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The Church Herald.

Vol. 3—No. 52.]

TORONTO, THURSDAY, APRIL 25, 1872.

[Whole No. 156.]

Current Notes.

There are now in Rome twenty-two public schools and an aggregate attendance of six thousand. It is but a year since no public school was to be found in the Eternal City.

The funeral of Mazzini took place on Sunday, the 21st ult., at Genoa. The car was followed by 80,000 persons. At Rome there was a procession in honour of the deceased patriot.

The Japan Herald announces that on the return of the Japanese embassy, now in America, his Imperial Highness the Mikado of Japan, will visit the United States. His Majesty is about 21 years of age.

From Spain we learn that on Sunday the Andalusian train arrived late in Madrid, owing to its having been attacked by brigands. The robbers took up the rails and arrested the train, taking £3,000 of the company's money and other booty, and wounding three persons who resisted.

The cultivation of the poppy in France is steadily increasing, and it now occupies about 50,000 acres, of the value of 4,500,000 francs, yielding opium to the value of 2,000,000 francs per year. Different samples of opium, raised in various parts of Europe, yield from eight to thirteen per cent. of morphine.

Arrangements are being made for an imposing celebration of the one hundredth anniversary of the Declaration of Independence. The principal feature of the demonstration is to be a World's Fair. Philadelphia has been chosen as the place. Those who live until the year 1876 will probably learn full particulars.

The Queen has desired Colonel Henderson to inquire at all the hospitals respecting any accident that occurred on the Thanksgiving Day, and to apprise her of any distress arising from them. One case only has been discovered—that of a poor woman who kept a little school, which had been broken up by her long absence. Her Majesty has sent her £20.

The Berlin correspondent of the London Times gives an interesting sketch of the enormous armaments of the continental powers. Germany has at her immediate disposal 1,000,000 men; the French army will be raised to 630,000, and in twelve years will be doubled; Austria has more than 600,000 men immediately available, and in a few years the Russian army will number 1,600,000 men.

It has been suggested that the Society of Arts should provide a memorial of Thanksgiving Day in the form of a painted window, to be set up in the cathedral, thus helping at the same time to complete the decoration of that edifice. A fund for this purpose is being raised among the members by subscription, each member of the Society being at liberty to subscribe 5s. for himself and a like sum

for each member of his family. It is to be hoped that British glass-painters will be employed.

The proportion of the police to the population in England is 11-5 to every 10,000 persons, whilst in Ireland it is more than double, being 25-5 to the same number. The cost of police in England and Wales is estimated at £2,116,884, nearly four-fifths of which are defrayed out of local taxes, £448,000 only being borne by imperial taxation. The police forces in Ireland cost £963,896, and more than nine-tenths of this sum are paid by the general taxation of the United Kingdom.

Some children, observing the Queen's carriage waiting at a door where Her Majesty was paying a private visit recently in the suburbs of London, hastily procured some flowers to offer her. The visit over, before entering the carriage, the Queen noticed the little group, who immediately advanced, presenting their violets and primroses, which she graciously accepted; then, seeing a smaller child timidly in the rear, she smiled, and, kindly turning, took the proffered violets from the outstretched little hand, and carried all the flowers with her to the carriage.

The Budget made its appearance on the 26th ult. The eloquence of Mr. Lowe's figures was so convincing that no serious demand was made on his powers of oratory. He has a surplus of more than three millions and a-half; and with this he proposes to deal by remitting twopence of the Income-tax, by allowing all incomes under 300l. the benefit of a partial exemption, by extending to offices the freedom from house-duty, already enjoyed by shops and warehouses, and by relieving coffee, together with its shadow, chicory, from half the duty to which it is liable.

The Overland China Mail speaks of most serious news, relating to the persecution, torture, and murder of Christians. "At Nagasaki it is said that 2,000 native Christians are doomed as martyrs; that one batch of sixty-seven has been already killed and that Ewakura (the official at the head of the Western Embassy) is one of the greatest supporters of this enormity. Side by side, material progress is making rapid strides; the railway is nearly completed, the telegraph cable is now in working order, the Government has officially notified that rice may be sold for exportation on certain conditions, and permission has been given for native women going abroad."

The Prince and Princess of Wales arrived at Rome on Saturday, the 25th ult., and were at the English church on Sunday morning. There was a good number of English visitors and residents waiting to receive them on arrival. The Princess, who was warmly cheered on alighting from her carriage, saluted the King of Denmark, who had been waiting for her. The Prince and Princess were received by Sir Augustus Paget and the members of the British Legation, and by the Prefect, Signor Gadda, and the Mayor of Rome, Signor Crispigni, who welcomed them to the new capital of Italy. On Sunday, Prince Humbert and King Victor Emmanuel visited the Prince and Princess.

It is evident that the Jesuits hate Bismarck with and intensity which knows no bounds. The attempt which was made to assassinate him a few weeks ago, had its origin in a feeling which the Pope fanned into flames, in consequence of Bismarck's anti-Catholic views. Bismarck's speech in the Prussian House, in which he denounced the practices of the Catholic priests and the nobility in Poland, stirred up the most murderous animosities against himself. The Berlin correspondent of the Boston Advertiser writes, however, that Bismarck is not a bit afraid, and takes his solitary promenades as usual. He writes, moreover, that though the Jesuit party is still a great power in Europe, yet is greatly over-rated; that the spirit of the age, for once leagued with the government, will be victorious, though serious disorders may be expected.

From a Swedish paper we learn that a tenth bed of coal had been struck. Although the thickness was not then ascertained, it was afterwards found to be 3ft. 4in. This discovery was so astonishing that many of the metropolitan papers did not notice it, probably not believing it. To-day (the 22nd inst.) we have still more astonishing results to relate of the boring of Kropp's Company's Coalfield. The 11th bed, of a thickness of 1ft. 3in., was struck at a depth of 571ft., and at 575ft. a 12th bed of 8ft. 3in. thick was discovered, or thicker than any seam in the Newcastle district, where the greatest thickness is 6ft. The bottom of the 12th seam is thus 583ft. 3in. or to the surface, and boring is now going on in black clay. Naturally this discovery, particularly the last named, has caused an immense sensation in that district. A great number of people, among whom are several engineers, have visited the coalfield at Raus, and inspected the boring, and the arrival of a professor from Lund University is expected to examine the coal.

The island of Newfoundland has caught the railroad fever, and has advanced an idea which, if carried out, will shorten still more the voyage between the continents. It is proposed to construct a line of railway from St. John across the island to St. George's Bay, a distance of 153 miles. Passengers from Europe, instead of landing at Halifax, would leave at St. John, cross the island by rail, and take a steam ferry for the western port of Shippagan harbour, Bay of Chaleur, where they would join the Intercolonial railway, which, when completed, will connect with the great network of railroads throughout the United States and Dominion. This would constitute the shortest and safest route for passengers and mails between Europe and America. The dangers arising from fogs, currents and reefs along the thousand miles of American coast, on which so many vessels meet their doom, would be avoided. After a run of four or five days passengers would land at St. John, step into a railway carriage, and enjoy the pleasure of being whisked across Newfoundland in eight hours; and in 24 hours would find themselves at Shippagan, whence a branch of the Intercolonial railway would forward them to any part of the States or Canada in a few hours. Mails and passengers from London would reach New York in seven days by this route, Chicago in eight days, and San Francisco (via Chicago) in twelve days.

Dominion Parliament.

ABSTRACT OF PROCEEDINGS FROM OPENING TO APRIL 20TH.

The fifth session of the First Parliament of the Dominion which was opened on the 11th inst., promises to be a most important one. The expectations of a short session have already disappeared in the face of the serious subjects presented for discussion in the Governor General's speech. Prominent among these are the Washington Treaty, the Pacific Railway, the extension of the Canal system, and the re-adjustment of the Representatives consequent upon the completion of the Decennial Census.

On the opening day the representatives from British Columbia took their seats on the floor of the house; thus indicating that another link had been forged in the chain which is to unite all British North America, strengthen the cords which bind us to the Mother land in the present, and form the nucleus of a great Northern Anglo-Saxon power for the future.

On the 12th the address in reply to the speech from the Throne was passed in both Houses; English precedent thus followed and an earnest thus afforded that members intended to settle down at once to the programme before them. The only approach to a discussion arose out of an incipient attack on Sir John A. Macdonald for his share in the making of the Treaty he was ably defended by his colleague Sir F. Hincks; who stated that the Canadian Government had protested against the Treaty while it was before the Committee; but that now they were in full accord with the Imperial authorities on the subject.

April 15th. The House did not sit on Thanksgiving day; the members in general attended the various churches.

April 16th. In the Upper Chamber, Senator Campbell moved an address of congratulation on the recovery of the Prince of Wales. Senator St. Just, leader of the opposition, seconded the same. The Senate then adjourned out of respect to the memory of two of its members deceased since last Session.

In the Commons, the Trade and Navigation Returns, Inland Revenue Returns and Public Accounts for 1870-1 were presented. In reply Mr. MacKenzie, Sir John A. stated that the survey of Manitoba would be completed this year. After the adoption of a motion for correspondence relating to Manitoba and to Governor Archibald's resignation; and the promise of Government to bring in Bills for trial of controverted elections in B. C., and Manitoba the House adjourned at 4.20 p.m.

April 17th. The Census returns were presented in the Commons. In reply to Mr. Holton, Sir John A. Macdonald stated that Judge Johnson would administer the government of Manitoba pending the appointment of Mr. Archibald's successor. A Special Committee was appointed to report on the manufacturing interests of Canada. Hon. Jos. Howe defended himself vigorously and successfully against attacks on his loyalty, in which he was supported by a powerful speech from the Premier.

April 18th. The papers relating to the Treaty of Washington were brought down in both Houses. In the Upper House, Hon. Mr. Mitchell intimated that the usual cruisers were being despatched for the protection of the fisheries. In the Lower a Bill was introduced to regulate Trades' Unions. Hon. Dr. Tupper said that Government intended to organize Daily meteorological reports, and Sir G. Cartier, in reply to Mr. Young, that the Fortification Scheme was not abandoned. Mr. F. Jones' motion for correspondence relating to Railway Bridge over the Mirimichi was carried, also one respecting N. W. boundary of Ontario, also Mr. MacKenzie's for a statement of Fenian claims. Sir F. Hincks gave notice of resolutions concerning banks, banking and notes. The House concurred in the Senator's congratulatory address.

April 19th. The Militia and Public Works reports were laid before the House of Commons. The Marquette (Manitoba) election matter was referred to Committee on Privileges. On motion of Hon. J. Howe a sum of \$45,000 a year was voted for Geological Survey. Sir F. Hincks' resolutions on banks and banking were adopted in Committee. In answer to Mr. Wallace, Sir G. Cartier stated that an administrator of Indian affairs would be appointed for British Columbia. The House adjourned after its second evening sederunt this session at 9.35 p.m.

Ecclesiastical Intelligence.

El Tiempo announces that the last Protestant chapel existing in Madrid has now closed its doors, and ceased to be used as a place of worship.

The Lord Chancellor has presented the Rt. Rev. T. N. Staley, D. D., formerly a Fellow of Queen's College, Cambridge, and late Bishop of Honolulu, to the Vicarage of Croxall near Tamworth.

Nazereth is now the centre of a prosperous, Protestant mission, established by the Church of England. It is sending out labourers to neighbouring villages, where evangelical communities are rapidly springing up.

The Archbishop of Cologne has pronounced the major excommunication against Professors Hilgers, Knoedt, Langen and Reusch, of Bonn, in consequence of their having declined to accept the doctrine of Papal Infallibility.

The Archbishop of Paris has caused two tablets in black marble to be placed in the transept of Notre Dame, on one of which are inscribed the names of the ecclesiastical hostages, and on the other those of the gendarmes, sergents-de-ville, and laymen murdered by the Commune.

The Incumbent of Christ Church, Mayfair, having demanded a baptismal fee of two shillings, payment was refused, and the question was referred to Dr. A. J. Stephens and Mr. Arthur Charles, two well-known ecclesiastical lawyers. Both agree in stating that the charge is unlawful, even in the case of St. George's, where a local Act is said to justify it.

The Rev. Robt. H. Codrington, M. A., Fellow of Wadham College, Oxford, has been invited to succeed the murdered Dr. Patteson in the Melanesian bishopric. He took his B. A. degree in 1852, was ordained in 1855 by Bishop Wilberforce, served for some years the curacy of St. Peter's-in-the-East, Oxford. In 1859 he

went out to New Zealand as chaplain at Nelson, and has been actively engaged since that time in the work of the Melanesian Mission.

Zacatecas, Mexico, has a population of 80,000 souls, and it is said the people are fully ripe for the Gospel harvest. Cos, another city; has a Protestant Church of 171 members, worshipping in a stone church edifice, which will accommodate 400 hearers. In the City of Mexico, and in several other places, Protestant Christians are suffering great persecution; but notwithstanding all opposing influence, Protestant Christianity is progressing in Mexico, and will ere long triumph throughout that entire land.

The printing of the entire Bible in the Eskimo language is now happily completed, the concluding portions having recently passed through the press. The British and Foreign Society has thus had the privilege of providing the whole of God's Word for those successful missions which have been conducted for more than a century by the self-denying and laborious brethren of the Moravian Church on the coasts of Labrador. The poor Eskimos, once so ignorant and degraded, have been elevated and richly blessed through the knowledge of Divine truth. The translation of the Scriptures is due to the efforts of the same mission.

Another religious sect in England. Its members are called "Comprehensionists." We quote from one of their bulletins: "What is Comprehension? It is a practical cooperation in every direction to unite mankind into one church." "The principle" we are further told, "of this church is in the character of the individual as having a feeling of personality—an inclination to separation and an attraction to amiability. The creed is a belief in the beyond!" After wasting a good deal of time in the attempt to comprehend this Comprehension, we have given it up, our liveliest feeling being that it is hardly worth while to propound a religious creed in the shape of a conundrum.

The St. Alban's Abbey excavations have just been attended with an interesting archaeological discovery. In the south wall of the south choir aisle a beautiful decorated doorway has been discovered, which is supposed to have led to an exterior chapel now destroyed. Among the debris were found no fewer than 300 pieces of exquisite carving, composed chiefly of Purbeck marble and Clunch stone. These pieces are supposed to have formed a portion of a shrine, being of the decorated style of architecture. A large portion of it is richly carved, and four crowned gilt lions are plainly distinguishable in a quartrefoil. A broken marble figure has also been found. The excavation work is still going on, and great hopes are entertained that the missing part of the shrine of St. Alban will be discovered.

Who wrote the old version of the Hundredth Psalm? A correspondent of *Notes and Queries* affirms that it was William Kethe. He examined many early editions of the metrical psalm, and found the initials of Kethe to the earliest. The name of Hopkins was not assigned to it until 1611, while that of Kethe occurs frequently from 1565. We have examined several editions with the same result, either "W. Ke." or no initials being in the early ones. The internal improbability that Hopkins could have written "All people that on earth do dwell," is doubled by a comparison of this magnificent hymn with those which are undoubtedly of his composition: while, on the other hand, Kethe's are often of the best quality, though rugged. Perhaps the best is the 107th, but he also wrote the 104th, 113th, 122nd, and several more,

He was at Geneva in 1556 with so many others of our country: and the chief facts of his life are probably well known.

Samuel Hood, D. D., Dean of Argyle and the Isles, died on Saturday morning the 31st ult., about one o'clock, after having obtained the patriarchal age of 90 years. He was a native of Wiltshire, and was born at Devizes on the 27th of December, 1782. In 1817 Dr. Hood was recommended by Sir Christopher Cole, of Glamorganshire, to the Bishop of St. David's for episcopal ordination. Through the influence of Mr. Williams, Archdeacon of Cardigan, and of Dr. Gleg, Bishop of Brechin, Mr. Hood received deacon's orders at Stirling in May, 1826, and priest's orders in October following, and was nominated to the charge of a church in Dundee, where he remained 11 years. In September, 1838, he took up his residence at Rothesay, where he restored episcopacy, after an interregnum of more than 100 years. In 1870 the Archbishop of Canterbury, at the suggestion of the Bishop of Argyle, conferred upon this active and zealous clergyman the honorary degree of doctor of divinity. The dean continued to preach the morning sermon and officiate at the Communion service until the severe weather of the winter of 1871, which confined him to the house, and since that time his ministerial duties have been performed chiefly by curates.

Literary and Scientific Notes.

The famous composer, M. Gounod, is, it is stated, at present in a lunatic asylum near Paris.

A new paper, the *Dover Standard*, printed partly in French and partly in English, has just appeared at Dover, England.

Messrs. Rivington have in press a work on the "Construction and Position of Church Organs," from the pen of the Rev. S. F. H. Sutton.

L'Art Musical points out a curious fact which may be attributed to the irony of chance. At a Conservatoire concert, given in aid of the fund for paying the German troops out of France, every piece was by a German Composer.

The publishers of *Harper's Weekly* have just commenced the publication of "Dore's London," in monthly eight page supplements to the *Weekly*, accompanied with sketches of London life, prepared by Blanchard Jerrold.

One pound of Sea-island cotton makes 117,600 yards, or nearly sixty-seven miles of the finest six-cord thread. Three hundred and seventy-three pounds of such cotton would make a thread which would reach round the world. Some of the East India cotton workers make a thread which is finer than even this.

The new Church Review just started in England, with the title of the *Lambeth Review*, promises to defend the Established Church against the attacks of dissenters, against the treachery of allies, against the aggressions of infidels, against the promoters of disestablishment, against the injustice of authority, against the plots of radicals, against the errors of heretics, and against the apathy of friends.

The "Bell Catalogue," a trade-book, just now issued by Messrs. Warner and Sons, of Cripplegate, London England, contains information as to the cost of bells of various sizes and descriptions, which many will be glad to have. It includes also a long list of inscriptions for bells. It may be worth noting that the approximate cost of a peal of five bells and fixing, complete, is 290*l.* a peal of six bells, 500*l.*; and a peal of eight bells, 700*l.*

"A Man's Thoughts" is the title of Mr. Hain Friswell's last contribution to literature. A contemporary, reviewing the book, admits apparently the propriety of the title, on the ground that Mr. Friswell is entitled to call himself a man. Some exception, however, might perhaps be taken to the word "thoughts." There seems—judging from the review—to be nothing in the book which could not have been anticipated of "The Gentle Life."

We (*Athenaeum*) understand that a collection of hitherto unpublished "Letters of Lord Byron," edited, with a preface, by Mr. Henry Schultes Young, of Oxford University, will be issued shortly by Messrs. Bentley and Son. The same publishers also promise the "Life and Letters of Captain Marryat, R. N.," the author of "Peter Simple," by his daughter Florence Marryat (Mrs. Ross Church). This book will contain Marryat's sea songs, which have never before been given to the world.

One of the most egregious of literary blunders is that of the edition of the vulgate by Sixtus V. His holiness carefully superintended every sheet as it passed through the press; and to the amazement of the world the work remained without a rival—it swarmed with errata. A multitude of scraps were printed to paste over the erroneous passages in order to give the true text. The book made a whimsical appearance with these patches; and the heretics exulted in this demonstration of papal infallibility! The copies were called in, and violent attempts made to suppress it; a few still remain for the raptures of the Biblical collectors; at a late sale the Bible of Sixtus V. fetched above sixty guineas—not much for a mere book of blunders! The world was highly amused at the bull of the editorial Pope prefixed to the first volume, which excommunicates all printers who, in reprinting the work, should make any alteration in the text.—*Curiosities of Literature.*

Dr. Heinrich Schliemann thinks he has found the site of ancient Troy. His researches have been conducted with great energy and patience; but the work of excavation has been slow, and the results attained thus quite meagre;—some of them, however, are very suggestive. Thus far in descending the Doctor has found first rude stone implements; then implements of stone less rude; and deeper still implements of metal carefully fashioned. This order is the reverse of what the commonly accepted theories would have led us to expect. Manifestly both geologists and antiquaries have yet much to learn. As long as they are willing to admit this, we have no quarrel with them. When they have once fairly settled their own radical difference of opinion we shall be ready to examine into the merits of the controversy which some hot heads of both parties allege to exist between Science and Religion; but which we believe to be purely imaginary.

In a recent lecture at the Royal Institution, Professor Liebreich dismayed the admirers of the great painter Turner by the announcement that the astonishing effects of color seen in all his later pictures were caused not by the eccentricity of genius, but by a disease of the eye. The effect of this disease, said the professor, is to cause all verticle lines to become elongated, and the outlines of objects indistinct often distorted. The sense of color is also impaired by a change of hue in the crystalline lens, which in a young or healthy eye is perfectly colorless, or of a bluish white, but which in advancing years or in a diseased eye grows yellow, so that the painter, in order to produce the desired tints, gradually employs deeper and deeper hues; especially in his

blues, and yet remains unconscious of the exaggerated colors he is using. By a series of dissolving views, Professor Liebreich illustrated his meaning with extreme clearness, and the audience were enabled to see Turner as he was and as he supposed himself to be.

DICK'S VISITS.

A friend of mine in the city has a dog named Dick. My friend's parents live three or four miles out of town; and Dick is very fond of visiting them, as they are in the habit of saving choice bits of food for his supper. For some time Dick never made his visits except in company with a member of the family; but, after a while, he began to go away alone, about once a week, spending the whole day, and returning at night. To the question, "Where have you been, sir?" he gave no other reply than a satisfied bark, which seemed to mean that he had been having a good time.

At last his mistress determined to watch him; and one morning, as he left the house, she followed him at a distance, so that he did not notice her. Dick ran to the corner of a street through which the horse-cars passed every half hour, for the home of his friends in the country. Here he sat down and waited; and as soon as the right car came along, he jumped into it boldly, and took a seat with the other passengers. On inquiring of the conductor, Dick's mistress learned that he had been in the habit of riding out in the morning, and back at night, for some time. He never failed to get in and out of the car at the right place; but whether he remembered to pay his fare or not, I cannot tell you.

Now, if any of my little readers can inform me how Dick knew what car to take and where to get out, I would be very glad to know.—*Nursery.*

It is easier to set a man against all the world than to make him fight with himself.—*Tillotson.*

Over-loved mercies are seldom long-lived mercies. The way to lose, is to indulge them. Make a god of them, and you destroy them.

Charity like the sun, brightens every object on which it shines; a censorious disposition casts every character in the darkest shade it will bear.

In judging of others, let us always think the best and enjoy the spirit of charity and candour. But in judging of ourselves, we ought to be exact and severe.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes; and regret in the last hour, his useless intentions and barren zeal.

Were we to survey the chambers of sickness and distress, we would often find them peopled with the victims of intemperance and sensuality, and children of vicious indolence and sloth.

A neat, clean, fresh, sweet, cheerful, well-arranged house exerts a moral influence over its inmates, and makes the members of a family peaceful and considerate of each other's feelings and happiness.

"A parson," writes George Herbert, "is the deputy of Christ for the reducing of man to the obedience of God." He further quaintly adds; "His apparel is plain, but reverend, and clean without spots or dust: the purity of his mind breaking out and dilating itself, even to his body, clothes, and habitation." This remark of Herbert probably originated the saying that "cleanliness is next to godliness," which has been ascribed to John Wesley.

The *Washington Star* thus describes a "Dolly Varden." A "Dolly Varden" is a moire antique dress pattern, and is made of some material, and is cut biased at the top and bottom, and trimmed with Honiton polonaises and tube-roses, with a pelum running two chains and three links to the southwest from the starting point, around the skirts of civilization, and pinned together with a self-acting safety pin. The figures are so large that it takes eight dress patterns to show them off to advantage.

EMINENT DUNCES,

Fisher Ames entered Harvard at the age of twelve, and Edward Everett at thirteen; Bishop Heber translated Phœdrus into English at seven; Anna Seward repeated from memory the first three books of "Paradise Lost" at nine; and Lord Brougham wrote on philosophy at eighteen.

But all eminent men have not been remarkable for early attainments. Some of the grandest spirits that the world has ever known—men whose works and memory are enduring—were regarded in youth as dunces. They flowered late, but bore the rarest fruit.

It is somewhat discouraging for a boy of moderate abilities, who aims to do his best, to be told that others accomplished in childhood what he can only do by hard study in the best years of his youth. But such a boy should not relax his efforts. He will succeed, if give his heart and mind to the work.

That distinguished teacher, Dr. Arnold, of Rugby, after speaking of those who zealously cultivate inferior powers of mind, said of such a pupil, "I would stand to that man hat in hand." He one spoke sharply to a dull boy, who replied; "Why do you speak angrily, sir? Indeed, I am doing the best I can." Dr. Arnold said he never so felt a rebuke in his life.

Sir Isaac Newton was a pronounced dunce in his early school days. He stood low in his classes, and seemed to have no relish for study. One day the "bright boy" of the school gave him a kick in the stomach which caused severe pain. The insult stung Newton to the quick, and he resolved to make himself felt and respected by improved scholarship.

He applied himself resolutely to study, and ere long stood in his classes above the boy who had kicked him, and ultimately became the first scholar in the school. He owed his pre-eminence in his philosophical studies more to perseverance and application than to any marvellous natural endowments.

Oliver Goldsmith, than whom no boy could appear more stupid, was the butt of ridicule at school. A school dame, after wonderful patience and perseverance, taught him the alphabet, a thing which she deemed creditable to her skill, and which she lived to mention with pride when her pupil became famous. He made no progress in the exact studies, but liked history and Latin Poetry. He was a sore trial to his ambitious mother, who made many fruitless efforts to quicken his wits by her sharp words. His relatives, teachers, and school-mates, all told him that he was a fool, which verdict he did not dispute, but took good humoredly. Even when he had produced the "Traveller," an eminent critic said to a friend, "Sir, I do believe that Goldsmith wrote that poem, and that, let me tell you, is believing a great deal."

Sir Walter Scott was a dull boy, and when attending the university at Edinburgh, he went by the name of "the great blockhead." But he wasted no time on trifles, and in pursuing a study that he loved, as, for instance, history or the classics, he was persevering and methodical. He was one of those whose knowledge on a subject that interested him increased until it lay, like a great volume, in his mind. When Walter Scott began to make use of that knowledge, society gave him another name, somewhat different from the Edinburgh appellation. It was "the great magician."

Hutton, the antiquarian, whose knowledge of books was deemed remarkable, was slow to learn when a boy. He was sent to school to a certain Mr. Meant. He thus tells his experience: "My master took occasion to beat my head against the wall, holding it by the hair, but he never could beat any learning into it."

Sheridan found it hard to acquire the elements of learning. His mother deemed it her duty to inform his teacher that he was not bright to learn, like other boys.

Adam Clarke was pronounced by his father to be a "grievous dunce," and Dr. Chalmers was pronounced by his teacher an "incorrigible" one.

Chatterton was dismissed from school by his master, who, finding himself unable to teach him anything in a satisfactory manner, settled it that the boy was "a fool."

Teachers are apt to become impatient over dull scholars, and to predict of them that they will never come to anything. Such uncalled-for prophecies ought to discourage no scholar who tries to do well. A certain Edinburgh professor once pronounced upon a student this severe opinion: "Dunce you are, and dunce you ever will ever remain." That student was Sir Walter Scott.

If a dull boy feels an inspiration stirring within to do something worthy in literature, or science, or art, let him set his face, as a flint, towards his object. Let him be patient, hopeful and self-reliant, unmoved by laughter, undiscouraged by evil prophecies.

"The slow,

Still process of the rain, distilling down
The great sweat of the sea, is never seen
In the consummate spectacle flashed forth,
A snow-lined arch upon the clouds of heaven,
So never sees the world those energies,
Strong effort and long patience, which have stirred
In low obscurity and slowly heaved
In darkness up, till sudden glory springs
Forth from it, arching like a perfect rainbow."

SICK ROOM HINTS.

A sick room should have a pleasant aspect. Light is essential. Blinds and curtains may be provided to screen the eyes too weak to bear full day, but what substitute makes up for the absence of that blessed sunlight without which life languishes? The walls should be of a cheerful tint; if possible some sort of out-door glimpse should be visible from the bed or chair where the invalid lies, if it be but the top of a tree and a bit of sky. Eyes which have been traveling for long, dull days over the pattern of the paper-hangings, till each bud and leaf and quirl is familiar—and hateful—brighten with pleasure as the blind is raised. The mind wearied with the grinding battle with pain and self, finds unconscious refreshment in the new interest. Ah, there's a bird's shadow flitting across the pane. The tree-top sways and trembles with soft rustlings—a white cloud floats dreamily over the blue,—and now, oh delight and wonder, the bird himself comes in view, and perches visibly on the bough, dressing his feathers and quivering forth a few notes of song. All the world, then, is not lying in bed because we are; is not tired of its surroundings—has not the back ache! What a refreshing thought! And though this glimpse of another life, the fresh, natural life from which we are shut out—that life which has nothing to do with pills and poisons, tip-toe movements, whippers and doctor's boots creaking in the entry—

may cause the hot tears to rush suddenly into the eyes, it does us good, and we begin to say with a certain tremulous thrill of hope:—"When I go out again I shall do"—so and so.

Ah, if nurses, if friends knew how irksome, how positively harmful, is the sameness of a sick room, surely love and skill would devise remedies. If it were only bringing in a blue flower to-day and a pink one to-morrow; hanging a fresh picture to vary the monotony of the wall, or even an old one in a new place—something, anything—it is such infinite relief. Small things and single things suffice. To see many of his surroundings changed at once confuses an invalid; to have one little novelty at a time to vary the point of observation, stimulates and cheers. Give him that, and you do more and better than if you filled the apartment with fresh objects.

It is supposed by many that flowers should be carefully kept away from sick people—that they exhaust the air or communicate to it some harmful quality. This may, in a degree, be true of such strong, fragrant blossoms as lilacs or garden lilies, but of the delicately-scented ones no such effect may be apprehended. A well-aired room will never be made close or unwholesome by a nosegay of roses, mignonette, or violets, and the subtle cheer which they bring with them is indefinitely reviving to weary eyes and depressed spirits.—*Scribner's for April.*

FATHER GAVAZZI.

FOUNDING OF AN EVANGELICAL CHURCH IN ROME.

The N. Y. *Herald* of Saturday contained the following reference to the arrival in that city, of Father Gavazzi, the great Italian reformer:—

Father Gavazzi, as already announced in the *Herald*, is at the New York Hotel. He is entered on the books as "Alessandro Gavazzi, Roma." He arrived on Wednesday, and spent most of yesterday and the day before in conference with religious committees in the Bible House, and in viewing the wonders of what he calls the "new city" up town. Late in the afternoon he returned to the hotel, where a number of distinguished visitors had left their cards for him during the day. A *Herald* reporter met him in the office, and was cordially granted the privilege of submitting him to that new American torture, the "interview." Father Gavazzi is about sixty years old, nearly six feet high, and is proportionately portly. His face is a fine one, the features large, eyes, nose, mouth and all denoting strength and clearness of thought. His hair is iron gray, worn somewhat long and combed straight back from the forehead. His eyes are overshadowed by thick, shaggy eyebrows, and he wears thin patches of iron gray whiskers high up on each cheek. Altogether his face is very like that of Charles Sumner. He is affable and cordial in his manner, and speaks choice English, though sometimes with a very bewildering accent. His manner is hearty and enthusiastic, and he is greatly given to vehement gesticulation. He escorted the reporter to his room, and at once went into business, with thorough zest, of being interviewed.

"What is the object of your present mission, Father?"

"We are a deputation," said he—"Dr. Thompson and I—from the Free Christian Church of Italy to make its objects and prospects known to our friends in America and also to ask for assistance. I hope to carry home from America the beginning of an Evangelical College, which shall diffuse throughout all United Italy the true doctrine of free Christianity."

"Who is Dr. Thompson?"

"He is an American, who came to Rome some two years ago merely on a visit. I interested him in the Evangelical movement, and he entered heartily into it. He has accompanied me here to pilot me through and he will return to Rome with me."

"What is the general doctrine of your Church?"

"We call it the Free Christian Church of United Italy. It is open to all classes of Protestants. Some Baptists have churches, though not many.

The Presbyterians have some and the Methodists most. They are most zealous in the work of evangelization. But we unite them all under the one head of Free Christian Church. Our Creed is very simple. It is only to love your fellow man, follow the golden rule and pay no obedience to the Vatican. We have 35 churches, and the governing power is vested in a committee of seven, sitting at Florence."

"You are, then, thoroughly at enmity with the Pope."

"Oh, yes! We were once friends; but there is now too wide a difference of opinion between us for that."

"How does your theory of belief compare with that of Pere Hyacinthe?"

"In the one particular, that while he and Dollinger and Straussmeier refuse to obey certain behests of the Catholic Church, they still claim to be members of it. I accept my excommunication and have left it. I have argued the matter with Hyacinthe and Dollinger both, but they are not prepared to go entirely out of the Catholic fold into the Protestant, nor yet prepared to accept all the new Catholic doctrines. Hyacinthe has of late been giving religious conferences at the Teatro Argentina, in Rome; but they were not well attended, and I heard before my departure that the preliminaries were being arranged for him to have audience with the Pope. So it is likely the two will be reconciled."

"How came you to leave the Church of Rome, Father?"

"I was excommunicated for defending Rome against the French in 1849, and also, on the same occasion, for giving religious consolation to my own dying soldiers—soldiers defending Rome and born and raised in the Roman Church."

"You served with Garibaldi?"

"I went with Garibaldi in 1850, organizing hospitals for his troops, for I was the chief of what you may call the Sanitary Corps. I was with him in 1866 in the Tyrol, and in 1867 at Mentana. I also made it my duty as we marched along to stir the people up to the duty of uniting and republic-izing Italy."

"How do you stand in reference to the present Kingdom of Italy?"

"Well, you see, Garibaldi and I are republicans, but we must take the best we can get. Now, as a kingdom, we have Italy, whole, united. When the pear is ripe it will fall into our laps; so when Italy is ready to become a republic she will be all the better for being already united. King Victor Emmanuel treats me well. I have nothing to complain of. He treats all the republicans well."

"Does there seem to be any expectation of the rescuing of Rome from the Italian confederation?"

"Ha!" said the great agitator, with his massive hand uplifted. "Tell your American Catholics, your Irish and German Catholics, who are contributing money to 'rescue' Rome, tell them it is impossible to rescue Rome from Italy—from Italy!" and he brought his hand down upon the table, "Let them save their money for more reasonable purposes."

How do the clergy generally look upon the infallibility doctrine in Italy?

"The higher order of the clergy accept it, but the lower orders are moving against it. In Piedmont and some other provinces they are very outspoken against it."

"How long will you remain here?"

"In New York about two weeks. Then we shall go through the country, to Boston first, then Chicago and St. Louis, and even I hope to San Francisco. We shall probably remain in the country till August, or if our business is not finished until October. I will preach on Sunday next. I do not know just where yet. The church is engaged but I can not recall its name. I will also lecture on the unification of Italy, the dogma of infallibility and its startling consequences; the Vatican council and its effects, and the general political and religious prospects of Italy."

"You were here once before, I believe."

"Yes, twenty years ago, in 1852. I remember your General Pierce was then elected President."

"You have probably found some changes in the city since then?"

Father Gavazzi hereupon became enthusiastic.

"Oh, most wonderful!" he exclaimed. "When

I was here there were only a few houses here and there above—Union square do you call it? Yes above Union square. I rode up to Central park to-day, and I walked down, for I said: "I cannot see this great city in a what-would-you-call-it-stage coach. I walked down your Fifth avenue, and I rode aboard some talk when I was here before of making your Fifth avenue a fine thoroughfare. Ha, what is it now? I rode up through a tunnel on Fourth avenue; yes. When I was here before there was some talk of making a tunnel there, and some labourers were put to work then. I remember picking away at it. I have seen a new city and the grand buildings, your great depot, your Christian association building, your artists' palace with the Mosaic front—what do you call it?—ah, the Gallery of Design. It looks like the ducal palace in Verona. I say, there are in this new city more fine buildings than in Rome, Florence, Venice—all the cities of Italy put together. It is wonderful, sir!"

When the reporter, thanking him for his courtesy, arose to go, the father saw him to the door and into the elevator, which was near at hand.

"I always like to conclude a lecture or a sermon with one grand conception," said he with a pleasant smile, "and I conclude now with this: that in great free America here everything is great and grand, and I shall hope for something great and grand for the beginning of our evangelical college."

With that he planted his hands upon his hips, beamed luxuriantly, and the descending elevator shut him out of view.

A public reception was given to him and his associate, Dr. Thompson, at the hall of the Young Men's Christian Association.

WHY PEOPLE SLEEP IN CHURCH.

Many a farmer and housekeeper wonder why it is that they must needs take a nap every Sunday in sermon time. When the parson gets comfortably into the second or third head of his discourse, and the congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home the busy matron never thinks of napping at eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question should a friend propose a half hour's nap at that hour of the day. Nevertheless, they both sleep like kittens in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies,

"My drowsy powers, why sleep ye so?"

is exactly in point, and we propose as an answer,— "Because we are breathing carbonic acid gas—deadly poison; because the chapel keeper didn't let the foul air of last Sunday's congregation out of the doors and windows, and the fresh, pure air of heaven in." Look round in the audience; that feverish flush on the cheek isn't heat—it is poison. The lady nodding over there, her nose and cheeks like a scarlet rose, is not too warm, for the thermometer does not stand over 70 degrees; she is partially suffocated; what she wants is fresh air. The hard-working mechanic or farmer doesn't sleep because he watched with a sick child last night, but simply for want of oxygen to keep the flame of intellectual and physical activity brightly burning. Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws while in open violation of the physical. Is your chapel-keeper a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that ever human being vitiated, at the least estimate, four cubic feet of air every minute? Linger when the congregation leaves, and see if he shuts every door and window tight to keep in all the heat till evening service. Then see how dimly the lamps burn in the vitiated air; how hard the minister tries to raise himself and his listeners to the height of some great argument, and how stupid they are—nothing but bad air. Now for the remedy, which costs labor and money both, for ventilation is a question of shillings and pence. Saturday, the chapel keeper should be instructed to open all the doors and windows, to let out the dead and foul air, and let in such as is fresh. It takes no more coal

on Sabbath morning to heat the place to 70 degrees because of this purification. Sunday noon let the openings of the chapel be again thrown wide—warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the Sacred Word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Spurgeon.*

THE OLD AND THE MODERN JERUSALEM.

Mr Selous's two pictures of Jerusalem, one representing the city as it appeared in the days of its prosperity, and the other showing it as it is to-day, have been on exhibition at 161 Fifth avenue for some time, and have attracted general attention. Those who are familiar with the Jerusalem of to-day pronounce the latter picture a marvel of accuracy, while a comparison of the historical references to the ancient city will convince any one of the careful judgment with which Mr Selous has reproduced the various features of old Jerusalem.

Both pictures are remarkable in two ways. They combine the highest realism with the grandest general effect. Before seeing them, one anticipates with pain their typographical accuracy, their minute perfection of detail, and half expects to see two immense maps, or a pair of gigantic prints, similar to those highly-coloured representations of fabulous towns in some western territory, which are so popular in country taverns. A view of the pictures dispels all this. Instead of maps, which give us only the roads, the streams, the buildings, and kindred objects, one sees two pictures, which, while possessing great mechanical excellence, hint at something more and higher. The picture of the Jerusalem of to-day is not simply a portrayal of its fractured walls, its tumble-down houses, and its public buildings, but a glowing account of the doom which has come upon the Holy City. The shiftlessness of the people, the alien religion which flourishes through its precincts, the air of having seen better days, are as distinctly to be seen at the Mosque of Omar, or any other of its architectural features. The companion picture, representing Jerusalem as it appeared in the year A.D. 33, tells a different story. Those compact walls, the neat streets, the crowds of people, the keeps of Antonio, Herod's amphitheatre, and, above all, the golden roof of Solomon's temple before which rises the smoke of the altar, speak of prosperity and influence and dominion. It is the great city, haughty and insolent, which contemned Christ, and fell a prey to its own wilfulness. Standing far off, and looking at Jerusalem at that day, one gets some idea of its glory and pride, and proper place in history. A distant view of Jerusalem in its decay confirms the first impression. It is a dead town, rich with glorious memories, like the body of a mummy wrapped in the finest cloths. That dun-colored ground work, which is so familiar in Gerome's pictures of the East, is the colour of departed glory, and the warm tints cast a sombre shade.

We have spoken of the general effect produced by these two beautiful pictures, because those who visit them will be tempted to make an exclusive study of the details. This is worth while, but it is not all. Were they commonplace pictures, that would be their only excellence. But each canvas is full of an inarticulate eloquence, which must be heard before one can become acquainted with their highest merits.

Let amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayers, with his windows open—pleasures which need not cause a single blush on an ingenuous cheek.—*Parker.*

It is singular that the name of God should be spelled with four letters in almost every known language. It is in Latin, Deus; in Greek, Zeus; Hebrew, Adon; Syrian, Adad; Arabian, Alla; Persian, Syra; Tartarian, Idga; Egyptian, Aum or Zent; East India, Esri or Zeni; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Zenc; Coratian, Doga; Dalmatian, Rogt; Tyrrhonian, Eher; Etrurian, Chur; Margarian, Oese; Swedish, Codd; Irish, Dich; German, Gott; French, Dieu; Spanish, Dios, and Peruvian, Lian. The name of God in the Anglo-Saxon language means Good, and the signification affords singular testimony of the Anglo-Saxon conception of the essence of the Divine being.

Diocesan Intelligence.

TORONTO.

RESIDENT MINISTERS OF TORONTO.

Right Rev. A. N. Bethune, D.D., D.C.L., Bishop of Toronto. Beverley Street, near St. George's Church.
 Very Rev. H. J. Grasstt, B.D., Dean. The Rectory, Adelaide Street.
 Ven. T. B. Fuller, D.D., Archdeacon of Niagara. St. George's Rectory, John Street.
 Rev. H. Scadding, D.D., Rector of Holy Trinity. Trinity Square.
 Rev. Canon Baldwin, M.A. 51 Duke Street.
 Rev. Provost Whitaker, M.A. Trinity College.
 Rev. Prof. Ambory, M.A. "
 Rev. Prof. Jones, M.A. "
 Rev. J. McCaul, LL.D. 74 Carlton Street.
 Rev. J. Beaven, D.D. Corner Bloor and Sherbourne Streets.
 Rev. S. J. Boddy. Winchester Street, west of Parliament Street.
 Rev. A. J. Broughall. St. Stephen's Rectory.
 Rev. W. S. Darling. Trinity Square.
 Rev. E. Day, M.A. Murray Street.
 Rev. H. W. Davies, D.D. 9 Grosvenor Street.
 Rev. J. C. Gibson, B.A. Brockton.
 Rev. Saltorn Givins, Rural Dean. 91 Bloor Street.
 Rev. A. C. Hill, M.A. 171 Church Street.
 Rev. S. Jones, M.A. Jarvis Street, near Charles.
 Rev. Jno. Langtry, M.A., near St. Luke's and Broadalban Streets.
 Rev. O. J. Machin, 144 Spadina Avenue.
 Rev. Alex. Sauson. 343 King Street East.
 Rev. E. Rush. Stimson, M.A. 41 Mellinda Street.
 Rev. A. G. L. Trew, M.A. Yorkville.
 Rev. A. Williams, M.A. St. John's Rectory, Portland Street.

St. PETER'S, COBourg.—A special service was held in this church, on April 15. The rector preached from Ps. xxx. 1-2; and the offertory was devoted to the Indian Missions within the Diocese, in accordance with the Lord Bishop's Pastoral.

HURON.

St. JOHN THE EVANGELIST'S, BERLIN.—There was a very full attendance at the adjourned vestry held on the 15th, when the question of free pews was again brought up, and after some discussion a resolution was unanimously passed, declaring all the seats free on Sunday evenings.

THE FREE PEW SYSTEM.—The free pew system having succeeded so well for several years past in connection with St. James', Stratford, it was resolved at the Easter Vestry to continue the voluntary system, therefore both wardens—Messrs. John Dutton and James Powell—were selected by the Vestry, and Dr. Oronhyateka was chosen delegate to Synod.

THE NEW CHURCH FOR WESTMINSTER.—On the evening of the 17th inst., a meeting was held in the Askins' schoolhouse, Westminster, of the subscribers of the new church to be built in that neighbourhood. It was resolved that the church be built of brick, to accommodate 200 or 300 people. A committee was appointed to select from the lots offered the most suitable.

St. PAUL'S, LONDON.—Contributions of the congregation from Easter, 1871, to Easter, 1872:—

Pew rents, \$2898 50 paid, \$632 50 due.....	\$2530 00
Collections, ordinary	1044 95
Collections, special and offertory	1181 39

\$4702 34

These are merely the amounts collected in the church. The amounts subscribed by members of St. Paul's for the Church Society, the Ladies' Benevolent Society, erection of churches, and other objects connected with the Church, are not given.

THE ADJOURNED MEETING OF THE VESTRY OF St. PAUL'S CATHEDRAL was held in Bishop Cronyn Hall on the evening of Monday, 15th inst. Rev. Canon Innes, Rector, in the chair. The accounts of the churchwardens for the last year having been approved of, a motion was brought forward by C. Hutchinson to rescind the resolution passed at the late meeting of the Vestry, granting \$4,000 to the

erection of the new Cathedral, as contrary to the Church temporalities. The motion was seconded by G. F. Jewell, and supported by M. Simpson. An amendment was moved by Major Walker, seconded by R. Bailey, confirming the grant. The amendment was carried by a majority of 26 to 14, some few not voting. The Bishop of Huron, who was present by invitation at the meeting, then addressed the meeting, stating, that as the vote was not unanimous in favour of the grant, he declined to accept it, but this would not in the least interfere with the building of the church.

St. JAMES' CHURCH, STRATFORD.—Monday, 15th inst., was duly observed by this congregation. Divine service was held in the morning, special prayers of thanksgiving being offered up for the complete restoration to health of the Prince of Wales. An excellent discourse was delivered by the Rev. E. Patterson, Incumbent, based on the words, "My son, fear thou the Lord and the King; and meddle not with them who are given to change"—Proverbs xxiv. 21—enforcing the Christian duty of fearing and loving God, obeying the Queen and all in authority under her; alluding to Her Majesty in a touching manner, as having been from her youth a mother to her people, a model in piety and virtue, that her purity and simplicity of manner were the means of introducing the simplicity of the cottage into her palaces, and that the sincere attachment shown to the Royal lady and family when recently attending the Thanksgiving services at St. Paul's Cathedral, proved conclusively that the people of England are not given to change, that they are not prepared to barter away their freedom, nor allow their rights, privileges and institutions to be trampled on by the emissaries of sedition and strife.

CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION.—A meeting of the members of the Association, and others desirous of its perpetuity, was held at the request of the Bishop of Huron, on Tuesday evening, the 16th inst. For the last two years the Association had not received that support it deserved. Subscriptions had been decreasing, and members falling off, so that, in despite of the exertions of a few members of the executive committee, the Association was found at the last annual examination of accounts to be in debt. The executive committee recommended the dissolving of the Association, and the giving over the Library to the Association of Lay-helpers of St. Paul's, if they pay the debt, and lend the books to subscribers as formerly. This the Lay-helpers assented to, and are about to pay off the debt. To revive the Association and infuse into it new life and vigour, the meeting on Tuesday evening was held. There was manifested by all a unanimous expression of interest in the perpetuity of the C. E. Y. M. A. that we trust augurs well for its future usefulness as an aid to the Church. Of the clergymen of the city there were present. Right Rev. the Bishop of Huron, Rev. Canon Innes, Rev. Messrs. Brock, Halpin, Marsh and Tilley. The resolution passed at the annual meeting to wind up the affairs of the Association was rescinded unanimously, and the meeting adjourned for a month.

ONTARIO.

St. ALBAN'S, OTTAWA.—This church was fairly attended. The service was remarkably bright and hearty, all seeming to join in the musical portions with earnest cordiality. The special form of thanksgiving was prepared by the rector, Dr. Bedford Jones, who chiefly conducted it himself, assisted by the full and efficient choir. It was opened with the 95th and 103rd Psalms, sung to well known chants. Lesson:—the 38th chapter of Isaiah, read by the Rev. C. P. Bliss. This was followed by the Te Deum. After the versicles, following the creed, and the special collects used at the thanksgiving in St. Paul's Cathedral, came the thanksgiving hymn. The rector delivered a short address taking as his text 2 Cor. I. 9-11: "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death and dost deliver us, in whom we trust that He will yet deliver us, you also helping together by prayer."

The preacher briefly referred to the incidents of the Prince's illness, and impressed on his hearers one serious lesson to be learned on this occasion,

that our God is a "God that heareth prayer." He spoke of the beneficial effect on the mind of the Prince made by all that had happened, and especially by the magnificent sermon and spectacle of February 27th, and closed a very admirable address with a fervent prayer for the future welfare of His Royal Highness.

During the offertory the organist played the air, "God bless the Prince of Wales," and the whole service was closed with the well known hymn, "Praise, my soul, the King of Heaven."

OTTAWA, Monday, the 16th, the day set apart by His Excellency the Governor General as one of general thanksgiving for the recovery of the Prince of Wales, was duly observed in this city. The majority of the citizens religiously observing it as a day of thanksgiving and prayer; divine services being held in several of the churches. The services at the chapel of Ease opened with the *Venite* and the singing of psalms; followed by scripture reading and the *Te Deum*. The Lord Bishop of Ontario then delivered an excellent sermon, taking for his text the 1st and 2nd verses of the II Chapter of the 1st Book of Timothy.

"I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty."

"We have therefore been given to understand that we are to pray for Kings for reasonable assistance so that we may lead quiet and peaceable lives. We take our stand on scripture teaching, and there must be an unanimity of sentiment when there is such a unity in returning thanks on such an occasion as the present one. The whole British Dominions are glad and rejoice, but none more so than this Dominion of ours. In the speech from the Throne before the representatives of the people, are words of congratulation on the recovery of His Royal Highness; and we are now met before God to thank Him for it being so. We cannot enrich our thoughts for a moment by grand and imposing ceremonies. We may infer that the teachings of science are unphilosophical, for it has not made much headway, as human instinct is stronger than an hour's logic. The instinct of millions is that God rules the whole world and governs the nations of the earth. Above the ruler's general law is that Omnipotence that guides the affairs of the universe; and there was a great increase in the feeling that it is meet and right to pray for the recovery of the Prince of Wales. It shows that a feeling of loyalty runs through the community far deeper than was suspected. Those who thought that the altar and the throne must give way, found that their fears were idle; that loyalty was deep when it had been proven. God gave us an opportunity to display our true emotion towards constituted monarchy in this happy event. We trace loyalty to its course and find it is composed of many elements. Loyalty springs from chivalry, from sentiment, associations, and national glory, and the feeling that has been displayed has not been altogether one of the sentiment, it has been an ardent feeling among men, a union of common sense, a natural feeling of association of the past and of the present. If we perceive our interests, we will thank the constituted monarchy for our prosperity and security. The recovery of the Prince is viewed as a national matter and on Unitarian grounds, and God was thanked for mother and for son. The danger to the heir apparent passed away, and it was now late when thanks were about to be returned, but the sympathy was too deep seated to be transparent. It is not our privilege to march to some grand cathedral to praise, but in this our humble place of worship, prayers of thanksgiving will be equally acceptable in the sight of God, and of the millions in our Motherland. The distance we are from the land we love may not make it less dear to us, though it may be said that "distance lends enchantment to the view." In our gratitude we must not forget the general mercies that have been extended to us—the blessing of good government and leading good and peaceable lives—which come direct from the hand of God. We are to bless Him for our bountiful harvests, and for our freedom from pestilence and war; we must be thankful for our blessings, for however great they may be they will pass away if the nation is not righteous. Let us not therefore fail to trust in Him more firmly and more earnestly; and with religious loyalty pray that He may save our gracious Queen and Edward Prince of Wales."

The sermon was followed by prayer, singing, and

the benediction; and closed with the national anthem.

The offertory, a little over \$100, was devoted to the fund for liquidating the debt incurred on enlargement.

EASTER VESTRY MEETINGS.

[In the two last numbers of the *Church Herald* appeared numerous reports of Easter Vestry Meetings. It was intended to continue these this week, but from various causes—one of which was the delay experienced in receiving the Reports—the continuation has to be postponed. We shall be obliged if further Reports reach our office not later than Wednesday morning, May 1st.—Ed. C. H.]

PASTORAL LETTER BY THE BISHOP OF LINCOLN.

Bishop Wordsworth has issued the following letter to his diocese on the Athanasian Creed, accompanied by a form of meditation and prayer:—

“Riseholme, Lincoln, Tuesday before Easter, 1872

“My dear Friends—Words of sorrow and distress, which have reached me from many quarters, constrain me to write this letter. According to the sure word of prophecy, the spirit of unbelief is becoming stronger and bolder in these latter days. Among ourselves it is endeavouring to deprive us of our colleges and schools; to force an entrance into our churchyards; to take away from us the public use of a Creed—the Athanasian Creed—which has sounded in our churches for a thousand years, and in which we and our fathers have confessed the faith in the doctrine of the ever-blessed Trinity, and in the Godhead and Incarnation of our Lord and Saviour Jesus Christ; and in which the Church discharges the solemn duty, laid upon it by Him, of openly declaring to all men the necessity of a true faith, and the sin and danger of unbelief.

“We have need, therefore, to stir up one another to more watchfulness, steadfastness, and courage, in maintaining the sacred deposit committed to our charge, and in endeavouring by God's help to transmit unimpaired to posterity that holy heritage which He has entrusted to our care. It befits us in times like these to quicken our faithfulness and zeal, by the remembrance of the good examples of martyrs and confessors of old; to meditate on the history of Elijah, standing almost alone as a witness to the truth, against Princes, Priests, and people, in evil days; to think of the three children at Babylon in the furnace of fire; and of Daniel, the aged prophet, among the lions. We may also do well to remember, on the one hand, for our warning, the ignoble cowardice and the unhappy end, of those recreant Priests at Jerusalem—Menelaus, Jason, and Alcimus—who surrendered the truth of God for worldly ease and advantage, in the days of Antiochus Epiphanes, the type of Antichrist; and, on the other hand, to stimulate our courage by the recollection of those faithful Priests, who then stood firm among the faithless—such as Matthias, Eleazar, and Judas Maccabeus—and of that heroic mother and her children who gladly endured the rack rather than disobey God, and forsake the faith of their fathers.

“It may help us, in these days of concession and compromise, to think of the inflexible courage and indomitable boldness of St. Paul and St. Peter; and of St. John, the loving and beloved disciple, who proved his love for Christ and for the souls whom He has redeemed by bequeathing to the Church words of solemn warning on the sin of heresy, especially with regard to the doctrine of Christ—‘If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds’ (John ii. 10-11); and who has declared that ‘the unbelieving will have their part in the lake of fire and brimstone, which is the second death’ (Rev. xxi. 8.)

“It may be profitable for us, in days of specious liberalism and spurious charity, which flatter men in their errors, and thus beguile them to destruction, to remember the noble examples of two disciples of St. John, the Apostle of love, viz., St. Polycarp of Smyrna, and St. Ignatius at Rome, gladly giving their bodies to the flames and to the wild beasts, in their ardent love for Christ, and in fervent zeal for the truth, and to bear in mind the solemn words of the latter of the two (which, it is to be feared, would now be denounced by some as utterances of intolerant bigotry and wild fanaticism)—‘Whosoever corrupts the true faith by unsound doctrine, will go into everlasting fire, together with those who hearken to him’—*St. Ignatius Epist. ad Ephes.*, cap. 16.)

“It may comfort and cheer us in our own conflicts for the truth to remember the bright and beautiful exam-

ples of those intrepid men at Lyons and Vienna who endured all things for Christ (*Euseb. Hist. Eccles.* v. i.)

“We may derive instruction and encouragement from the valiant bearing of St. Ambrose, contending against the Emperor Valentinian, the Empress Justina, and the Arians, invading the churches of Milan. What would St. Ambrose have said to the invasion of Christian churchyards in these our days by abettors of heresy and unbelief? Would he not rather have died than surrender a share in those sacred enclosures, which have been solemnly set apart from common uses, and have been dedicated to the God of Truth and Peace by a religious act of consecration; and in which the mortal remains of His faithful servants repose in the hope of a blessed Resurrection? Would he not have shed his blood rather than give his consent to such a sacrilegious outrage as this? In a letter to his sister Marcellina, he describes what he did, when the emissaries of the Emperor commanded him to give up a church to the Arians:—‘I answered,’ he says, ‘that a church which has been given to God cannot be surrendered by a priest; and when I was convened by the nobles and tribunes who said that the Emperor acted in virtue of his Royal prerogative as Master of all, my reply was, that if the Emperor asked me for what is mine to give,—such as my land or my money,—I would not refuse it; but what belongs to God is not subject to the Emperor's sway. If you want my property seize it; if you wish for my body, here it is; if you desire to cast me into prison or carry me to death, I will gladly follow you’ (*St. Ambrose Epist.* xx). And again, when one of the churches at Milan was beset by a military force requiring the Bishop to surrender it to the Emperor, he replied—‘My liege lord, it is not lawful for me to give up a church to thee, nor is it lawful for thee to receive it; thou oughtest not to violate the house of man, how much less oughtest thou to invade the house of God.’ And again, he said to the people when he was threatened with death if he did not surrender a church to the Arians—‘God forbid that I should give up the heritage of my fathers; you may take away my life, but you shall never take away my faith’ (*St. Ambrose Sermo post Epist.* xxi).

“What would St. Ambrose have said, if he had been required to surrender, as the Bishops and Clergy of England are now required to do, not one or two churches in a single city, but a share in many thousand churchyards throughout the land, that so those hallowed precincts, dedicated to God and set apart as resting-places of the dead sleeping in Christ, and in the hope of being raised through Him, may be disturbed by religious strife and be desecrated by false doctrine; and that over the graves of the saints of God harangues may be delivered to crowds of men, women, and children, even by persons denying Christ's Godhead, and scoffing at the resurrection of the body; and the terrors of eternal judgment?

“The example of St. Ambrose, and others like him, whose names are now honoured by the Church of God, and will be glorious hereafter, may excite us to imitate them, so that, having followed them here upon earth in holy zeal and courage, we may be united with them in that everlasting peace and glory which are reserved for those who have contended earnestly for the faith.

“Above all, we shall not fail to meditate on the example of Him who is ‘the true and faithful witness’ (Rev. i. 5; iii. 14); and who ‘for this cause was born into the world that He should be a witness unto the truth’ (John xviii. 37); and ‘Who before Pontius Pilate witnessed a good confession’ (1 Tim. iv. 13); and Who has said—‘Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels’ (Mark viii. 38). ‘But whosoever shall confess me before men, him will I confess also before My Father which is in heaven’ (Matt. x. 32).

“It is better that we should loose our churchyards, and be driven from our churches, than that we should surrender the public profession of the true faith. The Primitive Church of God worshipped Christ in the Catacombs. And there is reason to suppose that in the latter days the faithful Church will be spoiled of her temporal endowments, and be degraded from her secular dignity, and be driven into the wilderness like the Hebrew Church of old (Rev. vii. 6—14). But, like her, she will be fed with manna from heaven, and be borne on eagle's wings, even on the wings of ‘the great Eagle,’ which is Christ. (Rev. xii. 14; Exod. xix. 4).

“Let us place before our eyes examples of Holy Bishops and Confessors, one of the Eastern and the other of the Western Church, who were ejected to their Episcopal Sees and Cities, and were condemned to banishment for the true faith, and who endured with patience and resignation worldly privations, persecutions, and indignities; St. Hilary and St. Athanasius (the latter for nearly half a century); and who by God's grace were empowered by Him to maintain the true faith whole and undefiled, and to transmit it to future generations, so that we are enabled to profess it at this day; and at last to triumph over his enemies, and have attained to a glorious name in earth and in heaven.

“A similar struggle now awaits us. That Christian ‘Confession of Faith,’ which bears the name of Athanasius, because it is the best exposition of the ever-blessed Trinity, which he so nobly defended, is now in jeopardy. That Confession is ours. Our names are identified with it. We have subscribed to those Articles of our Church, in which it is declared that this Creed ‘ought thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture’ (Article VII). We have pledged ourselves to conform to the Liturgy which prescribes its public use in our churches. Such are the obligations of us all; and thousands among us regard these obligations as our most precious privileges. We rejoice in them as such. We should think that we had suffered shameful indignity, deep distress, grievous wrong, and cruel persecution, if the Church of England and her ministers were deprived of the public use of the Athanasian Creed, or if that creed were mutilated, especially by the hands of any of our own brethren, who solemnly affirmed that it ought to be thoroughly received and believed, and who have bound themselves to conform to that Liturgy which prescribes the public use of this ‘Confession of our Christian Faith.’ And what, we may ask, is the meaning of a ‘Confession of Christian Faith’ which is not to be publicly confessed?

“The Athanasian Creed is not only a confession of faith, but a hymn. It is called, by ancient liturgical writers, the hymn ‘*Quicumque Vult*.’ As it is a contradiction in terms to speak of a confession of faith which is not to be confessed, so it is an inconsistency to speak of a hymn which is not to be sung. If we were to silence the Athanasian Creed we would be chargeable with a double theological solecism.

“The Athanasian Creed is one of the noblest hymns of the Christian Church. I can never forget the effect produced by it on my mind when I first heard it sung, with the sound of the organ, in Westminster Abbey, where I had the privilege of listening to it on the great Festivals of the Church, year after year, for a quarter of a century. It seemed to me that in this glorious anthem of praise, which declares the true Catholic Faith, in opposition to the assaults of various heresies which disturbed the peace of ancient Christendom with regard to the doctrine of the ever-blessed Trinity, and the One Person and Two Natures of Christ, the Church of God comes forth with the voice of jubilee, like Miriam of old with a timbrel in her hand, to sing God's praise after the passage of the Red Sea and the destruction of the hosts of Egypt; or like another Deborah after the victory of Israel over Sisera, to render thanks to Him, and to chant a sacred psalm of triumph for the victories He has enabled her to achieve over the enemies of the true faith, and for the blessings of peace on earth, and for the hopes of heavenly glory which He has given her in Christ.

“Is this confession of faith to be silenced? Is this hymn of praise to be no more heard in our churches? Are we to be condemned to the sin, shame, and grief of spiritual dumbness, when our hearts burn within us, and we yearn to sing the songs of Zion which have been heard in our sanctuaries for a thousand years?

“We humbly hope and pray that none of our brethren will inflict on us this penalty, and cause us this bitter sorrow, and deprive us of an inestimable treasure, which, for the sake of our own souls, and for the souls of others, we feel ourselves bound to defend, and which we value more than any earthly possession.

“If we suppress, silence, or mutilate the Athanasian Creed, we shall be supposed by many to have virtually abandoned our faith in the doctrines contained in it, and in their necessity to salvation; and we shall thus have given a triumph to religious indifference, and have encouraged the libertine to deride the terrors of future eternal punishment, and have added a fresh impulse to profligacy and vice; and by this concession we shall have opened a wide door to those who ask for more changes in our Liturgy and other formularies; and we shall have caused great distress, discouragement, and dismay to our best friends and allies, who looked to us for guidance and support; and we shall have forfeited their confidence and have alienated their affections, and have exposed ourselves as a broken and disorganized army to the more violent attacks of our enemies.

“What may be our course of duty, in the event of such a heavy calamity as this, it is not for us to say. That a schism will thence ensue, which will rend the Church of England asunder, and greatly impair her strength and efficiency for the maintenance of God's truth, is almost certain. Therefore it is our bounden duty to use all means in our power to avert this great evil. We may not be able to act, but we are all able to pray. Let us join in earnest supplication to Almighty God that He may be pleased to ward off the danger, and to write us all in one holy bond of truth and peace, of faith and charity, that we may with one mind and one mouth glorify Him through Jesus Christ our Lord Amen.

“I am, dear friends, yours faithfully,

“C. LINCOLN.”

THE CHURCH HERALD.

The recent alteration in the form of our journal gives us an opportunity of briefly stating to our readers the principles on which the CHURCH HERALD is conducted, and the grounds on which it claims support.

It aims at being a good weekly newspaper for Churchmen, and for all Christians friendly to the Church of England. Like its English counterpart, the *Guardian*, it gives the first place in its intelligence to that which immediately concerns the Church. But, like the *Guardian*, it does not confine itself to ecclesiastical news or to ecclesiastical questions: it embraces all important news; and deals with all the interesting questions of the day.

It will endeavour to regard all questions from a Christian point of view, and to discuss them in a Christian spirit. By so doing, its managers believe it will render more real service to the Church and to religion than by assuming a distinctly clerical attitude, or by mingling in doctrinal controversy. Doctrinal controversy will be avoided as far as possible; the conviction of the managers being that it cannot be profitably carried on in the columns of a journal.

The HERALD is not the organ of any party in the Church. It aims at representing and promoting the interests of the Church as a whole, and at preserving unity rather than inflaming discord. All controversies of a personal character will be sedulously avoided.

Our Correspondence Column will be freely opened, without distinction of parties, to all writers whose communications are of present interest, and who observe the rules of Christian courtesy and charity.

Literary and Educational intelligence will be collected with care, and hold a prominent place in our columns. Persons connected with Colleges and Schools are especially invited to aid us by furnishing news of their institutions.

The HERALD stands entirely aloof from party politics. It will touch such subjects, if at all, only in the interest of the Church, or in that of public morality, taken in the broadest sense.

The Church Herald.

TORONTO, THURSDAY, APRIL 25, 1872.

Calendar.

Thursday, April 25th.—St. Mark's.
Sunday, April 28th.—Fourth Sunday after Easter.
Wednesday, May 1st.—St. Philip and St. James.

FACILITIES FOR PUBLIC WORSHIP.

Two Bills have been introduced in the British Parliament during the present session, which, if carried—as there is little doubt there will be—are likely to have a very important effect upon the Church at home. They are respectively intitled, "The Facilities for Public Worship Bill," and "The Prayer Book (shortened services) Bill, 1872." We class them together under the former heading, because their operation will in both cases tend to the multiplication of services and to the attendance of a greatly increased aggregate number at the services.

The former bill will probably lead to the most important results, and we therefore give its principal enacting clauses.

"1. The Bishop of the Diocese within which any parish, new parish, or ecclesiastical district is situated, containing more than 2,000 inhabitants, may license a clergyman of the Church of England to perform such offices and services of the Church of England as may be specified in such licence, in any schoolroom or other suitable building or chapel, whether consecrated or unconsecrated, situated within the parish, new parish, or ecclesiastical district.

2. The Bishop of the Diocese within which any hamlet or place is situated, containing more than 20 inhabitants, and lying more than two miles from the church of the parish, new parish, &c., in which such hamlet or place is situated, may license a clergyman, &c., in any schoolroom, &c., situated in such hamlet or place, or within 200 yards from the boundary thereof."

Section 3 provides for the licensing and consecration of chapels belonging to private residences,

which, with the premises belonging to them, contain more than twenty inhabitants, and enacts that such a chapel shall be a free chapel, and independent of the control of the incumbent of the parish in which such residence is situated.

Section 9 provides that "the Bishop shall, before granting a license to any clergyman under this Act, empowering him to officiate in any parish, new parish, or ecclesiastical district, give notice to the incumbent of his parish, &c., of his intention to license such clergyman at least one month before such licence is issued, in order that such incumbent may have an opportunity of making any observations or objections upon or to the issuing of such licence."

Section 10 provides for an appeal to the Archbishop in case the Bishop of the Diocese should not allow the objections of the incumbent. The decision of the Archbishop in such case to be final, and after appeal, no licence to be valid without the signature of the Archbishop.

It is desirable that the bill as it stands should be modified in some respect, otherwise it might be made the means of unwarrantable intrusion and great ill feeling and division. The necessary alterations it will probably receive in its passage through the House, and we are inclined to think that on the whole the result of the bill will be very favourable to the interests of the Church. It will provide a convenient safety valve which will obviate threatened parochial explosions.

The provisions of the bill in respect of its main object correspond to those of the canon which in the Diocese of Toronto provides for the erection of a portion of an existing parish or parishes into a new and independent parish, with, however, this important distinction, that the canon establishes a permanent arrangement, while the new bill aims only at the relief of temporary necessities.

In England where any application of the voluntary system is of entirely modern introduction, the exclusive rights of rectors have been pushed to an extent which seems to imply that the incumbents of parishes are entirely independent of everything but their own will and conscience. What "rectorial rights" are, unless they are the rights of one who is spiritual servant and guardian of his flock, we cannot say; but we know that they have not unfrequently been found—when the question of erecting a new church has been mooted—to consist in the power of putting an extinguisher on the whole movement. We, in this country, where the legal facilities for the sub-division of parishes are large, are not without instances, fresh in memory, some of them having yet hardly reached the past tense, of serious injury resulting to the growth of the church from well-meant but mistaken rectorial opposition to parochial sub-division.

And if this is the case here, it is easy to see that the position of an English rector gives him a greatly increased power of obstruction. Circumstances may arise, as, for example, from increase of population, in which it is absolutely necessary for the good of the Church that a parish should be divided, and if the rector should oppose the movement, it is well that the Bishop should be armed with legal power to interpose.

And we have known more than one parish in this country in which the temporary operation of the provisions of this bill would have acted like a safety-valve, letting excitement pass off in vapour, and saving many members of the Church from leaving her fold. Controversy and misunderstanding between incumbent and people having been pushed beyond reconciliation, the people, or a portion of them, have left the church services and gone to the meeting-houses of bodies antagonistic to the Church. It is well worthy of serious thought, as the *Guardian* suggests, "whether in such cases it would not

conduce to the ultimate peace of a parish if the offended party could be drafted off, at least temporarily, to some other neighboring building, where their feelings would not be wounded," and we may add, where they would still remain members of the Church.

The second bill is an amendment of the Acts of Uniformity. As the law stands now, clergymen are bound, in the public services of the church, to use the several offices in their entirety, and by usage they are bound to use the three distinct offices, the Morning Prayer, the Litany, and the Communion office altogether as one long continuous service. This is felt to be in many cases a hindrance to worship; and it certainly is desirable to have greater freedom in our services, within certain understood limits. The Shortened Service Bill provides that in any parish church or chapel, on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, or Ascension Day, it shall be allowable to use, instead of the full order for morning or evening prayer, a service consisting of certain specified portions of our present order, and it declares that on any day the order for Morning Prayer, the Litany, and the Communion Service, may be used separately as distinct offices; and that either of them may be used without the preaching of a sermon or reading of a lecture; and further, that a sermon or lecture may be delivered without any service before it, provided that at least one prayer from the Prayer Book be used. The Shortened Order omits the "exhortation;" one Psalm only will suffice; one lesson only need be read—either the 1st or 2nd, at the minister's option, unless proper lessons are appointed, when both must be read. The Te Deum or the Benedicite may be sung when there is only one lesson, or the Jubilate or Benedictus, at the discretion of the minister. An anthem or hymn is to be sung after the 3rd Collect, and then the service concludes with the prayer of St. Chrysostom, and "the Grace of Our Lord, &c." The changes in the evening service are analogous to those for the morning.

The Bill is decidedly a step in the right direction.

EDUCATION OF THE CLERGY.

It seems to be a generally-acknowledged fact, that the present system of clerical education is not calculated to fit our young men fully for the responsibilities of the Parish Priest. So great is the demand for men, that our Bishops are compelled to send out young deacons fresh from college, without any practical knowledge of the working of a parish, giving them sole charge, perhaps, of some new Mission, where wisdom and experience are absolutely necessary for the successful establishment of the Church. We know it is wrong; that a deacon was never intended to have sole charge of a parish; that often, through ignorance or inexperience, they do great damage to the church; that no one should be given the care of souls until he has proved himself in some degree fit to take charge of them; that oftentimes young men, thrown thus suddenly upon their own judgment, have fallen into such blunders as were subjects of life-long regret to themselves and others; in fact, that numberless evils attend the system, now common enough amongst us. Yet, still, what are we to do? Shall we leave our people without services! Shall we let the small vantage we have gained go by, closing the churches until we can send them priests? Evil against evil; it is but a choice of evils. Our people's needs must be attended to, even though it be but poorly and inefficiently.

We cannot hope to improve the parochial education of the clergy until we have a larger number of candidates for the Ministry. In our sister church

of the United States we find the number of candidates increasing in some proportion to the increase of the population, the Society for the increase of the Ministry having now 170 young men receiving aid from it, and having refused over 100 applications through inability to assist any more. It is time we should bestir ourselves. Every day the population of the Dominion is increasing, and new openings for Missions are being found, while there is little, if any, increase in the number of candidates for the Ministry. Can it be that there are no more young men in Canada who would like to be sowers of the Lord's seed? We believe that there are; that there are many whose hearts burn within them to be up and doing the Master's work, but who have not the money to pay for a college education. The Divinity Students' Fund is certainly of use, but it only helps young men at the University, whereas the great need of aid is in preparing themselves for matriculation.

Why not combine these two needs? Why not establish training schools in thickly-settled parts of the country, under the charge of an experienced priest, where five or six deacons, graduates of Universities, could, under his direction, lead the practical work of a missionary, free of all expense to themselves, holding services, preaching, baptizing, &c., in the country round about, while they also instructed young lads for college, or for the diaconate examination. These lads might also receive board and tuition at the same institution, in return for which they should assist in the working of a farm in connection with the school, or in any other work by which the institution might be made partly self-sustaining. Such a scheme might also fulfil another need of the church in Canada—supplying large sections of country, with the services of the church, without taxing the settlers too heavily for the support of the clergy.

Something must be done; all are agreed on that. But nothing will ever be done unless we adopt some bold plan, unless we have faith enough to try some scheme, trusting to God to prosper it, as the men of Nashota did. It rests with ourselves whether our beloved church shall succeed or fail in Canada; every day lost now is telling fearfully against us.

BIBLE REVISION.

Our readers will remember that we have frequently inserted articles on this subject. One of our objects was to shew that the apprehension felt in some quarters as to extensive changes in, and tampering with our authorized version were unfounded. Amongst other remarks we stated that the general comment of Biblical scholars called for revision, not only in the matter of a few mistranslations, but also of sundry obsolete expressions. Sound hermeneutical principles (more clearly understood now than 300 years ago) demand the former, whilst the common sense of those who speak the English tongue should now-a-days suggest the latter. It may here be pointed out that, in addition to the Alexandrine manuscript in London and the Vatican at Rome, the valuable manuscript called the Sinaitic at St. Petersburg, and which is due to the recent researches of the renowned German scholar, Dr. Tischendorf, offers fresh facilities for such a revision; being, perhaps, the most ancient, the completest, and therefore, the most reliable manuscript of the Holy Scriptures as yet discovered. We are very glad that the assistance of American scholars has been sought in a work so arduous, so responsible, and which, if suitably executed, must be accepted as meeting the wants of the age, by all who use our language.

From late advices we learn that the English translators have completed the books of Genesis and Exodus and, in the New Testament, we believe, the Gospel of St. Matthew with some chapters in St. Mark. Printed copies of these translations will be sent over to the American committees on revision who, in due time, are to transmit their proposed commendations to the English revisors before the second revision. It is impossible now to say when this will be made, but it is stated that there will be a meeting of both the English and American committees in London, for a final review of the whole work before its ultimate issue, and it is generally supposed that, at least, seven years must elapse before the whole work is completed. In the mean time it is generally believed that the translators will be inclined to err on the side of omitting changes which most learned men are agreed should be made, rather than of making changes respecting which the majority of the learned entertain a doubt. This is precisely as it should be: Conservatism should be the law which the revisors should aim to follow. That such is the case our readers will learn from the following published regulations for the guidance of the different committees:—

"1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alterations to the language of the authorized and earlier English versions.

"3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

"5. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

"7. To revise the headings of chapters, pages, paragraphs, italics and punctuation.

"8. To refer on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

Correspondence.

It is to be distinctly understood, that by inserting letters we neither wish to convey a favourable nor an unfavourable opinion of their contents.

THE SINAITIC ROCK WRITINGS.

To the Editor of the CHURCH HERALD.

DEAR SIR,—The notice of Mr. Shephard's work on the Sinaitic Rock writings, to which I before alluded, is given in the three last numbers of the *Irish Church Advocate*, and as you have expressed a consent to give insertion to the subject in a condensed form, I hope the following will be sufficiently brief to obtain favour.

These writings are engraven on very high rocks in the wilderness of Sinai, and so numerous as to comprise "miles and miles of writings if drawn out into lines." They are written in Arabic characters, and interspersed with Egyptian hieroglyphics and figures of animals. The discovery has been made by scientific travellers, and some Arabic scholars have attempted their decipherment. On this point Mr. Shephard remarks:—"There is a copy of a Sinaitic inscription which, deciphered by Mr. Forster's alphabet and translated by the Arabic lexicon, gives the following sense: Destroy, springing on the people, fiery serpents,

hissing, ejecting venom, heralds of death, they kill the people, prostrating on their backs, curling in folds, they wind round—bearing destruction." At the side of this inscription there is a figure of a serpent springing on his victim. Again in allusion to the healing of the bitter waters of Marah (Ex. 25), there is this inscription: "The people with prone mouth drinketh, the people at the two water springs—smiting with the branch of a tree the well of bitterness he heals." Concerning the passage of the Red Sea there is the following: "Fleeth the swift long horse, raising both his feet together, Pharaoh runneth with long strides, the sea enters by night the people, divideth asunder the leader the sea, enter and pass through the midst of the water the people." Quotations of the above character from Shephard's work are very numerous, and those I have given are but a specimen of these extraordinary inscriptions. It is remarked that the elaboration of such engravings on the solid rocks, and the toil expended in their production, can only be accounted for on the supposition of the sojourn of the Israelites for a very long period of time in the wilderness; but the wilderness was perfectly barren, destitute of food and water, and all sustenance for human life. This, says Mr. Shephard, is the climax of demonstration. Those inscriptions were the work of men who had miraculous supplies of food and water, for it was impossible they could either work or live without such supplies. That such miraculous supply was given to Israel is a matter of history; therefore, if we refuse to believe the miracle, we must believe the impossibility. That these writings were done by the Israelites during their sojourn in the wilderness appears, then, a demonstrated fact, but there was a difficulty in the way of a cordial reception of Mr. Forster's decipherment, proposed by the *Irish Advocate*, viz:—that these inscriptions were not written in Hebrew, but in the old Arabic language, which being communicated to Mr. Shephard, received the following solution: First, it is to be noted that the old Arabic and the ancient language of Egypt were identical. Mr. Shephard then writes:—"The question which you propose is natural, and one may say inevitable, to any thinking man. If the Sinaitic inscriptions are Israelitish, why are they not in Hebrew? The answer is easy: Because the Israelites of that day did not usually speak or write Hebrew.

They had sojourned 400 years in Egypt, and it is morally certain that they would no more speak or write Hebrew as their ordinary medium of communication, than the Jews of England or Germany do now. The English Jew speaks and writes English, the Germans use German, and so no doubt the Egyptian Jews used Egyptian. It seems, therefore, that the Israelites, on their retirement from Egypt under the leadership of Moses, and having little or no laborious employment in the wilderness, spent much of their long leisure time in inscribing the incidents of their wanderings on the flinty rocks, which being in accordance with the inspired writings of Moses, now stand forth against all gainsayers as indelible monuments of the truth of the Pentateuch.

Yours truly, G. E.

THE "VERY SAD INCIDENT."

(To the Editor of the CHURCH HERALD.)

SIR,—Thanks for inserting my letter headed "the very sad incident," but you are in error, in supposing that my remarks were intended to apply to any particular place. I was speaking of a want, which to a great extent pervades the preaching and the writings of our Church, in England, in Scotland, in Canada, and doubtless elsewhere, although my personal experience extends no farther, a want which is retarding the advance of our Church, whilst other denominations are rapidly increasing drawing in, not only the careless and neglected, whom they reach by their simple preaching but many pious members of our communion.

Diocese of Toronto. Yours truly, C.

[We are sorry we should have inserted the notice our correspondent takes exception to, but imagined his words:—"I speak of a want I myself felt," were quite enough to justify our inferring a personal if not local application.—ED. C. H.]

THE "THREE HOURS' SERVICE."

(To the Editor of THE CHURCH HERALD.)

DEAR SIR,—I was present on Good Friday at a service, or rather a religious exercise, which being a novelty in this country,

may be, by those who were not present, subject to misrepresentation. I wish to give a short account of what I am convinced, prejudice apart, would commend itself to every evangelical Christian. When I first learned that there was to be a "three hours' service in commemoration of our Lord's agony on the cross," at the Church of Holy Trinity, I confess I had some misgivings, not as to the advantage which those who were devotionally-minded would derive from spending this time on Good Friday in the immediate contemplation of our Lord, but I feared lest as a public service it might prove too great a tax on many to whom meditation is a novelty; and I feared also that restlessness would ensue by which those assembled to dwell in thought on matters of such deep concern to their souls would be disturbed. I rejoice to say that the result proved that I was entirely mistaken, for I never in my life was in a congregation where a more earnest spirit appeared to prevail.

At twelve the Rev. Mr. Darling, accompanied by Rev. Dr. Davies, without their surplices, entered the Chancel, and Mr. Darling knelt for private prayer on the steps to the Chancel, after which he explained what the object of the service was, namely, to bring before our minds vividly the events of that stupendous sacrifice offered on Calvary. The church was two-thirds filled, and the congregation represented all classes, rich and poor, old and young, the mechanic and the man of leisure—but all evidently confessing that they came to worship the Crucified, as well as to mourn for the share which they individually bore in the courts which had transpired eighteen hundred years ago. Mr. Darling told the people that if they found the three hours too long, there would be frequent breaks in the service, when any persons so minded could retire; but few, very few, availed themselves of this permission, and all who remained were still and quiet as possible. Many amongst those present were moved to tears as each word from the Cross was dwelt upon in simple and touching language, without any straining after oratorical effect, and as the beautiful hymns on the Passion were sung by all present, it seemed as if each heart went with the words. The order of the exercise was this: First, one of the hymns for the Passion was sung, then all knelt, and after invoking the assistance of the Holy Ghost and repeating the Lord's Prayer, appropriate devotions were offered by Mr. Darling, after which the "Words from the Cross" were briefly and practically dwelt upon in turn, and three subjects for private meditation and prayer were presented, when all knelt for five or six minutes, and the most perfect stillness prevailed. After this another Hymn, another of the Great Sayings, and so on to the end of the Three Hours' Agony.

Could anything be found more truly in accordance with Evangelical Christianity? I believe that there were many present who did not belong to the Church of England, and I feel convinced that none of the regular attendants on the worship of Holy Trinity Church more fully entered into the spirit of the service than these non-conformists. I trust that when another Good Friday comes around, there may be found many, not only of our own Churches, but of those belonging to those not of our Communion who may thus bring home to themselves Christ and Him Crucified.

I am yours in the Faith,

E. H. S. R.

ST. JOHN'S, TORONTO, AND FREE SEATS.

To the Editor of the CHURCH HERALD.

Sir,—The Church of St. John the Evangelist in the western part of this city was built as a Free Seated Church and many persons subscribed largely to its erection with that understanding, who would have given but little if they had known that it would ever be parcelled out and rented. For several years it remained free; but the population at that time not being large around it, the congregation was unvarying and always retained the same seats. Some evil genius whispered that it would be well to "appropriate" the seats to the families occupying them habitually. I suppose it was because it would be more like what was usual in other fashionable churches such as St. James' and St. George's, for I can not see that anything else was gained by it, as already, without it no one was molested in the possession of any seat he pleased to occupy. Then in natural sequence it was very soon proposed that fixed rent should be paid; as if the persons who already had undisturbed enjoyment of the church would not give for its support an amount equal to the proposed rent "at first of course a low-rent) unless they were mad pew-owners,

which would give them no privilege they did not already enjoy—except the questionable privilege of coming late and finding a certain seat carefully avoided lest they should come, and the stranger privilege for Christians of excluding all other persons from the worship of God. The arguments used were plausible; and the Free Seat arguments were neither generally known nor earnestly pressed, and the result was that the church was wholly given over to the Pew System.

I know from my acquaintance with that part of the city that the effect has been very injurious to the interests of the Church and religion, and that while the population is now fast increasing around the church the hands of the minister of the parish are chained against inviting others to the church; he being met over and over again with the response,—“Why, where am I to sit if I do go?”

Sir, I write this to protest in the name of the self-denial of Christ against the selfishness, which lies at the bottom of the refusal of the pew-holders at the late vestry meeting to relinquish their grasp of a monopoly which they should never have had it in their power to hold—a monopoly which causes the exclusion from the privileges of the church of a large number of persons who because they are uninfluential have their claims in this matter unheeded by a majority of pew-holders.

I do not wish to say anything offensive. I believe they do not recognize the selfishness of the proceedings, or they would be the very last to act so. But I would really request the majority to review the reasons which actuated their opposition to the proposal to carry out the original purpose of the church, and if to their review they bring a recollection of the self-forgetting spirit of Christ, I am much mistaken if they will not feel that after all said and done their opposition was by based on selfish motives—I enclose my card from which it will appear that I do not write this from personal grounds, having no connection with St. John's Parish.

Yours truly,

G.

“IF.”

If, sitting with his little, worn-out shoe,
And scarlet stockings lying on my knee,
I knew the little feet had pattered through
The pearl-lit gate that lie 'twixt heaven and me,
I could be reconciled, and happy, too,
And look with glad eyes toward the Jasper sea.

If, in the morning, when the song of birds,
Reminds me of a music far more sweet,
I listen for his pretty, broken words,
And for the music of his dimpled feet,
I could be almost happy, though I heard
No answer, and but saw his vacant seat.

I could be glad, if, when the day is done,
And all its care and heart-aches laid away,
I could look westward, to the hidden sun,
And, with a heart full of sweet yearning, say,
“To-night, I'm nearer to my little one,
By just the travel of one earthly day.”

If I could know these little feet were shod
In sandals wrought of light in better lands,
And that the foot-prints of a tender God
Ran side by side with his, in golden sands,
I could bow cheerfully, and kiss the rod,
Since darling was in wiser, safer hands.

If he were dead, I would not sit to-day,
And stain with tears the wee socks on my knee;
I would not kiss the tiny shoe, and say
“Bring back again my little boy to me!”
I would be patient, knowing 'twas God's way,
And that he'd lead me to him, o'er death's silent sea.

But, oh! to know the feet, once pure and white,
The haunts of vice have boldly ventured in!
The hands that should have battled for the right,
Have been wrung crimson in the clasp of sin!
And should he knock at Heaven's gate to-night,
To fear my be, could hardly enter in!

The Bishop of Oxford having sent round to the church wardens in his diocese a circular of enquiries among which was, “Does your officiating clergyman preach the Gospel, and are his conversation and carriage consistent therewith?” One church warden replied, “He preaches the Gospel, converses beautiful, but don't keep any carriage.”

For the Little Ones.

PLANTING HIMSELF TO GROW.

Dear little bright-eyed Willie,
Always so full of glee,
Always so very mischievous—
The pride of our home is he.

One bright summer day we found him
Close by the garden wall,
Standing so grave and dignified
Beside a sunflower tall.

His tiny feet he had covered
With the moist and cooling sand,
The stalk of the great sunflower
He grasped with his chubby hand.

When he saw us standing near him,
Gazing so wonderingly
At his baby face, he greeted us
With a merry shout of glee.

We asked our darling what pleased him;
He replied, with a face aglow—
“Mamma, I'm going to be a man;
I've planted myself to grow!”

“FATHER, I STEP IN ALL YOUR TRACKS.”

One bright winter's morning, after a snow-storm, a father took his hat for a walk to attend to some farm affairs requiring attention. As he started, his little boy of five summers also snatched his hat, and followed the father with mock dignity, and an assumed business-like air. When they reached the door the gentleman noticed that no track or pathway had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow looked so tempting, so pearly white, that he concluded to allow the child to walk after him. He took short strides through the untrodden snow, when, suddenly remembering his little boy, he paused, looked back for him, and exclaimed:

“Well, my son, don't you find it hard work to walk in this deep snow?”

“Oh! no,” said the boy, “I'm coming; for, father, I step in all your tracks.”

True enough, the dear child was planting his tiny feet just where the parent's had trodden. The child's reply startled the father, as he reflected that thus would his child keep pace with him, and follow in his tracks through life. He was not a friend to Jesus, not a man of prayer, and not a Christian; and well might he pause and tremble as he thought of his child, ever striving to “step in all his tracks,” onward, onward, through life's mysterious mazes and myths, toward eternity! The little boy's reply brought that strong, stubborn-hearted man to think, when even the preached word of God had made no impression upon him. Finally he repented, and sought and found peace in believing in Christ. We believe he is now making such tracks through life that at some day that son may be proud to say,

“FATHER, I STEP IN ALL YOUR TRACKS.”

The old Jews had this proverb among the many wise things that they had: “He that brings up his son without a trade brings him up to steal.”

Mr. Spurgeon graphically describes a certain class of stately clergymen who carry their lambs, not in their arms, but with the tongs.

During one of his most severe illnesses Mazzini was staying in his favourite lodging in the Fulham-road, and was waited on by the woman who kept the lodgings. She, like all who waited on him, had become warmly attached to him, but her awkward cooking was ill-fitted to his sick state. Unwilling to pain her by letting her know this, he used to hide away the dinner that she might not see that it had not been eaten.

THE BOY JOHN.

(FROM SCRIBNER'S MONTHLY.)

(Concluded from our last.)

You sigh do you? And you answer, "All this sounds very well; but to carry out such a plan would cost something." Indeed, so it would. I did not think of that. Yet is a matter that should be thought of. Let us look at it. Suppose then you do. How much does it cost you? Ten cents a day? Too much? Then say for I will not take advantage) five cents a day. I think you would rather have it ten cents; for five leaves me to inform that you smoke very poor cigars. But five cents a day would be \$18.25 a year. Eighteen dollars and twenty-five cents every year (except leap year, when you would put in one more cigar, and which for the fun of the thing you perhaps would pay ten cents for)—eighteen dollars and twenty-five cents turned into smoke! And you can't afford to buy ten dollars' worth of books in a year for your boy!

"But I do not use tobacco, the vile stuff," you may possibly answer. And it is no conclusive mark against one's Christian character not to use it; though you need not speak disrespectfully of that which is the "sweet morsel" of so many Christians. You do not use it, then. But your neighbour does. "My neighbour—what have I to do with my neighbour in the matter?" Don't be impatient; just hear me a moment. Your neighbour does use tobacco, if you do not. Now, if he can afford to burn up five or ten cents every day, twenty or forty dollars every year, of his income, and have nothing for it, how is it that you cannot afford to pay half as much money and have a boy for it at home, happy, contented, and training up in the way he should go? Is the delicacy of tobacco so priceless to your neighbour, and is a good, home-loving boy of so little worth to you? I know you do not think so. You love John, and will do anything for him.

Training up a child in the way he should walk unto the end—the wisdom of an old fogy three thousand years ago—is very much despised in this advanced age. Many a Christian parent has a way of flinging this drudgery off from his own conscience upon the conscience of a charitable public. The family is not the school of religious training it ought to be. The evening hours for home enjoyment and the Sabbath for culture are not given, it may be feared, as they should be by Christian parents. Our Sunday schools, with all their boast of good (and they boast not in vain), have encouraged an infinite evil in just this direction. The father is weary with the toil of the week, and so, instead of training his child himself, he sends the boy, or the girl, to the Sunday school; trusting (as if he had lost his wits) that the dear public will feel as much in his child as he ought to feel.

But this boy that we have been talking about (I feel a good deal of interest in John)—let us follow him a little longer. Neglected by father and mother—to be sure his mother sends him to school and his mother mends his clothes—with no home, bright, sunny, made cheerful, happy, attractive for him, he is out in the street; in saloons and cellars at last he is; in fact, he is in any place where his brimming nature can flow over, and the uneasy, restless activities of his soul can spend themselves. He quickly feels the contrast between these places and his home. At home the care of father and mother has been given to provide him the accommodations for eating and sleeping; and John goes there to eat and sleep. Beyond these they have scarcely troubled themselves about any other wants their boy might have. They have seemed to feel that he could hardly want any more. Yet John does want some-

thing more. He has looked the house all over to find it; but it is not there. So he goes out to seek it elsewhere. General companionship, amusement, recreations for the coil and spring of his boyish mettle, he does not find where his father and mother are; but he does find them where other homeless boys gather and homeless men are found—where the story, the joke, the game, mirth, and drinking fill up the hours of evening.

After this training has been going on till the boy has got a fair start down that way he will be likely to go, the father one day rubs open his eyes to the real state of the case. He begins to feel troubled. He is really alarmed. He wonders why it is that John will act so. He inquires of himself what can be done. Assuring himself that he has done everything which a father can do for a loved son—"for have I not clothed my boy, and found him a comfortable home to sleep in?"—he gives him up; what else can the poor father do?—he gives his boy up to the keeping of public benevolence. "I have done all I can do; my conscience is clear. Now," he says to public charity, "look out for your conscience." And so temperance organizations, Good Templars, Knights of What-not, take the boy into their keeping and do what they can for him. The father is easy again. He takes his evening paper, reads, and goes to sleep; for his boy—"is he not safe in the hands of public keeping?" Is he safe? Can you sleep on now and take your rest? Good Templars and such things, devised to pick up the homeless, are not quite so sure as—as—well, as the laws of Nature, the rising and setting of the sun. Divisions and lodges of temperance may be faithful a thousand years or so; but then the sun has been doing his work faithfully six times as long.

After a period of years I come back where the home of this family is of which John is so important a member, and look in upon them once more. As only the last week I looked into some of those families that I knew a long time ago, and learned with heart-ache of their Johns, so I come back to this family and inquire about its John. The father and mother with a lurid smile, yet with a warm grasp of the hand, welcome me. We sit down, and soon the talk wanders back into the past. God has been kind to them, though the burden of years begins to be heavy upon them. Their work will soon be done. They are finishing up the day's labour and getting ready for the long evening and the final sleep. I look about me and remember. I turn to the mother, and with a cheery voice break in, "And what has become of—of John, that I used to see?"

The mother drops her hands. Her work falls to the floor. She turns away her eyes. She cannot answer. In the mean time the father has slowly risen from his seat, and, as if to do some forgotten thing, has gone out. In a minute I follow him. I find him with downcast look, hands clasped behind him, pacing to and fro on the greensward by the door. We sit down under a maple through which the full moon is shaking her beams upon us, and there he tells me of John. "I hoped well for my boy. I did what I could for him. He was my all. But he wouldn't stay at home like a steady boy. He spent his evenings abroad. Bad boys and worse men led him away. He learned to go with them that have done him no good. Not that John was naturally vicious: before he went with bad men he was a good boy. He learned it all. He began to drink; at first because others did. Soon he loved it; and— I cannot go over these sad years. You can think how it has been. My boy—is—lost—to me; but if—through the infinite—mercy of God—he might not be lost to heaven— Oh, the burden of my heart is greater than I can bear. If I could think of him in his childhood innocence and

purity as safe under the sod, I should have some comfort in that. But there is not much comfort for me now. The staff that I leaned upon has broken and pierced my side. I can only think of him now and say, 'John my boy, you do not mean to kill your father; you know not what you do; you do not think how you are crushing me down to the grave.' But enough of this. Let us go in."

In the house we do not talk much. We are not in the mood for it now. The current has been broken; and no one feels like trying to restore it. After a little while I bid the father and mother good-night, and go away. At the end of the gravel walk in the road I turn and look back to the lighted windows. It is the last look I shall ever give them, very likely. My thought is, "Good father, you never had a home yourself, perhaps, and so you knew not what such a thing would be for a boy like John of years ago. You did not know how you could make your boy love it forever as his dear old home. You had not learned how to wind the love of it into his heart. And you did not think how there might be memories of it that would make him die rather than cast a shadow on its hallowed sunshine."

A TRUE TALE OF THE SEA.

(Concluded from our last.)

Meanwhile an officer advanced towards the Captain, and touching his hat, said "May I order out a boat, sir?"

The Captain looked anxiously at the sky and the waves, and then passing his hand over his forehead, as if himself grieved at what he was about to say, he replied, "I cannot order a boat out in such a sea."

"No objection to volunteers, I hope captain?" said the officer eagerly.

"I cannot forbid volunteers," answered the Captain; and Mr. Ince jumped instantly into a boat, and called out, "I steer the boat, who mans her?"

"I, I, I, I," shouted half-a-dozen brave fellows, and the boat was ready in a moment. But now the difficulty arose of letting it down into the sea; and as it was lowered, the first wave washed over it, and boat and men for a moment disappeared. They however held on by the ropes, and gradually and carefully unhooked the boat at one end; but as each of the three hooks which fastened it to the vessel was unloosed, it was dashed up or down by the sea, and when it was free, the first great wave carried the boat far, far away in an instant. It sank in the deep gulph on the other side; and we thought it impossible that a little boat could live in such a sea, and almost feared we should never see it more.

This was between eleven and twelve in the morning, and several anxious hours passed without any further tidings. The vessel lay to, awaiting its return, and awfully did it toss up and down; however, no one thought of that, so great was the interest felt for the brave fellows who were risking their lives to save their comrade.

But the afternoon passed, the evening drew on; the daylight was closing, and in the dread lest all were lost, the poor Cooper was almost forgotten.

As the sun sank, the wind rose; and its melancholy sound in the shrouds made all our hearts sad. For the ship to remain stationary, tossed by the waves, all night was impossible; but how dreadful to continue our course without the boat and its brave crew!

"Oh, mamma," said Freddy, who had left his flag and been listening to the story, "they did not leave them to be lost in the dark sea all alone!"

The Captain, said Mrs Howard, was as anxious as we could be to wait till the last possible moment, and the excitement of all was intense. Every soul was on deck. Some of the sailors mounted into the shrouds in order to see further. The officers were looking through their telescopes, and the passengers straining their eager eyes, but no boat was to be seen. Not a word was spoken: but for the howling of the wind and the dashing of the waves against the sides of the vessel, you might have heard a pin fall on deck.

At last a young midshipman whispered, "I think I see a black speck on that wave; no, it is gone!"

'Hush, Hush!' said the officer next to him, for he could not bear to raise hopes which he thought would only be disappointed.

'All was again silence: presently another voice said, 'Did you see it?' 'Hush!' said the Captain, 'do not speak till you are sure.'

My eyes could see a long way then, continued Mrs. Howard, and when the young midshipman again said, 'I almost think I see it on the top of that wave,' I exclaimed 'And so do I!'

"God grant it," said the Captain solemnly, and every heart on board said 'Amen' to the prayer.

Meanwhile the dark speck on the waters grew nearer and nearer, till we could plainly distinguish the little boat, but the danger seemed to increase as it drew nearer the vessel. At one moment we saw it on the top of a great wave; the next, it had sunk into the deep dark trough between two waves, and when at last it neared us, we still hardly thought it possible that it could avoid being dashed to pieces against the side of the vessel. A rope was to be thrown out to the boat, and, as a thick strong rope was too heavy to throw, a slighter cord, with a rope attached to one end of it was coiled up, and the sailors, in their endeavours to throw it far enough to reach the boat; seemed almost as if they were going to throw themselves over the ship's side.

Several times they tried in vain; but at last the poor, wet, wearied sailors in the boat caught the rope, and clung to it, while two of them held out their oars to prevent the boat from being dashed against the vessel, and at length, tired and exhausted, the five brave men were drawn safely into the ship.

Their officer remained last in the boat, and though he had shared the fatigue of rowing with the men, he insisted on the sailors, who were most exhausted, being first drawn up into the vessel. You cannot imagine the feelings of joy and thankfulness with which they were received; there was scarcely a dry eye on board the ship, so great was the suspense and excitement.

'And the poor cooper, Mamma?' asked Grace.

He was never seen more, my children,' said Mrs. Howard. 'He was a middle-aged man, and it was thought that he must have sunk immediately; but we may hope that, like Jonah, when his soul fainted within him, he remembered the Lord; although the efforts of man to save him in his great need were unavailing. The boat had followed the right track, for they picked up the life-buoy, and long did they row round and round it, in hopes of seeing him, but in vain. They took up the coop too, with the poor geese in it, but when they became exhausted with rowing in such a sea, they were obliged to throw it out again, to lighten the boat.

'And now good night, my little girls,' said Mrs. Howard. 'When you return home, read the beautiful history of the Prophet Jonah, and the prayer which he offered up to heaven when the depths closed him round about, and the weeds were wrapped about his head.' We may I trust, be spared from such fearful trials; still we must remember, that in times of sickness or necessity, of storm or danger, we must in words such as those of the Collect, entreat the Almighty to stretch out His right hand to help and defend us. May we daily beseech Him to look mercifully upon our infirmities, such as sinful tempers or inattention to our prayers, and then we shall every day strive more successfully against them."

The little class thanked Mrs. Howard, and wished the ladies Good night; and Grace opening a volume of Cowper's poems which lay on the table, said to her mother, 'Pray read these verses, they describe so exactly the fate of your poor man.'

'Some succour yet they could afford,
And such as storms allow;
The cask, the coop, the floated cord
Delay'd not to bestow.
But he they knew, nor ship nor shore,
Whate'er they gave, should visit more.
'Nor, cruel as it seemed, could he
Their haste himself condemn;
Aware that flight in such a sea
Alone could rescue them.
Yet bitter felt it, still, to die
Deserted, and his friends so nigh.
'At length, his transient respite pass'd.
His comrades, who, before
Had heard his voice in every blast,
Could catch the sound no more.
For then by toil subdued, he drank
The stifling wave, and then he sank.'

Meanwhile the little class had crossed the court-yard, and were passing through the old wood on their way home.

'It is very dark' said Ruth; 'and how dreary the wind sounds in the trees.'

'Yes,' answered Lucy; 'but this is nothing to a storm at sea. How dreadful that must be, to be sure.'

'I daresay you will laugh at me,' said little Annie Gerard, 'but I could not help crying when Mrs. Howard said they threw all the poor geese cackling into the sea. No wonder they screeched out, poor things.'

'You will have to leave us at the turnpike, Ruth,' said Esther; 'shall you be afraid of going down the lane by yourself?'

'I think I sha'n't mind to night,' said Ruth, thoughtfully; 'and if I am afraid,' she whispered as she drew her little red cloak tightly round her, 'I will try and remember the Collect.'

Johnson's Anodyne Liniment gives immediate relief to scalds, burns, wounds and bruises.

Married.

At St. Peter's Church, Coburg, on the 17th inst., by the Rev. W. Stonnot, M.A., Rector, Angus Crawford, Esq., of Springvale Place, near Coburg, to Nancy, widow of the late Dr. James A. Gilchrist.

Died.

At Coburg, on Saturday, April 13th, Adelaide Faunen, in the 28th year of her age.

On the 22nd inst., in the 21th year of her age, Margaret Louisa, the beloved wife of Capt. A. Joice, of the 7th Hussars, and youngest daughter of James Austin, Esq.

"Blessed are the dead which die in the Lord."

Entered into rest, April 17th, Annabella Bond, eldest daughter of Silas and Eleonora Bond, of St. Peter's Church, Barton, aged 19 years and 3 months.

"She is not dead, but sleepeth." "Blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours." The above named young member of the Church was from her childhood greatly beloved. She had taught us lessons of meekness and patience, faith and hope. We weep and lament her death, but we rejoice in the she lived and died in the Lord.

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GRAND TRUNK EAST.			
DEPART	A. M.	P. M.	P. M.
5.47	12.37	5.37	7.00
ARRIVE			
9.37	1.07	8.57	1.07

GRAND TRUNK WEST.				
DEPART	A. M.	P. M.	P. M.	
2.00	7.30	3.45	5.20	
ARRIVE	5.25	10.15	1.05	6.15

GREAT WESTERN.					
DEPART	A. M.	A. M.	P. M.	P. M.	
7.00	11.50	4.00	5.30	8.00	
ARRIVE	9.20	11.00	1.15	5.30	9.20

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

NORTHERN.			
DEPART	A. M.	P. M.	P. M.
7.45	11.10	3.45	8.30
ARRIVE	11.10	5.30	8.30

TORONTO AND NIPISSING.

DEPART	A. M.	P. M.
7.45	10.45	6.30
ARRIVE	10.45	6.30

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DEPART	A. M.	P. M.
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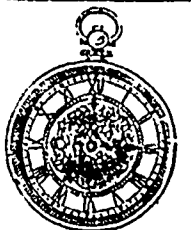
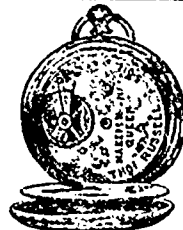
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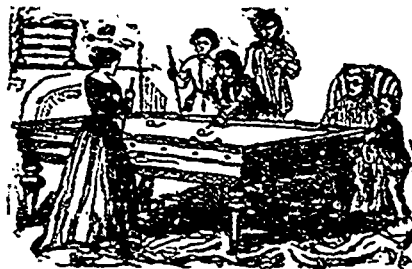
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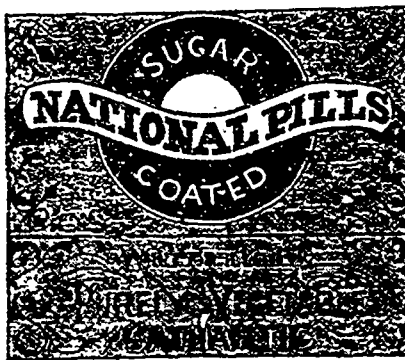
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