pleasant books, or magazine, the morning paper, a stereoscope and views, or some inviting or pretty thing, curious or interesting to while away the moments before you appear to welcome your visitor with smile and hand-clasp.

THE BELL RING.—The Great Western Railway Company have placed a wrought iron upright and guide on the dome of oil tank cars for the support of the bell cord, thus removing excess for neglect on the part of the employees of the road to have the bell cord properly strung upon Sarnia Branch trains. The managers, we are glad to observe, are determined, if possible, to prevent any more burning car disasters on the line.—*Mail.*

POETRY.

If Thou Hast Crushed A Flower.

If thou hast crushed a flower
The root may not be blighted;
If thou hast quenched a lamp
Once more it may be lighted;
But on thy harp or on thy lute,
The string which thou hast broken
Shall never in sweet sound again
Give to thy touch a token.

If thou hast bruised a vine
The Summer's breath is healing,
And its clusters yet may glow
Through the leaves their bloom revealing;
But if thou hast a cup o' orthrown
With a bright draught filled, O, never
Shall earth give back that lavish wealth
To cool thy parched lip's fever.

The heart is like that cup
If thou waste the love it bore thee,
Or like a jewel gone,
Which the deep cannot restore thee.
And like that string of harp or lute
Whence the sweet sound is scattered,
Oh! gently, gently touch the chords
So soon forever shattered.

By Mrs. Hemans.

LITERATURE.

FANNY'S FORTUNE.

BY ISA CRAIG-KNOX.

CHAPTER XXVII.

MRS. TABOR'S TROUBLES.

MR. TABOR had been becoming more and more convinced that there was a background of unpleasant fact behind that unpleasant rumour concerning his junior partner, and the consciousness of that conviction—a conviction on which he was not prepared to act—cost him a great deal of anxiety and unhappiness.

Mr. Tabor was a cautious man, but by no means a suspicious one. Suspicion is a vague thing, and he hated vagueness; he could not rest in it; he had never in his life rested in it; he had never suspected any one without a good and sufficient cause, and then he had used the utmost promptness and directness in either verifying or dispelling his doubts. He could as easily have borne to leave his letters about loose and undocketed, as to leave his opinion about people in suspense. On this therefore, as well as on higher grounds, it was a daily trouble, which soon grew to a daily torture, to meet his partner. He could not put away his suspicion, simply docketing it a mistake, and thrusting it into the furthest mental pigeon-hole, as he would have done if Philip's language and manner had not confirmed instead of dispelling it, and he could not make up his mind to resolve it in one way or other, by simply asking for an explanation. He felt that this was what he ought to do, was a fresh and quite a new source of pain to him. All his habitual caution, all his habitual delicacy, the very strength of his suspicion itself withheld him. More than once he tried to approach the subject with Philip, and felt that he was foiled; Philip remained impenetrable. Mr. Tabor remembered that he and his brother had parted on bad terms, the circumstances of which Philip had but slightly alluded to at the time, and had ever since manifested the utmost distaste to enter upon. Therefore Mr. Tabor pondered upon this, the more it told against Philip in his mind; his brother Francis had been a frank, amiable fellow, the universal favourite—too much given to pleasing everybody to please Mr. Tabor, who had liked Philip's more uncompromising temper the best; still he was the least likely of the two to make, or to maintain, a quarrel. He would not have quarrelled without some strenuous cause. If he, Mr. Tabor, could get to the bottom of that, it might throw light on the other matter. He resolved to make another effort. Therefore one day he asked Philip if he had ever heard from his brother yet?

Philip simply answered, "No." "It is very strange," resumed Mr. Tabor, "you used to be so fond of each other as boys." Philip's face worked in a way it had of quivering when he was hurt. Mr. Tabor knew he was probing a wound, but he went on: "You must have had a very serious quarrel, for resentment to have lasted all this time; he was the least resentful of the two, I should imagine." He added, with a meaning smile, "and the old gentle ways in which he had tried to correct Philip's faults when he was a much younger man." Philip felt it, and answered gently and sadly, "We had a very serious quarrel, Mr. Tabor."

"May I ask what it was about—particularly, I mean?" "I have known you both all your lives," he added in a voice of emotion, "and I do not like to have this great gap in my knowledge of you."

"It was about our father's affairs," said Philip; "I am very sorry that further than this I cannot answer you." "One question I may ask," said Mr. Tabor; "I may ask who made the breach, you or he?" "As far as that is concerned," said Philip, "I may safely answer that it was I who made it."

"Then you can mend it, perhaps, said Mr. Tabor."

"I think not," was Philip's answer. Mr. Tabor was thus no wiser, but a good deal more unhappy, than he was before, being more than ever convinced that Philip had done something blame-

worthy. "Do you know where Francis is at present?" he asked; "I do not," said Philip; "I have never heard from him since we parted."

"At your father's grave," said Mr. Tabor, with more than usual sternness in his voice.

Philip did not speak, and there was an end of the conversation. But not of Mr. Tabor's hard thoughts; they were busier and harder than ever. He reflected that Philip, not Francis, had had the management of their father's affairs during the illness of the latter. If, therefore, there had been mismanagement, it was his; if there had been malversation, it was his. Francis had nothing to do with them, then nor since. Had Philip for something of this kind incurred the displeasure of his older brother, and resented it as the transgressor is apt to resent? This would account for a great deal—for his brother's estrangement, for the condition of his father's affairs, so unexpectedly insolvent, and for Philip's efforts to retrieve the past by rigid retrenchment.

But all such surmises only left the necessity for a fuller investigation where it was before—nay, made the necessity a great deal clearer to Mr. Tabor's mind, and he tormented himself with the conviction that he ought to take the initiative in clearing up the mystery. And what would be the consequences of doing so? One immediate consequence Mr. Tabor foresaw, and that was the dissolution of the partnership, which meant the giving up of the business into other hands. Mr. Tabor felt that he was too old to organize it afresh, and so confident had he been of Philip's ability to succeed him that he had made no provision for retaining the services of his article clerks for any failure on his part. Whether Philip was guilty, or not, the result would be the same; guilty, his services could not be retained in the firm; not guilty, a man so proud and sensitive could not be expected to remain. The grounds on which he had been suspected of making away with money which was not his own, would be certain to seem insufficient to him. And in the meantime this anxiety was making Mr. Tabor ill. He came home jaundiced and worn. He lost his appetite. He could not sleep. Mrs. Tabor became anxious in turn; she thought his health was failing, that he was breaking up prematurely. A cloud seemed to settle on the little household, and to deepen instead of dispersing when the cause of the anxiety oozed out.

Of course, Mrs. Tabor had known all along, but Lucy had remained in ignorance. "Don't say anything to Lucy," Mr. Tabor had said; and nothing was said to her, till some words of his own led to the revelation. "May I tell?" Mrs. Tabor's face had said, and Mr. Tabor's had answered, by a species of telegraphy, "You may," and Mrs. Tabor gladly availed herself of the first opportunity to do so, which took place a day or two before Arthur Wildish had brought to Lucy the report of his conversation with Ada, which had so distressed the former. Lucy had always been her mother's confidant, and indeed there existed between them a beautiful friendship. "I am very anxious about your papa," Mrs. Tabor had said; "he is worrying himself to death."

"What is it about, mamma?" asked Lucy; "I can see he is vexed about something."

"He is very unhappy about something he has heard concerning Mr. Tendon," said Mrs. Tabor.

"What has he heard, mamma," asked Lucy, turning pale.

"That there has been something wrong—something dishonest in fact—in his management of Fanny's affairs. Your father thinks he ought to have handed them over to the firm when his father died; instead of which he has kept them in his own hands, and refuses to give an account of them."

"I cannot, I do not, believe he has done anything wrong," said Lucy, in a tone which wrung her mother's heart. "It must be some dreadful mistake. He cannot be capable of dishonesty." She brought out the word with a shudder of disgust. "We could not all have loved him, as we did," she added.

"People may be lovable without being good, Lucy," said Mrs. Tabor, sadly. "We did love him; but you know we see very little of him now. He may have stayed away because he felt unworthily," she added, speaking the thought that came into her mind at the moment.

It was a new idea to Lucy, and a terrible one. It gave her the first pang of the torture of doubt. Her mother sat watching her transparent face. "My darling, do you care for him?" she said at length in a choking whisper.

Lucy burst into tears and hid her face on her mother's bosom, who, as she bent over her, could hear the murmured words, "Oh, mamma! so much! so much!"

"But, my darling, you could not love him if he had done this wrong," said Mrs. Tabor; "I mean you would cease to love him," she added, in a sorrowful perplexity.

"I cannot tell, I do not know," said Lucy. She was silent for a little, and then she spoke again, out of the very depths of her heart. "I would still care for him, mamma," she said; "I cannot help it," she continued, as if dep-

recating blame. "I know what papa thinks of money dishonour, and I think the same. It is inexpressibly mean, and wicked; but he is not mean and wicked. If he has done anything dishonourable, it must have been under some great temptation, and oh, mamma! it must have made him so unhappy."

"My darling," said her mother, anxiously, "we cannot distinguish in that way between people and their actions; you will only perplex your mind, and confuse your notions of right and wrong."

"What will happen?" said Lucy, after a pause; "what will happen to him, I mean?" "Will it ruin him? will he be put in prison?"

"It will ruin his prospects in life if he has made away with Fanny's money," said Mrs. Tabor; "but I do not think, whatever is amiss, either your father or Fanny will bring it to a public trial. Philip has been more like a brother to Fanny, and for that matter, more like a son to your father than anything else."

Lucy was weeping unrestrainedly, and her mother's slower tears fell upon her head. All their love and care had not been able to shield the cherished daughter from the hard fate of loving hopelessly, and unworthily, for that Philip was unworthy was beyond doubt in Mrs. Tabor's mind. Her husband had unwittingly conveyed to her a stronger assurance of his guilt than that which rested in his own mind, an assurance which she in her turn conveyed still more strongly to Lucy. It hardly needed Arthur's report of his conversation with Ada to confirm the latter in her belief that it was a thing already proven and accepted by others, however she herself might hold out against it.

But till then she did hold out; till then she had felt like the settler who hears that somewhere behind his clearing the woods are on fire, and thinks truly enough the fire is there, but it may take another direction, or it may die out. But he soon breathes the conflagration in the air; he sees the smoke of its advance, and knows that it is coming on, spreading; a fatal circle, scorching and seething all before it, and that if he escapes with life it will be well.

Lucy at once imparted to her mother the confirmation which she had received, and she in her turn communicated the substance of what Lucy had heard to her husband. The other and more personal confidence she retained, and because of it, still maintained a reticence on the whole subject. But when Mr. Tabor, after a struggle with himself, went to Fanny and forced from her a very confused account of Philip's interview with her, and the admissions he had made, that reticence came to an end. Suspicion had become certainty, and it only remained for Mr. Tabor to act upon it, and he freely consulted his wife and daughter as to the steps to be taken.

After one of these consultations, when they were left alone together, "Lucy," said her mother, "would you rather your father did not know what you told me the other day?"

"No, mamma; I do not seem to care," she answered. "I think I could tell papa myself. Do you know I have been thinking I would like to tell him."

"Philip?"

"Yes, mamma; I think it might help him to know; help to save him—help to keep him from going from bad to worse, as papa said such men do."

"My darling," said her mother, sitting down beside her, "I think it might, for love is the true salvation; but you could not do this. We say and do in our hearts such things, but we fail to translate them into deeds."

"I would not seek to see him again," said Lucy, showing how her thoughts had dwelt upon her sacrifice. "I would not meet him perhaps till the best of our days were over. After that I might, when other people only knew him as a man who had ruined himself long ago, I might know that he had redeemed himself."

CHAPTER XXVIII.

It was a serious addition to Mr. Tabor's troubles just then, to be told of Lucy's attachment to Philip, and to see for himself, in the change which had come upon her, how much she suffered. It was not that she drooped, she bore herself, on the contrary, more bravely, but her careless gaiety was gone; and to see this did not tend to soften Mr. Tabor towards his partner. But his first thought, with his characteristic fear of doing the slightest injustice, was Arthur Wildish. "He must not be allowed to come about in this way any longer," he said to his wife.

"I do not see that Lucy can help it, since she refused him distinctly," said Mrs. Tabor. She could not bear the shadow of blame to rest on Lucy now.

"No, my dear, I do not blame her in the least," returned her husband; "but you can see how it is, he is counting upon a second time of asking. He thinks he will win her yet; and so he might, but for this unhappy attachment, which will spoil our little girl's life."

"Don't say that, papa; our lives are never spoiled for us, though we may spoil them ourselves, by taking things in the wrong way," said Mrs. Tabor.

"Our Lucy is lonely too. We would have been glad to see her with a hus-

band and children of her own. We will leave her almost solitary now," Mr. Tabor sighed.

"We're not going to leave her yet a while, please God," said Mrs. Tabor, putting on a cheery smile. "It will never do," she said to herself, "for all three to be mo' choly together. Perhaps you had better speak to Mr. Wildish," she added to her husband.

"What shall I say to him?" "Tell him in the best way you can that he need not come for Lucy, nor yet stay away for her; that is, that if he is coming for her, perhaps he had better stay away, and if he is not, why then he may come and welcome."

Mr. Tabor laughed. "Make him understand quite clearly that he is only to consider his own feelings in the matter, for I am sure Lucy's will not be in the least affected," Mrs. Tabor continued; "now don't suspect me of managing, papa, for I hate it mortally."

"That is the last thing I will suspect you of," returned Mr. Tabor, smiling, in spite of himself.

Lucy had kept faithfully to her part of the compact of everlasting friendship, and she honestly returned her lover's attachment in that sterling coin. Having no feeling of her own corresponding to his, she believed that this had settled the matter, and she treated Arthur very much as a girl treats a favourite brother; and it did not mislead either of the parties principally concerned, though it had misled the people about them, who gradually began to look upon them as engaged persons, though nothing of the kind had been formally announced. It did not mislead Arthur; nay, more, it was quite effectual in restraining him, from any lover-like demonstration. Her perfect cordiality and frank kindness raised no vain hopes, rather, as time went by, dispelled those he had entertained. Reserve or faltering would have been a welcome sign to him, a sign that she was yielding to him something more than friendship. But no such sign appeared, and he was beginning to be rather restive under the restraints of his position, when Mr. Tabor took him in hand.

A party had been got up to take Ada Lovejoy to one of the evening concerts at St. James's Hall, and Arthur had brought a roomy hired carriage, and was waiting with a bouquet in each hand for Lucy, who was up-stairs dressing, and for Ada, who was coming in to go with them. Mrs. Tabor was also up-stairs, as she too was going to chaperon the girls. It occurred to Mr. Tabor to seize the opportunity. "Wildish," he said laying his hand kindly on the young man's shoulder, and speaking in as light a tone as he could command, "I hope you don't go on thinking of that ungrateful little girl of mine."

Mr. Wildish could not deny it; he smiled, and said frankly, "I'm afraid I think as much of her as ever I did."

"Then, my dear fellow, you should give it up," said Mr. Tabor, seriously; "you are wasting your time and your affections."

"Is it so hopeless, do you think?"

"Quite hopeless," said Mr. Tabor.

"I would like to give it one more trial," said the young man, eagerly.

"The sooner the better then," returned Mr. Tabor, and Lucy and her mother came in.

Ada fell wad speedily, dressed in silvery grey and green. She and Geraldine had made the dress between them, Geraldine directing from her bed, and Ada executing her directions. The result was very pretty, and made Ada look more like a tall lily than ever. Arthur held out one of the bouquets to her with a mock heroic bow. It was very pretty, and Lucy held one to match it in her hand. "Let me run in and leave it," said Ada, quite forgetting to thank the giver.

"It is to take with you, child," said Lucy.

"Oh, but it would be such a pity to waste it, and Jerry so fond of flowers," said Ada, and she whisked away to Arthur's intense amusement, returning in a few minutes without the flowers, which she had left in a glass on the little table beside her sister's bed.

Ada was a great source of interest and pleasure to Arthur Wildish, and ever since she had taken him into her confidence about her plans, he had assumed the right of helping and directing her. Ada had lost no time in putting her musical plan into execution. She had dragged Fanny out with her to see the inevitable "Professor of Music," three doors off, and to engage him to give her lessons. Day after day she continued to work with unabated energy. Even when she sat up-stairs with Geraldine it was with a music-book on her knee, accustoming her ear to the reading and humming low snatches of song, which, instead of disliking, Geraldine found particularly soothing.

Anything like Ada's intense enjoyment of that concert Arthur Wildish had never seen. He sat next her, and saw and felt the slight figure sway and thrill and quiver to the music. Flashes of passion crossed her white face, in which Arthur noticed for the first time the promise of splendid beauty, the great grey eyes dilated, the delicate nostrils quivered. All the way home she never uttered a word, and when Arthur handed her out at her own door,

he could see the tears on her eyelashes. It was a mild, breezy, moonlit night, and letting Mrs. Tabor pass into the house, Arthur detained Lucy with a whispered, "Come into the garden."

She went with him, gathering her short white cloak about her, and pulling the hood over her head she held it with one hand under her chin. The promenade before them was not a long one, and they were soon at the bottom of the garden, neither having uttered a word. Then they stopped. Lucy stood under the white blossoming boughs of a cherry-tree that had a weird beauty in the moonlight. She had a feeling of what was coming, and strove to deprecate it; she stretched out her disengaged hand and laid it on her companion's arm, saying, "Don't Arthur."

"I must," he answered, adding abruptly, "Lucy, can't you love me?" "Oh, Arthur! do not ask me," said Lucy. Then she added suddenly, for the same thought which occurred to her father came into her mind, "You must go away and try to forget me. You must not go on giving me all who have nothing to give you in return. Yes, Arthur, you must go away; it was selfish of me not to think of this."

"You selfish!" he repeated indignantly; "I do not care how long it goes on, only, Lucy, give me some hope at the end."

"I cannot—cannot," she answered wistfully.

"No hope at all?"

"None at all."

"Never?"

"No, never," she repeated. The wind shook the tree, and snowed its blossoms over her as she echoed the words.

Then they walked up to the house together, as silent as before. Lucy gave him her hand, which he wrung as if for parting, and then she ran up-stairs, and he went into the house to find her father.

"Well?" was Mr. Tabor's greeting, for he had seen his wife for a moment, and knew that he and Lucy had been together and alone.

Arthur shook his head.

"I was sure of it," said Mr. Tabor; "I am sorry, Wildish—sorry on more accounts than one, but you had better take my advice."

"And never see her again?" he asked dolefully.

"I did not say that, but as seldom as possible," was the answer.

"I had rather waste my life, as you call it, in seeing her, than save it for any other purpose," said Arthur, warmly; then he said good night, and was gone.

(To be Continued.)

ONE SERMON A SUNDAY.—This measure, which interests both clergy and laity, and which is now advocated here and there on very different grounds by both clergy and laity, is capable of a great deal of discussion. In the first place it is a measure which can never be universally settled by associations of clergy or requests of congregations. There will always be full-hearted, richly gifted ministers of Christ, eager to preach, and eagerly heard, in the evening as well as in the morning; and unless the second sermon is stopped in all places it can hardly be very generally stopped any where, for after all, one church will ask to have the privileges that another church has.

And then again we believe that the proposition to restrict Sunday preaching to a single sermon comes from causes which had better be abated rather than the second sermon. The clergyman and people have so much work in the modern forms of societies, exhibitions, associations and elaborate Parish machinery, that neither are in condition for a full Sunday of spiritual thought and teaching, which is the legitimate and necessary channel of growth. These wonderful whirlpools of weekly activity throw many a minister and layman out, on the day of rest weary, unspiritual and incapable of thinking.

And once more, we believe that the proposition to restrict Sunday preaching to a single sermon will leave some of the classes who now can attend only a second Service wholly without the best stimulus for religious growth—that it will result in giving us a second Service devoted to elaborate and fanciful ritual or strange exercises, and that even the morning sermon will suffer from such an inroad upon Sunday, just as every man would suffer from a loss of a brother and congenial helper in the same direction. These are only suggestions on a subject which seems to be attracting attention and discussion.—Standard of the Cross.

That is a spurious goodness which is good for the sake of reward. The child that speaks the truth for the sake of the praise of truth is not truthful. The man who is honest because honesty is the best policy has not integrity in his heart. He who endeavours to be humble and holy and perfect, in order to win Heaven has only counterfeit religion. Good for his own sake, goodness because it is good, truth because it is lovely—this is the Christian's aim. The prize is only an incentive, inseparable from success, but not the aim itself.

(ADVERTISEMENT). B. HOMER DIXON ESQ. AND THE REV. JOHN LANGTRY.

Sir,—I do trust that Mr. Langtry will not feel it necessary to answer Mr. Dixon's last letter in your columns. There is really no reason why, if Mr. Dixon likes to flounder in the ditch and run the Church Association in the ground, the Rev. Mr. L. should allow himself to be dragged into the mire likewise.

There are some animals who have a nasty sting in their tails. Is Mr. Dixon one of them? His letter concludes with an insinuation, utterly unworthy of a Christian gentleman—to the effect that Mr. Langtry "apologised" for the book mentioned, but has "not repudiated" it. It is not to Mr. Dixon's credit, or to the credit of the Association whose course of action has brought about this discussion, that Mr. D. should import into it the very worst spirit of political party warfare—raking up old things for the purpose of damaging an opponent.

Mr. Dixon charges Mr. Langtry with "false quotation": but if Mr. Langtry had said what Mr. Dixon understood him to have said, it would have been utter nonsense. Perhaps it would be waste a time to try and point out to Mr. D., what any well-taught school boy would see at once, that the words, "To my knowledge" cannot be made to apply to the subsequent sentence.

What is of infinitely greater importance is that Mr. Dixon admits that he has circulated a tract or tracts, signed "Presbyteros," which denounce our ordination service, and denies any order of ministry in the Church. If this be so—if Mr. Dixon's leanings are Presbyterian, and accord with the principles of the last ecclesiastical importation from the U. S.—the Gummings sect—or the question of Church government, I find no fault with his views, though an acquaintance with his own extensive library (if pursued below the surface) would teach him better; but, I do say, and unprejudiced persons will feel that he is entirely out of place as the active officer of an Association, one of whose professed objects is to maintain the principles and doctrines of our Church.

Book of Common Prayer, and another to oppose the dissemination of doctrines contrary to those authoritative standards of our Church. It would seem at first sight that it augured well for the Church Association to find a gentleman of wealth and leisure to take upon himself the active work of the Association. As it has turned out, however, they have found their mistake. Mr. Dixon has proved that he has not balance enough for such a part. And, though he is felt to be injuring the work and lessening the influence of the Association he has no wise friend with sufficient courage to brave the displeasure of his self-sufficiency, and tell him kindly but firmly (what every one thinks) that he is acting a very foolish part.

For better for the welfare of the Church, and the influence of the Association that he should retire from a position which he cannot fill with credit either to himself or to the Church, and begin life once more, even if it be in the nursery, where as a child he learned to clasp his little hands, and say: "For Satan finds some mischief still For idle hands to do."

It is very certain that no person could deprecate more earnestly the course he has been pursuing than the President and Vice-President of the Association. It has tended to compromise the body of which he and they are alike officers; and though Mr. Dixon would fain be held alone responsible for what he has said and written both in public and in private, yet the public cannot forget that he is an officer of an Association, and though its members may laugh at him, and feel annoyed, and say, "what a foolish man it is,"—and otherwise "apologise" for him, yet until they have "repudiated" him, they will be held responsible to a certain extent for his actions, for he is notoriously the "active" and prominent "officer" of the Church Association, and cannot therefore in this controversy be regarded as acting alone.

I have alluded to two objects that the Church Association professed to aim at. In conclusion I would point to a third object.

I ask in sadness; Is there a single person in this broad Dominion, who has watched the course of the Church Association, and marked the spirit that breathes in their heart, and has read what has appeared from time to time in the public press, and who at the same time could conceive by the utmost stretch of his imagination, that of the five objects that the Association put before itself in its inception, one was: "To cultivate an earnest spirit of brotherly union in accordance with the Apostolic precept; that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgement."

Alas! alas! for Christian Charity, if the Church Association is to be our guide to the "more excellent way."

A SADDENED CHURCHMAN.

The intelligence of affection is carried in the eye only; good breeding has made the tongue false; the heart, not a part of continued restraint, while Nature has preserved the eye to herself, that she may not be disguised or misrepresented.—Addison.

At Truro, on Friday morning, April 3rd, after a lingering illness, Eliza, youngest daughter of James and Margaret Wood, in the 18th year of her age, deeply regretted by all who knew her.

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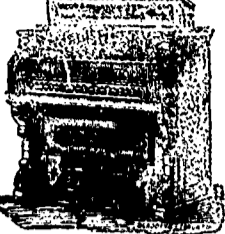
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