

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, JULY 6, 1876.

THE TORONTO SYNOD.

Among the gratifying results of the Synod, to which we referred last week, we would mention the postponement of the consideration of the proposal for a Society to facilitate the effecting of loans for church building. We should regard such an institution as one of the most mischievous schemes that could be devised for trammeling the action of the church; and we trust that no premature steps will be taken for the adoption of anything of the kind. As we have already remarked, it is a fact pretty well known that it is always much easier (difficult as that may be) to raise money for the purpose of finishing a church, than it is to pay off a church debt. And again, a building for which a loan had been effected could not be brought under the regulations of the Synod, until the debt was paid, at least. The Synod might hold its annual or biennial meetings, might make its laws; but all its legislation would be ineffectual with regard to those churches, thus bound up in the toils of a Loan Society. Congregations would be encouraged to contract ruinous debts; and in the numerous cases in which the building would have to be sold to pay those debts, the moneys already subscribed would be lost to the Church for—ever.

The recognition of the claims of Algonoma by the Toronto Synod is another subject in reference to which we have cause for satisfaction, and we are glad that the proposal for that recognition met with so prompt a response from the members of the Synod. As part of the original Diocese of Toronto, its claims for a share of the available funds, are as great morally, if not legally, as those of the Diocese of Niagara, or of that of Ontario. Nor can we imagine any reason why the legal aspect of the case should be less strong than the moral one.

But the most satisfactory proceeding of the Synod is the action taken in reference to the vestries, in laying down the principle, in the words of Archdeacon Whitaker, that "the Holy Communion should be a basis upon which to give the privileges of the Church." Mr. Cartwright's amendment, which was carried, was "that each vestryman should have been a communicant at least three times in the year." We would rather the word "three," should have read "twelve" or some higher number, but the principle is sufficiently established by the present decision. And we hope the time is not far distant when it will be extended to all vestries, so as to abolish entirely the old property qualification, in the renting of a pew. Nor are we sure that the money qualification proposed by some, is much better. It is doubtless true enough that it is "a positive sin for a man of means to at-

tend a church and not pay towards its expenses, in return for the privileges he enjoys." It is, of course, perfectly true that "every man whether attending a free church, or a pew church, is expected to contribute according to his ability," and also that it is his bounden duty so to do. But we contend that other influences than these ought to be brought to bear upon him, in order to secure the performance of this duty. And if it were to be enacted that a man could not be a member of a vestry unless he had contributed towards the expenses of the church according to his ability, how could the church determine when this provision was complied with? and, indeed, which of us could claim membership on the ground that he had complied with it? Such a regulation would make confusion worse confounded.

THE HURON SYNOD.

The most noteworthy part of the proceedings of the recent Synod of the Diocese of Huron was to be found in the address of the Bishop; in the course of which his Lordship stated that "the canon on Patronage is practically of little or no value, owing to the unfortunate state of feeling that prevails in most localities, that each congregation should have the choice of their clergyman, whether they are personally acquainted with him or not." And he adds that:—"Not unfrequently an individual connected neither with the vacant parish, nor even with the Diocese, is being consulted as to whom they ought to have for their minister. A clergyman is at once recommended by that individual to some male or female member of the vacant parish, as being far superior to any clergyman whom the Bishop has at his disposal. This is readily believed and received as correct, and a canvass is, without delay, set on foot to secure such an appointment, without regard to the just claims of as good and able a man, who has long, faithfully, and successfully laboured for the good of souls. And although the proposed clergyman may not be personally or otherwise known to a single member of the vacant parish, yet the clergyman, thus proposed by an 'outsider,' must be appointed at all hazards, if but to demonstrate the independence of the congregation."

"There are often, also most immoderate demands made by some congregations, in respect to the high standard and qualifications of the clergyman who is to preside over their spiritual interest. I have received letters from vestries, and deputations have waited upon me, asking for clergymen of the highest talents and qualifications, for the smallest compensation conceivable. Oratorical powers and ministerial ability—nothing short of that which would secure the possessor of such talents the

most lucrative charge and the widest sphere of Christian usefulness—being alone deemed sufficient to meet the spiritual and intellectual requirements of the Parish. Congregations which are able to pay the least are often those who are the most captious as to the talents and acquirements which must adorn the minister whom the Bishop is to send."

"Others again demand the appointment of a clergyman *on trial*, and threaten to pay nothing towards his support unless he comes up to their expectations and high standard. I have, not unfrequently to deplore, the absence of good sense that is manifested in making such unreasonable demands—asking for great talents, and offering very little for the support of so able and talented a clergyman."

The state of things the Bishop deplores is certainly to be lamented; and it is not too much to say that having chosen their Bishop, and having also professedly placed the appointments of the clergy in his hands, the people should at least allow him to exercise, in an unfettered manner, the privilege they have professed to give him. The Bishop is better acquainted with his clergy than others; and we have known a number of instances in which a Bishop is more intimately acquainted with the important events that take place in a parish, and their bearing upon the interests of the Church, than nine-tenths of the people that live there. Of course a Bishop can make mistakes; but it has been known that other people can make mistakes as well as the chief pastors of the Church; and so far as our own observation has extended, we have seen that, in the end, people are quite as often dissatisfied with clergymen selected by themselves, as with those appointed without a direct reference to their wishes. In fact some very remarkable instances have occurred, with which many of our readers are familiar, where our position will be found to receive ample illustration.

An important principle was asserted when Mr. Raikes's motion, seconded by Canon Caulfield, was carried, to remit to a Committee to report to the Synod that: "A communicant, removing from one parish to another, shall procure from the incumbent of the parish of his last residence, a certificate, stating that he or she is a communicant in good standing; and the incumbent of the parish or congregation to which he or she removes shall not be required to receive him or her as a communicant until such letter be received." And the value of this arrangement will consist, not so much in preventing improper characters from being received into the Church, as in cultivating a feeling of our brotherhood in Christ, of our being one body in Him, and of our right to Christian fellowship, wherever the Church of our fathers exists, in virtue of our membership therein.

ONTARIO SOCIETY OF ARTISTS'
FOURTH EXHIBITION.

This body appears to have gained a sufficient foothold amongst us to entitle it to rank among our permanent institutions, and has opened its fourth exhibition this year with peculiar features, giving fair promise (and indeed in a measure fulfilment of former promise) of what may be hoped for by an organized effort to put our native and resident talent in a position to be recognized by the public. The improvement over former exhibitions is very marked, and when we remember the large draft that has been made upon the productions of the society this year by the collection which hangs in the Centennial Exhibition in Philadelphia it is really surprising. In Oil Painting, besides the old names, we find new ones, notably Mrs. Schreiber, who has contributed figure subjects perfect in drawing, refined in sentiment, and in many points exquisite in colour. "Goldilocks," which is perhaps the picture of the collection of Oil paintings, "In a Hop Garden," "The Withered Tree," and several others by the same artist, all do credit to the display. Besides these there are some attractive pictures by Martin, Verner, Perre, etc., but the limited space here allotted, forbids individual criticism. Among the paintings in water colors Mr. O'Brien, the Vice-President, is conspicuous in both the quality and quantity of his works.—Three small pictures by him called "Denizens of the Ottawa" are perhaps the gems of the collection. Mr. W. N. Cresswell is represented by some water colors, as fine as any he has painted, "Beaching the Boat" being perhaps his most important work. Mr. D. Fowler is powerful and brilliant, as usual, in dead game and flowers, notably the latter. Mr. Millard has sent out from England some choice bits of moorland scenery, taken on the Scotch and Welsh sketching grounds, so loved and haunted by David Cox and others. We are sorry to note the absence of Mr. Hoch from this year's gathering; it is we believe on account of illness and enforced absence in England. Mr. F. M. B. Smith shews two clever figure sketches. Mr. G. H. White has several charming bits of nature from Wales, the Thames, Scotland, etc., Mr. T. M. Martin's "Petunias" are very successful, and there are fine points in his "Pasture." Mr. Matthews, the secretary of the Society, shows some landscapes chiefly of quiet, pastoral scenes. Of course there are many other names, but want of space forbids us to mention more. The choice of works for the Government, which are purchased by the annual grant, has been, we think, very judiciously made; although the more pretentious and costly works are not chosen, there is every reason to be pleased with those which are; indeed this fact goes far towards convincing us of the great advantage of the mode of choice, which is affected by a vote of the whole society. The gallery is

spacious and well-lighted, and when finished will be very handsome and commodious.

THE AFRICAN SLAVE TRADE.

The feeling has no more passed away from Great Britain than the sentiment, which, many years ago, prompted the manufacture of thousands of interesting little medallions, representing the manacled and kneeling slave, appealing to the all-seeing eye, with the inscription:—"Am I not a man and a brother?" And although since then, great changes have taken place in the slave trade itself, inasmuch as it is now confined to comparatively very narrow limits, yet no revulsion of feeling has taken place in the mind of the British people. The problem of the Nile fountains is as interesting as its solution will be doubtless magnificent; and yet all our great African explorers place the discovery of the sources of the Nile infinitely below the entire and universal suppression of the slave trade, which is still carried on, more or less, in eastern and central Africa. In the course of the two centuries, during which the trade has existed, it is calculated that fifty millions of slaves have been exported from Africa, and five hundred millions of lives have been lost. Even at the present time the loss of life connected with the slave trade is estimated at a million a year. Slave kidnappers and robbers roam the continent from Egypt in the north to the Zambesi in the south, and from the east coast of Africa to the west. When the slaves are captured, they are dispatched to Egypt, Zanzibar, Arabia, Persia, and Madagascar. Four out of five of these slaves are expected to die on the coast; and the road from Lake Nyassa to the seaboard, a distance of 300 or 400 miles, is actually lined with skeletons. Several propositions have been made for remedying this state of things. It has been suggested that cruisers might be placed on the coast in order to intercept the exported slaves. Treaties might be made with Oriental Potentates, but the difficulty lies in enforcing them. Livingstone and Cameron have advocated the introduction of a system of legitimate trading in the country. In pursuit of this object, Mr. H. B. Cotterill stated, in a late meeting in Edinburgh, that he is going out immediately with a party to Lake Nyassa, which he hopes to reach in October. He will take a boat with him, for which a sum of £300 sterling was raised by the boys of Harrow School. It is to be a steel boat thirty feet long, and will contain a good deal of stores. He intends to inquire into the nature of the products in the neighbourhood of Lake Nyassa, and hopes to bring home such accounts of the district as will lead merchants to enter upon the discoveries on a much larger scale; and he has no doubt that if it could be shown that the scheme could be carried on with profit, it would be extensively taken up. It is generally known that Mr. Cotterill is an accomplished scholar,

and might have passed his life in comparative ease. But he like some others, has renounced ease and the high prospects before him in Europe, in order to devote himself to the noble purposes of philanthropy.

MR. GLADSTONE'S LATEST ARTICLE.

Mr. Gladstone's article in the *Contemporary Review*, on the "Courses of Religious Thought" appears to have attracted very considerable attention both in England and America. The subject is of far more general interest, and its selection bears the stamp of a more disinterested character than either of his pamphlets on "Vaticanism," or on "Ritualism." It is also generally believed to be treated more correctly, to be more philosophical, better reasoned, and better executed than they were. Its chief defects are supposed to arise from a necessity inevitable to the nature of the subject, and show an occasional want of scientific precision. The article attempts to classify the various channels in which the thought of the present age loves to expand itself; or the currents of thought which prevail, in our day, respecting religion. The writer describes the five principal systems, or schools, in this way:—1. Those who accept unreservedly the Papal Monarchy, or the *Ultramontane School*; 2. Those who, rejecting the Papal Monarchy, believe in the Visibility of the Church, that is, the *Historical School*; 3. Those, who rejecting the Papal Monarchy and also the Visibility of the Church, believe in the great central dogmas of the Christian system, as the Trinity and the Incarnation—these he very aptly terms the *Protestant Evangelical School*; 4. Those who believe in a Moral Governor of the Universe, and in a state of probation for mankind, without necessarily accepting the truth of Revelation, or the *Theistic School*; and 5, the absolutely *Negative School*, containing all who deny categorically, or decline to recognize or affirm the existence of a Moral Governor; namely, Sceptics, Atheists, Agnostics, Secularists, Revivers of Paganism, Materialists, Pantheists, Positivists. Each of these schools is described, by Mr. Gladstone, with great vigour, force, and brilliancy. Of course, as in every thing else, these schools touch one another at various points, sometimes running into each other, at other times diverging in various and differing degrees; so that very exact definition is sometimes impossible. To the Historical School would be referred the so-called High-Churchmen of the Anglican Church, and also the members of the Eastern Churches, not under Papal domination. High Churchmen also embrace many of the doctrines which Mr. Gladstone ascribes to the Protestant Evangelical School. Indeed, Evangelicalism, in its best aspects, and purified from a sour, crabbed Calvinism, is usually in the present day, most truly to be met with in the Historical School; although those

who would boast of being Protestant Evangelicals, as Mr. Gladstone shows, would repudiate the leading tenets of that school. The whole of his article is attracting even more attention than his former utterances, and is considered eminently suggestive of the best materials for deep thought, while it incites an eagerness for the issue of the continuation which he promises.

THE NEW STORY.

The proceedings of the Synods have delayed the appearance of our new story, the first instalment of which appears in the present issue. When two or three chapters have been read, it will become even more interesting than "Still and Deep," and the interest will also be found to increase to the end.

We take this opportunity of suggesting that the present will be a suitable time for new subscribers to begin taking the DOMINION CHURCHMAN; and also that this will be an equally fitting occasion for those of our subscribers who have not paid up their subscriptions, to avail themselves of the opportunity of doing so. The amounts owing will be very serviceable just now. And in making this appeal, we must not forget that some of our friends have been exceedingly punctual, and we hereby tender them our especial thanks.

Our progress at present is particularly satisfactory, and we are happy to be able to state that if our subscribers continue to increase to the end of the year in the same proportion as they have done for the last eight weeks, our circulation will be increased some thousands.

We particularly desire to thank our friends who have, many of them, in a very unusual manner, so kindly assisted our agents, and aided in circulating our paper. We hope they will continue to do all they can to increase its circulation. It must be evident to everyone that in aiding a periodical of thorough church principles, which gives account of the Church's operations, they are helping the Church herself throughout the country. We have received very encouraging letters from all parts of the Dominion, and beyond the Dominion; and would especially refer our readers to the letters of commendation on another page, which we have received from the Bishops of Ontario, Toronto, Algoma, and Niagara.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE VII.—(Continued).

It is a sad fact, yet none the less true—that you will find men to-day, who have never read a single work of any really Christian writer; and yet who will presume to teach others, exactly what the Christians of the first few centuries did or did not,—who will tell you, in certain things which do not suit their particular taste, how, and how far the church is wrong. And yet these men forget, or perhaps they never knew, that there are extant many writings, infinite-

ly more credible than the ancient authors whose works their children are not only permitted, but encouraged, to read—who tell us the very course adopted by the early church upon any and all of these disputed points.

Let me stand aside to enumerate two:—

1st. Turning to the east, at the confession of the Creed.

2nd. Bowing at the name of Jesus.—The church makes no dogmatic rule on these points.

The turning to the east or altar end of the House of God, is as simple and pure an outward gesture of respect to Almighty God in the person of His Son our Saviour and Lord Jesus Christ, as is the removing of your hat when you enter the courts of the Lord's House: and it is not the habit or custom of turning to the east but the *bad motive* given to the action, that has brought it into disrepute.

It is not the turning to the east, but the *bad construction* put upon it by those who are ever ready to find flaws, that has gradually weaned so many of our readers, from a practice which had its origin, in days one thousand years before Romanism, and in several glorious biblical truths.

Let me warn you against being led away into empty disputations, and vain babblings, by the easy cry of Ritualism. There is such a thing no doubt, as extreme and dangerous Ritualism; but it has become too much the fashion now, for any discontented person, who wishes to throw a daub of mud upon the clergyman to raise the idle cry of Ritualism. But it is these very malcontents who are the harmful Ritualists, for they make a *principle* of every attitude, every gesture, everything, that can possibly be tortured by them into the form of an innovation. And they do not even agree among themselves—for whilst one makes a *principle* of a *table with legs*, another makes a *principle* of a *table without legs*—and so on *ad nauseam*.

To return. Those who used commonly to make a practice of turning eastward at the Creed, never *judged* those who discontinued a custom as old as the days of the apostles—but *au contraire* those who discontinued the custom *did judge* their fellow Christians who upheld it.

Whilst we lay down no rule and express no opinion that it is in any degree a necessity of salvation whether you or I turn north, south, west or east, when we repeat the *Crede*, let me point out the utter inconsistency of those who *judge* others that choose to turn to the last named point of the compass, or as it invariably is in our churches to the altar end of the church.

I do not suppose you can find a body buried in any Christian graveyard, which has not been laid *E. and W.* the face looking eastward.

Now in this church I do not turn to the east at the recitation of the Creed—suppose that I did so. How many bitter words would such a simple act in all probability evoke. And why? Because, forsooth, I turned myself, when profes-

sing my belief in the divinity of Jesus Christ, in the same direction as are laid the bodies of our dear friends awaiting the general resurrection, when the trump shall sound, and that same Jesus Christ shall appear to judge the world. It is a custom, only a custom, but I think a beautiful and highly edifying custom, of Christians; you do not wish yourselves to retain it; well, but at least, be not guilty of the *sin of imputing a bad motive* to one who does that alive which you expect your friends to do for you when dead.

As to the bowing of the head at the name of Jesus, no well-instructed churchman needs to be reminded that first, the custom is based upon Holy Scripture, which teaches us that "at the name of Jesus every knee shall bow;" but I may add, that at this part of our service, we specially and publicly profess our belief in *God the Son*, *i.e.* in the divinity of Jesus Christ. I shall further and more fully treat of this ancient and most proper custom, when considering the article of the Creed—I believe in Jesus Christ His only Son our Lord. If there were more true charity upon these minor points—aye, if there were only the same charity exhibited as there is about minor matters in worldly things, the great truths of Christianity, would not be so evil spoken of by 'the careless.'

Yes, dear brethren, it is a sad slur upon the Christianity of the day—the Christ-ianity that many who would tack some bitter adjective to the name of the clergyman who recites the Creed with face turned eastward, would yet allow a man, without one word of opposition, to teach that Christ's plain words concerning eternal future punishment need not be received, and that there is no hell of remorse to the lost. They who would brand a man with some reproachful epithet who followed the custom of his forefathers for one thousand eight hundred years, and bowed at the glorious name of Jesus;—would yet allow that Name to be brought into contumely, if not by openly calling in question the divinity of the Son of God, yet in practically disregarding those sacraments which Jesus Christ—and no other—saw fit to establish.

Is this the boasted religious freedom, the much vaunted Christian liberality of the present age? What grasping at a shadow and swallowing a camel! grasping at a gesture or turning of the body to the east, where the religious orb of day appears each morn, so—"as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be"—shall the Son of Righteousness again appear—grasping at a shadow of an offence in turning towards that quarter whence "the day star from on High hath visited us" and allowing the substance to escape, when perchance reading with complacency the sophisms of the man of the nineteenth century, who would explain away the *object* of that Saviour's coming—to judge the world, to sift the tares from the wheat

—to gather the righteous into life eternal, and to consign the wicked to everlasting punishment.

CALENDAR.

July 9th.	—Fourth Sunday after Trinity. 1 Sam. xii.; Acts xv. 1-30. " xiii.; St. Matt. iv. 1-23. Ruth i.; St. Matt. iv. 1-23.
" 10th.	Job xxv., xxvi.; Acts xv. 30— xvi. 16. " xxvii.; St. Matt. iv. 23— v. 13.
" 11th.	" xxviii.; Acts xvi. 16. " xxix. & xxx. 1.; St. Matt. v. 18-33.
" 12th.	" xxx. 12-27; Acts xvii. 1-16. " xxxi. 18; St. Matt. v. 33.
" 13th.	" xxxii.; Acts xvii. 16. " xxxviii. 1-39; St. Matt. vi. 1-19.
" 14th.	" xxxviii. 39, and xxxix; Acts xviii. 1-24. " xl.; St. Matt. vi. 19— vii. 7.
" 15th.	Swithun, Bp. Job xli.; Acts xviii. 24—xix. 21. " xlii.; St. Matt. vii. 7.

NEWFOUNDLAND.

The *Mission Field* has the following address presented to the Bishop on the 27th of last October which has a special interest. It both shows the kindly feeling which binds the people to their chief pastor, and tells of his blessed fruit of zealous and persevering work for God. The Address, which was signed by the clergy and church-wardens (as representatives of the congregations) of the Cathedral, St. Thomas', and St. Mary's Churches in the city of St. John, Newfoundland, was as follows:—

"To the Right Reverend Father in GOD, EDWARD, Lord Bishop of Newfoundland:—

"We, the undersigned—as well on behalf of ourselves as of the respective congregations in St. John's, of the Cathedral, of St. Thomas' Church, and of St. Mary's Church—desire to convey to your Lordship on the eve of your departure for the southern portion of your diocese, our affectionate wishes for your safe arrival at Bermuda, and your speedy restoration to health. Thirty-one years have passed since you assumed the spiritual supervision of this diocese, and none of us can be unmindful of the vast benefits you have been instrumental in conferring upon our Church during that long period; your own consistent life of self-denial and sympathy has done much to support and cheer your clergy amidst their many toils and privations. When you entered upon your Episcopate, our Ecclesiastical System was unorganized and feeble. Now, Synodical order and unity prevail. Then, we had only about twelve clergymen in the colony; now, upwards of fifty are labouring therein, whilst churches and parsonages have been multiplied in a like proportion. A college for the education of candidates for the ministry has, by your exertions, been adequately and permanently endowed. Separate seminaries for boys and girls have been established, and are in successful operation. District Orphanages for destitute children of both sexes have been founded under your auspices, and are effectively conducted. Our beautiful Cathedral was designed and partially built under your care, and the necessary funds for its completion are in process of collection. A Coadjutor Bishopric has been created solely through your disinterested assistance; and the services of a divine—eminent for

his piety and conspicuous for his abilities—has been happily secured for that important office. For the future support of the Episcopate, an endowment has been provided, and many a desolate settlement on our rugged shores has, year after year, been solely indebted for the ministrations of religion, to the visitation made by you and your Coadjutor in the Church Ship. That the Almighty has permitted you to be His instrument in effecting so much good and for so long a time, that He has preserved you through so many labours and dangers, and (until recently) has upheld you in health and strength, has been a cause to us of wonder, and of gratitude to God.

"We sincerely hope that a temporary sojourn in a more genial climate than that of a Newfoundland winter may prove beneficial to your impaired health, and we pray that you may be permitted to return from Bermuda in renewed vigour, and long be spared to your grateful flock." The Bishop, in an affectionate reply to the address, mentioned the great benefit conferred upon the diocese through the appointment, by the Synod, of Bishop Kelly as his coadjutor; and referred to his resignation—that day consummated—of duties connected with the cathedral, and parish church, and rectory of St. John, which had, for nearly twenty years, been "the enjoyment and pride of his life." The Bishop also recorded his satisfaction in knowing that he was succeeded by his "faithful, able, and experienced coadjutor," Bishop Kelly, who would, he trusted, be well supported in his desire to complete the cathedral, more than half of which had yet to be built.

MONTREAL.

MEETING OF SYNOD.—Tuesday morning the Synod was opened by a service in the Cathedral. The sermon was preached by Rev. R. W. Norman, from St. John xvii. 20, 21.

In the afternoon the Synod met in the Synod Hall. His Lordship the Metropolitan presided.

Rev. Mr. Empson was appointed Secretary, and Dr. Wolfred Nelson, Lay Secretary; Mr. J. C. Bridges, Treasurer; and Messrs. Simpson and Sanborn, Auditors.

The Standing Committees were struck, and the Metropolitan read his

OPENING ADDRESS.

He said that amongst the matters which would come up was the method of paying the clerical salaries. The old system had been unsatisfactory. In the Quebec Diocese a plan had been used which was found to work with efficiency. In that diocese a fixed scale of stipends was adopted as follows:—Deacons, \$600; priests under ten years' service, \$700; over ten years' service, \$800; or any amount higher, as the parishioners may determine; the quarterly payments are made by the Treasurer of the Synod; and the contributions of the congregation are handed over to the Diocesan Fund, thus relieving the incumbents from much trouble and responsibility. Another question would come up of the gravest importance, a

VIOLATION OF THE RITUAL

had been made by an incumbent, notwithstanding the solemn pledge of his ordination. It had been suggested that a canon of the diocese be made to restrict innovation in this matter. No one could object more than himself to the violation, because it savoured of the Church of Rome, and there was danger that the quiet, solemn ritual of the Church of England would be impaired and cause dissatisfaction. The course he had pursued in the matter was to give counsel and advise, instead of

adopting sterner measures, and it did not redound to the credit of those who

CAUSED THE INJURY,

for injury it was, that this counsel was not sufficient to obviate the trouble. But he believed that the canon would not have the effect desired by it, and believed it better to have it controlled by a more general act. He did not for a moment doubt that the Synod had the power of control in this question, but still deprecated that so important a measure should be taken hold of by it, and believed it better to move in concert with the Church in England, which was alive to this matter. But although he counselled thus on the question, it was not intended as a dictation to the Synod, or in any way to restrain its liberty of action. Of the state of the Mission Fund he had to speak hopefully, the contributions during the year exceeding those of the one previous. During the year he had confirmed five hundred and eleven persons. The leading objects to which he would recommend their gifts were the Mission Fund; the Sustentation Fund, which at present reached \$60,000 a year, but which should be at least \$100,000; the Theological Training Institute; the Diocesan School of Dunham, and the French Mission work. His Lordship presented

A MEMORIAL

from the Dominion Alliance for the suppression of the liquor traffic. On motion of the Very Rev. Dean Bond, it was referred to the Committee on Temperance.

Very Rev. Dean Bond read the report of the Finance Committee, showing the mode of assessment levied upon each parish for defraying the expenses of the Synod. Ten parishes have not been heard from. He also reported on behalf of the Widows' and Orphans' Fund the names of thirty-two clergymen whose families, in the event of their death, would have no claim on that fund.

Rev. R. Lindsay suggested that the Mission Committee be enlarged. He likewise read the report of the Committee on

CHURCH MUSIC.

The volume entitled "Hymns, Ancient and Modern" was at present largely in use in this diocese. The Church Manual, set to Music, was sometimes used in churches. The Committee were enquiring as to the best way in which congregational singing could be improved; also the promotion of the study of music. Dr. Davies had a scheme which he intended bringing out as soon as he received sufficient encouragement. He also reported on behalf of the Committee on Works of Mercy. Agents had been appointed in Montreal and Quebec to meet emigrants on their arrival, and see after their religious wants. The Committee was desirous of forming two committees to counsel and advise boys and girls arriving in the city who do not attend church, to recommend them to suitable boarding-houses, and preserve them from the temptations of a strange city.

SUNDAY SCHOOLS.

Rev. James Carmichael reported for the Committee on Sunday-schools. It had decided to issue a series of Sunday-school lessons written by Rev. R. Lindsay and Rev. J. Lobley. After a few months' trial the project ceased.

EDUCATION.

Rev. R. Norman, on behalf of the Educational Committee, reported that \$50,000 had been subscribed for the erection of a Ladies' College of a superior order under the supervision of the Bisop. A Committee had been appointed to select a site, but

in view of the prevailing commercial depression, the Committee recommend that it be held in suspension. There are in the diocese eighteen schools distinctly in connection with the Church, including a ladies' college, which has been established at Grenville. In all these the teaching was sound and the work good.

LAY AGENCIES.

In regard to the labors of the Committee on Lay Agency, it was reported that there was need for more laymen and women in the work of the Church. Much more might be done in the work of lay reading and visiting, and in this way a large field was open to Christian women, who, whenever they had taken to it, had been of great assistance. The assistance of the students of the Montreal Theological School had been very desirable. No system of church work could be carried out without the hearty co-operation and support of the lay agency.

The Committee on the dissemination of CHURCH LITERATURE

in the rural districts, reported the great obstacles to the work to be the widespread circulation of publications more or less opposed to the teachings of the Church, and the only way in which this evil can be met, in the opinion of the Committee, is by the following suggestions: 1st. The establishment of a tract depository in every deanery. 2nd. By colportage. 3rd. The establishment of a magazine containing the names of the clergy and church officers, register of marriages, &c., similar to the English publication "Home Words." Also a diocesan newspaper of a somewhat secular character.

Very Rev. Dean Bond read the report of the deanery of Montreal, which referred to the establishment of a French mission in St. Joseph street; and another mission was needed at the East End. It was hoped that the St. Hyacinthe Church, recently destroyed by fire, would soon be rebuilt. The churches of St. Therese and St. Martin were falling into decay. The desirability of insuring all church property was suggested.

Rev. R. Lindsay read the report from Bedford, which comprised 29 parishes, a college, 28 clergymen, and 4,911 communicants.

Rev. Dean Fulton, of Iberville, reported that the deanery had resolved that ten per cent of the income of the churches be set aside for the purpose of keeping the churches and parsonage houses in repair.

NOTICES OF MOTION.

By Rev. Jas. Carmichael—That the delegates to the Provincial Synod be requested to guard carefully the existing rights of this Synod in the election of its Bishop, and to prevent, as far as possible, any veto power over such election being vested in the House of Bishops.

By Rev. William Dart—That a Committee be appointed for issuing a monthly periodical.

By Rev. W. Henderson, commending the support of the Dunham Ladies' College. And, seconded by the Rev. J. B. Davidson, That the Committee on Canons be instructed to frame a canon embodying regulations, forbidding the practices which are declared in the judgment lately delivered by Lord Penzance in the Folkstone case, to be unlawful; and present the same to this Synod for action during the present session.

By L. H. Davidson, concerning "Notice of Ordination," and that a committee be appointed to take into consideration the best means of putting the Superannuation Fund on a more satisfactory footing; that a report of the Executive Committee be

printed in May; concerning the election of members of the Executive Committee.

By Rev. H. Nye, seconded by Rev. L. Lindsay, respecting mission and the dissemination of church literature.

By Rev. Canon Anderson, concerning the Treasurer's report.

By Mr. S. Bethune, Q.C., seconded by Mr. S. E. Dawson, concerning the election of a Bishop. And, seconded by Rev. Canon Evans, to confirm the alteration in the bounds of St. George and St. Stephen's parishes. And, seconded by Rev. Jas. Dixon, to alter the bounds of St. Jude's and St. James' parishes.

Rev. Mr. Patterson—Concerning the payment of missionaries' stipends.

Rev. F. H. Clayton, seconded by Rev. W. H. Nye, that the Synod sit once in two years instead of every year.

The Bishop said the parishes of Nelsonville and St. John the Evangelist had failed to send in lists of parishioners. The Churchwardens of Nelsonville did not think it their duty to comply with the request.

Mr. C. Garth asked whether any delegate, lay or clerical, had a right to sit as a member of that House after refusing to obey the instructions of the Synod. The Chancellor deferred his decision thereupon.

Rev. James Carmichael moved that the delegates to the Provincial Synod be requested to look carefully into the existing rights of this Synod, and to prevent any veto power in the House of Bishops. His speech supported the right of the Synod to elect a Bishop.

Mr. Thomas White, jr., seconded the resolution.

Rev. R. Norman, Dumoulin, Considine, Very Rev. Dean Bond, Canons Baldwin, Ellegood and Clayton, and Mr. Dawson were favourable to the selection remaining in the hands of the House of Bishops.

Rev. Canon Ellegood moved in amendment that the delegation be respectfully requested to provide a canon, or some machinery whereby when a godly and learned presbyter has been elected by any diocese for the sacred office of Bishop, the House of Bishops, when satisfied with his orthodoxy, piety and fitness for the office, be called upon to consecrate.

A division was deferred till Wednesday.

(To be continued.)

ONTARIO.

(FROM OUR SPECIAL CORRESPONDENT.)

MEETING OF SYNOD.—After the Bishop's address a resolution with regard to the office of church-warden was introduced by Mr. Fennings Taylor, who dwelt at some length upon the importance of the duties in connection therewith, reading extracts from "Prideaux Church-Warden's Guide," going to show some of the duties of such office. He adverted to the boldness of reference to such duties in Canada, which, in his opinion were not clearly defined; and embellished his remarks with a description of the dignified surroundings of such a position in England; and anecdotes in connection. In his examination of records of Church-wardenship in the United States he had found nothing worthy of imitation—the reverse, rather. In conclusion he moved that a committee be appointed of members to inquire into the manner and exercise of the office of church-warden in the Provinces of Canada and other Anglican churches; and that their observations thereon be reported to the Synod at its next session. The suggestions of his Lordship that this motion be allowed to go to the same committee, having consideration of a Canon to be introduced by Archdeacon Lauder and a notice of motion by Rev. Mr. Tighe, was agreed to.

On motion of Rev. Mr. Wilson the Synod adjourned until 4 o'clock, p.m., in order that the members might have an opportunity of attending the funeral of Mr. Watkins.

WEDNESDAY AFTERNOON.

The Synod resumed business at the hour appointed.

Judge Jarvis moved, "That the lay members of the Synod do hereby pledge themselves, that they will each and every of them contribute one-tenth of their last year's income towards the support of the church in this Diocese, and that they will continue to do so yearly hereafter; that they will use their influence with their lay brethren in their several parishes to comply with this Scriptural duty; that it be incumbent on each and every clergyman, four times in each year, to urge this duty in a sermon to his congregation; that each clergyman that hath been or who shall hereafter be appointed to a parish, mission or station, be allowed a salary of \$800 yearly. If the clergyman be married, he shall be allowed \$1000 and for each child depending upon him for support, the further sum of \$30 yearly. The resolution shall not affect any clergyman receiving a larger salary; that each clergyman on completing ten years of service in this Diocese, and on to fifteen and twenty years, shall receive additional compensation in proportion to the length of time he has served. Having expressed his view of the importance of the subject and his fear as to the amount of support he would receive from the laity upon whose pockets he was making an attack, the venerable gentleman presented the fact of the life of penury, for the most part, as led by the clergy, instituting a comparison between theirs and that of lawyers, who for less duties were highly paid, and who, as a consequence were generally found rolling in wealth. In view of the truth, that the clergy were poorly paid, he strenuously urged upon the laity, their duty in assisting to improve the condition of the clergy by liberal and systematic contribution, fortifying his position by reading sentences from the Offertory in application, and citing a number of texts from Scripture in support of his views as presented by his motion. The motion being seconded by Mr. Whitmarsh, discussion ensued, eliciting remarks from a number of the members, which resulted by motion of Mr. W. Shea, seconded by Mr. D. Collins, in postponing the farther consideration of the whole matter to the next meeting of the Synod.

Constitutional amendments came next in order. The Rev. Mr. Tighe moved, "That the Mission Board shall consist of twelve clerical and twelve lay members shall be appointed by the Bishop, the remainder by the Synod; that one third of those appointed by the Bishop, and one third of those appointed by the Synod shall retire each year and shall not be eligible for re-election for at least two years and that the clerical and Lay Secretaries (and no other) shall be *ex officio* members of the Board. That the Executive, Clergy Trust Fund, Widows and Orphans' Fund, Finance and Land Committees, shall each consist of six clerical and six lay members, of whom one third of each order shall retire annually, and shall not be eligible for re-election to the committees which they have vacated, for three years. That the Divinity Students Fund and Book and Tract Committee, shall consist of three clerical and three lay members, who shall retire as in the case of the Executive and other committees and that the clerical and lay Secretaries shall be *ex officio* members of all the above committees. That a committee be appointed defining the duties of Church

Wardens and the constitution of Vestries under the authority of an act entitled "An Act to amend and extend an Act incorporating the Synod of the Diocese of Ontario," passed in the last session of the of the Legislative Assembly of the Province of Ontario. The declared object of the motion was not that of invidious selection but that by an annual change of one third of the Committee, a fair representation of the Diocese on the Committees might be had, to the creating a more general interest with the clergy and laity through the work they would each, in turn, be called to do; adverting to the frequent remark that the laity did not take sufficient interest in the affairs of the Synod, that the members of the Synod did not really know what took place in the Committees, and that no less than six members of the Mission Board resided in Kingston, and the others in the large towns.

Rev. Canon Preston asked if it was in the power of the Synod to declare any of its members ineligible?

His Lordship said it was not. He was opposed to this everlasting tinkering with the constitution. He thought the fact that it had become a mere matter of routine was a high compliment, as it shewed that the laity had confidence in the manner in the manner in which the business of the Synod was conducted. The motion was lost, not having been seconded.

DISCIPLINE.

The Rev. Mr. Tighe moved, "That a Committee be appointed to prepare a canon of discipline for the laity." The Rev. gentleman thought that a canon for the government of the clergy having existed, one for the discipline of the laity should be created. It was clear to him that the clergy should have some power to discipline laymen, when necessary, and cited instances in which such a canon would prove valuable, relieving clergyman from odium in dealing with the laity. He desired that some kind of court should be established that could settle disputes that might arise between clergymen and laymen. He did not think the rubrics of the Church of England gave ministers power enough to prevent laymen from going to Holy Communion, and he therefore thought it worthy of consideration by the Synod. It would thus be the means of relieving the clergy from a great responsibility.

The motion was seconded by the Rev. Canon Bleasdel.

The Synod adjourned at six o'clock to meet at half-past seven—at which hour the Synod resumed business, Rev. Mr. Mulvaney being entitled to the floor, and opposing the motion of Mr. Tighe. An animated and somewhat warm and lengthy discussion followed, in which many of the members engaged, the motion creating very general interest. The Rev. E. P. Crawford in supporting the motion remarked that he did not think the communion was the only difficulty, but the question of burial was involved.

His Lordship thought that there could be no harm in appointing the committee.

In closing the discussion the Rev. Mr. Tighe strenuously denied his having introduced a canon; he had but sought the appointment of a committee for the consideration of an important matter. He did not wish, so far as the Legislature was concerned, to have the church involved with it. The canon, as proposed, was to prevent sacerdotalism. The intention, and the object of the resolution was to relieve himself and others from the onus of refusing the Communion or Christian burial to notorious evil-livers. He but desired legislation as it might be required in order to meet a case when it arose.

He mentioned the fact of his having often heard the Church of England to be without discipline; and that he had on two occasions refused the sacrament to a man while in a state of intoxication. He emphatically asserted, that he was solely responsible for what he said. While an easy matter to state what it was that constituted evil living, it was difficult to point out or define the evil-liver. Did he not fully believe what the church taught, he would not remain in it. The chief object he had in view in presenting his resolution was the committing the Synod to what he deemed necessary action for the proper discipline of the laity. There was nothing to fear on the laity's part as they could readily select men to constitute the court who would not approve of any action leading to sacerdotalism. As to the fire-brand mentioned by the opposition as being intended to be thrown by him into this deliberative body; the very opposite was his intention; as a fact, the introduction of a canon of this kind would quench such a fire-brand even had it been intended. The calm retrospect of the points sought to be made against the resolution introduced by the Rev. gentlemen, and his cool defiance of, as he deemed, the unmerited attack of the chancellor, elicited applause.

The question of order was raised whether it was in the power of the Synod to pass such a law:

His Lordship, suggested that the motion should read, "That a Committee should be appointed to report at the next Synod the advisability of a canon for the discipline of the laity," with which the Rev. Mr. Tighe readily acquiesced.

SUPERANNUATED CLERGYMEN.

The Rev. C. Forest moved, "That from the passing of this clause, and until Canon 27 can be rendered operative, the Mission Board be and is hereby empowered to take cognizance of the case of any non-commuted clergyman of this Diocese who has become and is by certificate from the Bishop, declared to be disabled for duty, through disease, accident, or superannuation, and out of the funds at its disposal, to extend relief to the case or cases thus certified, in such measure as the Board shall deem just; the allowance in the case not to be above \$300 per annum; and that in order to meet the possible drain upon their resources, the Board be hereby authorized to retain as a reserve from their annual returns from all sources for mission purposes, year by year, the sum of \$800; that the recipients of this bounty save in case or cases of superannuation, shall each, on or before the first day of March, June, September, and December in each year, furnish to the Bishop a medical certificate duly attesting the ground on which such is made to rest, and the reason of its continuance." The able address of the Rev. gentleman, in support of his motion, went to show the necessity of properly providing for superannuated clergymen, and was made only in pursuance of his wish to make the canon clearer.—Rev. Canon Preston seconded the motion. After conversation had as to the advisability of changing the canon, the Rev. Mr. Crawford suggested the taking up of a special collection, on say, Whit-Sunday. He moved an amendment to that effect seconded by Mr. Law.

His Lordship ruled that this was no amendment, it only suggested machinery for the carrying out Mr. Forest's motion. He thought it would be unwise, in the meantime, to divert the Whit-Sunday collection to that channel.

Mr. Forest's motion was carried.

DISCIPLINE COMMITTEE.

The Lord Bishop then appointed the fol-

lowing Committee on the resolution of Rev. Mr. Tighe: Judge Macdonnell, Messrs. Keeler, Geo. May, and the Lay Secretary, Revs. Canon Preston, Canon Bleasdel, Wm. Lewin and S. Tighe. The Synod adjourned until Thursday morning.

THURSDAY MORNING.

His Lordship the Bishop presiding, the business of the Synod was resumed at 9.30, o'clock, after prayer said by the Rev. Dr. Boswell.

The minutes of the previous day's proceedings were read and confirmed.

The Rev. Mr. Burke having asked for a suspension of the rule in order that a number of motions relative to the transfer of lands, &c., might be carried, a number made in such connection, were referred to the Chancellor, Judge Macdonnell, Mr. McAnnany, Mr. Walker, and Mr. Ellis.

BEQUESTS.

A letter from the executors of the estate of the late John Watkins, deceased, read by the Bishop, shewed the following bequests as contained in the will of that devoted Christian and Churchman. The sum of \$3,000, in trust, to pay interest, less expenses, to the Incumbent of St. Paul's Church; \$3,000 to St. James' Church; \$2,000 to St. John's Church, Portsmouth; \$3,000 to the Curate of St. George's Cathedral; \$4,000 to the Rector and Churchwardens of St. George's for the poor attending that church; and \$4,000 for the general purposes of the Mission Fund. A total of \$19,000.

RELIGIOUS INSTRUCTION IN SCHOOLS.

A letter was read by the Rev. John Langtry, respecting religious instruction in Public Schools, asking the Synod to take the subject into consideration.

REPORTS OF COMMITTEES.

The Rev. Mr. Baker presented the report of the Divinity Students' Fund and gave notice that he would move its adoption.

A number of notices were given, one by Rev. Mr. Forest of a canon giving power to the Bishop to remove a clergyman who may have got into difficulty with his parish, one by Mr. Crawford respecting the Diocese of Algoma; one by Mr. Fennings Taylor to get published in the Journal of Synod an Act of Legislature; and one by Canon Preston respecting the formation of a General Purposes Fund.

This first experience of a Canada Synod has proved most interesting to your correspondent. A remarkable feature of the Assembly, and one which we may hope is the harbinger, assurance indeed, of the church's progress and strengthened future, is the preponderance as to numbers of young, and vigorous men whose manifest cleverness, and attention to the details of the business of the Synod, could not fail to be observed. While earnestness characterized the proceedings throughout, and a little warmth, mayhap, at times, the large assemblage of clergy and laity worked in harmony, and with the evident intention of effecting general good. The writer was struck with the thorough freedom of debate and the absence at the same time of acrimonious expression. A straight-forward, manly, "hit-out from the shoulder" style of argument, with no effort for mere fineness of effect, appeared to be the rule; and that very rare thing *common sense*, as to be found in deliberative bodies generally, was, your correspondent is happy to say, rife in the Synod of Ontario. The decisions of his Lordship, the Bishop, direct and to the point, admitted of no appeal, from their very clearness and though short, yet thorough exposition of the matter, in question. The rare faculty of

presenting many ideas in few words, seems to exist with his Lordship in eminent and exceptional degree. It was matter of very sincere regret withal, to witness the poor condition of his health, but there is earnest hope that the relaxation of the summer will restore him to health and strength.

HAMILTON.

BELLEVILLE.—ST. THOMAS CHURCH.—On Sunday, 25th inst., Rev. T. Stanton, B.A., of Tyendinaga, celebrated the Holy Communion in the chapel of ease at 8 a.m., and officiated at Matins, in the Town Hall, at 11 a.m. Rev. A. Ernest Willoughby King, of the Diocese of Quebec, took the Rector's duty, both afternoon and evening, the latter spending the day among the Mohawk Indians of Tyendinaga. Mr. King has been taking a brief holiday trip after his laborious work as a travelling missionary along the line of the I. C. R. R. from Riviere du Loup to St. Flavie, and prior to taking charge of a parish on the shores of Lake Memphremagog. A private letter from the Gulf Ports speaks in the highest terms of the rev. gentleman, and states that the people were anxious to have him appointed permanently to the cure of Riviere du Loup, several B. C. families promising to come over to the Church if he would settle among them; but the Bishop of Quebec required his services in a larger and more important parish. His short stay in Belleville was greatly regretted by those who had the pleasure of meeting him, and he certainly carries away many heartfelt wishes for his future success.

NIAGARA.

At a wedding in Guelph a few days since, we perceive from the papers of that prosperous town, that Canon Dixon instead of reading the usual address at the end of the marriage service, adopted the alternative suggested by the rubric, and gave a short impressive address on the analogy of the union between Christ and His Church, and the marriage relation. As the tendency of the age is to secularise the divine ordinance, and to reduce it to a mere civil ceremony, there can be no doubt but that the liberty permitted by the rubric may at times be used with great advantage, in enforcing the spiritual character of the ordinance of matrimony in opposition to the social demoralising heresies, so rife in the present day. The old divines of the English Church were accustomed to preach very long wedding sermons, and we hear that in the mother country short pithy addresses are now used by several of the clergy, of a similar character to that used by Canon Dixon.

In reference to the communication of Q. B. T. under this head, in our last issue, we are instructed to state that the custom of the Bishop of Toronto was to spread his Confirmation visits over two years. In 1873 he visited, in what is now the Diocese of Niagara, thirty-six places, confirming 747 persons; in 1874, thirty places, confirming 667; making in all sixty-six places visited within the two years, and 1414 persons confirmed. The number confirmed by the Bishop of Toronto, at Rothsay, Houston, and Drayton, in 1873, was 84,—against 78 in 1876.

TORONTO.

ST. JAMES'S CHURCH, TORONTO.—The Bishop of Saskatchewan, preached both morning and evening, on Sunday, the 25th. In the morning, his text was Acts xvi. 9, 10, and in the course of his sermon, his Lordship said that his diocese from the Rocky Mountains on the east, to the 49th parallel north, stretched over an area of

800 miles square. In this large mission field, it is estimated there are 30,000 heathens, of whom 10,000 belong to the Crees and Blackfoot tribes of Indians. And in this immense district, inhabited by the Crees and Blackfeet, neither the Church of England in England, nor the Church of England in Canada, has ever had a single Missionary.

WESTON.—The accustomed annual Festival of St. John's Chapel, was held on Saturday, St. John's Day, the churchwardens and ladies having made ample provision for the purpose. The attendance was large; and the churchwardens, on behalf of the congregation, presented the Rev. W. A. Johnson, the rector, with a purse containing a hundred and fifty dollars, as a small testimonial of the affectionate esteem in which he is held by his people, and of their appreciation of his ministerial labours among them.

ST. LUKE'S CHURCH, TORONTO.—The interior of this little church has lately been thoroughly renovated; and its appearance is so immensely improved, that we shall be doing good service to the church by calling attention to the effect that may be produced by very inexpensive decorations. The walls of the church have been calcimined with French grey, and the ceiling whitened. This was done gratuitously by Mr. Robert Powell; then a scroll, with background of light blue, maroon border, and suitable texts of Scripture, in white ecclesiastical type, with gold, green, and red initials, and capitals, was run along the entire length of the north and south walls. This produces a very beautiful effect, relieving in a pleasing way the deadness of wall and ceiling. Then around the top of the east window there is a scroll painted in beautiful colours by Mr. McCausland, with the text "Glory to God in the highest," which is divided at the top by a shield bearing the sacred monogram. At each side of the east window there is a scroll, in corresponding colours, on which is painted the text "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

And last but not least the whole wood work of the church has been varnished, so that altogether the little structure, plain as it is, is one of the neatest, and is without exception the cleanest looking church in Toronto. We also noticed a marked improvement in the choir of this church; this, under the management of Mr. Coleman, has attained to a great degree of efficiency, some of the tenor voices are beautiful, and the service, which is choral in the evening, is rendered with effect, and is joined in by the whole congregation. It is very seldom that we hear the hymns so well sung as they are here.

On Sunday evening last, the lord Bishop of the Diocese held a Confirmation—the seventh we are informed that has been held in this Church during the last six years. There were fifteen persons confirmed, some of them very advanced in life. We noticed as a great improvement that the choir sung in harmony the Amen after each benediction, which, in this instance, was given to each candidate separately. At the conclusion of the last benediction the choir and congregation, who had remained on their knees during the administration, rose at once and sang a solemn Te Deum, which seemed to us a most appropriate thanksgiving for grace vouchsafed, and a suitable conclusion of the devotional part of the Confirmation service. The Bishop afterwards delivered an instructive address on the witness of the Spirit with a special application to Confirmation.

RURI-DECANAL MEETING.—The regular quarterly Ruri-decanal meeting of the Northumberland Rural deanery will (D.V.) be held in the town of Peterborough, on Wednesday, the 19th July. Divine service with Holy Communion, in the Parish Church at 10:30 a.m. The sermon will be preached by the Rev. R. Hindes, B.A., Incumbent of Campbellford. Essayist, the Rev. H. D. Cooper, B. A. Subject—"Pastoral Visitation." The clergy of the Deanery are respectfully requested to notify the Rev. J. W. R. Beck, M.A., Incumbent of Peterborough, of their intention to be present.

H. D. COOPER, B. A.
Sec. Treas. N. R. D.

Colborne, June 29th, 1876.

MEETING OF SYNOD.

(Continued from last week.)

COMMITTEES ON MISSIONS IN RURAL DEANERIES, 1876-7.

1. West York.—Ven. Archdeacon of York; Revs. S. Givins, A. H. Baldwin, A. J. Broughall; Messrs. Clarke Gamble, George Buckland.
2. East York.—Archdeacon of York; Revs. G. S. J. Hill, John Davidson, E. H. Cole; Messrs. J. H. Perry, D. Ledingham.
- West York.—Archdeacon; Rev. R. D. Oaler, Rev. A. J. Fidler.
3. West Simcoe.—Archdeacon; Revs. Dr. Lett, W. W. Bates, E. W. Murphy; Messrs. R. Tyrwhitt, George Moberly.
4. East Simcoe.—Archdeacon; Revs. R. Stewart, A. Morgan, G. A. Anderson, Messrs. H. D. Stewart, J. C. Morgan.
5. Durham.—Archdeacon; Canon Brent; Revs. T. W. Allen, C. W. Pater-son; Colonel Williams, Dr. Turner.
6. Northumberland.—Archdeacon; Revs. W. Stennett, H. D. Cooper; Messrs. John Blacklock, Colonel Boulton.
7. Peel.—Archdeacon; Revs. H. C. Cooper, L. Middleton, W. S. Westney; Messrs. Wm. Magrath, T. A. Agar.
8. Haliburton.—Archdeacon; Revs. Dr. Smithett, F. Burt, and William Jupp.

On the consideration of the names to compose the Sunday School Book and Tract Committee, a discussion took place as to whether Mr. J. H. Knight or Mr. J. H. Gillespie should be on the Committee. Rev. Dr. Lett opposed the addition of Mr. Gillespie but on a vote being taken that gentleman was elected, which is accordingly inserted in our list.

The report was then adopted.

VOTES OF THANKS.

Votes of thanks were tendered to the proprietors of the Dominion Churchman and The Mail newspaper for copies of their papers during the meeting of Synod; to the members of the Church in this city for their hospitality: to the ladies for preparing a lunch for the delegates; to the various railway companies for reduced fares; and to Ven. Archdeacon Whitaker for the counsel given by him in his sermon at the opening of Synod.

THE DIOCESE OF SASKATCHEWAN.

His Lordship introduced the Bishop of Saskatchewan.

The Bishop thanked the Synod for the hearty manner in which he was received. He stated he had a Diocese of 800 miles square, and if he divided it by a line into two equal parts it would be found that on the eastern side the Church of England had three missions to the Indians, one in the East River District and the others in the Saskatchewan District. On the western side passing from Carlton, there was a square of 600 miles of country containing the heathen Crees, many thousands of whom were in darkness. And he pointed out that although there was a mission at

Carlton, the missionaries of the Church of England had not been able to go farther to reach these Indians. The only Protestant missions there—and they were carried on vigorously and successfully—were those of the Wesleyan Methodists. That was a bad position for the Church of England to be in, as the Indians were anxious for opportunities to hear its ministers. The mounted Police Force had done its duty properly, and life and property were as safe there as here, and it was the intention of the Government to collect the Indians together to place them on reserves and make a treaty with them. With such an opportunity he thought the Church should endeavor to reach them. He had travelled among the Indians to a great extent, from the boundary line of his diocese to a point 80 miles north of the Saskatchewan and and 750 miles north of Fort Garry, and he had spent among the Indians some of his best missionary experiences. It was his intention as soon as possible to establish a theological college for the training of native clergymen, for he believed a religion would never take deep root among the people while it was taught by foreign teachers. So far he had been successful, and had trained his natives to be readers, and he hoped in a short time that he would ordain some deacons. In conclusion he urged upon his hearers the requirements of his Diocese.

Rev. Rural Dean Givens assured his Lordship that the clergy of this Diocese felt fully the demands of the Canadian missions among the Indians upon them, and they were prepared to assist the Diocese of Saskatchewan by means of the Society for Promoting Canadian Missions.

CLOSE OF THE SYNOD.

The Lord Bishop of Toronto then closed the Synod. In doing so he congratulated the members on arriving at the conclusion of their labours, to which they had applied themselves heartily and sincerely. At the opening of the Synod he expressed his hope that the session would be both pleasant and profitable. Although his expectations on that point might not have been fully realised, he felt that whatever differences of opinion there were, were not intended to prevent the harmony and union in the great work of promoting the interest of the Church. He trusted that they would be approaching closer and closer to the sentiment prevailing in primitive times of being of one heart and one soul.

The benediction was then pronounced and the Synod adjourned.

HURON.

[FROM OUR LONDON CORRESPONDENT.]

ACCOMPLISHED WORK AND URGENT NEED OF THE CHURCH.—The Bishop of Huron, in his late annual address, refers to the progress of the Church in Canada. It has been such as to give good ground for hope of a greater progress in the future, if the same spirit of faithful energy continue to manifest itself in her counsels and labours. Within the memory of many there were, within what is now known as the Dominion of Canada, only four bishops with a few clergymen, and now there are fifteen bishops and nearly 800 clergymen—a great increase, doubtless, but far short of what is required for the field of labour. In Huron itself, of 144 townships, there are no fewer than twenty-nine without church or church-station, and besides, five townships, having nearly 3000 church members, which are now vacant.

The census returns for 1871 showed a total church population of 102,689, exclusive of the city of London. Since that time the population has greatly increased.

Some of the towns exhibit a growth of from forty to seventy-eight per cent.; and we may safely estimate that there has been a proportionate increase in the membership of the Church. There are now residing within the Diocese not less than 60,000 souls belonging to the Church of England to whom her ministrations are not extended.

It is very gratifying to see the progress of the Church in the Diocese since it was set apart. There is, more especially, brought before us the work of the last half decade. In 1871, when Dr. Hellmuth was appointed Bishop of Huron, there were seventy-nine parishes and missions supplied, and nine vacant; now there are ninety supplied and twelve vacant; an increase of fourteen parishes and missions in five years. While congratulating ourselves on this progress we cannot but admit that there is need of much greater progress in the future. At the same rate it would take eight years to establish one mission parish in each of the vacant townships. The increase in the number of clergy has been in like proportion to the number of parishes; in 1871 there were on active service eighty-four, now there are ninety-nine; in 1871 there were nine not on active service, in 1876 the number is eleven.

The last year shows an increase of nearly \$2,200 over 1871 of contributions from the parishes of the Diocese for missionary and other church purposes, exclusive of contributions toward local parochial objects, for which also there has been considerable increase.

APPOINTMENTS.—Rev. A. Sweatman, Principal of the Hellmuth Boy's College, has been appointed by his Lordship, the Bishop, to be assistant minister to Rev. Canon Bettridge, Rector of Woodstock, in place of Rev. Mr. DeBrisay, who goes to Chicago, as assistant to Rev. E. Sullivan, of Trinity College, in that city. Mr. Sweatman is to be an Archdeacon. Rev. J. Darnell, Principal of the Hellmuth Ladies' College, has been appointed Principal of the Boys' College, retaining his position in the Ladies' College. Rev. Geo. Racey, of the mission of Artemisia, County of Grey, has been appointed assistant minister of Stratford, Rev. E. Patterson, Rural Dean, Rector.

THE Right Rev. the Lord Bishop of Huron, has left for England, accompanied by Mrs. Hellmuth and his son.

REV. JOHN GEMLEY, assistant minister of St. Paul's, London, leaves for England for two or three months, with Mrs. Gemley, whom he accompanies, hoping that the medical skill of the physicians there may restore her to health. His friends of St. Paul's have presented him with a purse to assist in defraying his expenses.

THE Rev. A. Zimmerman, LL.B., Incumbent of Port Stanley, wishes us to correct an error in our account of the Ordination at Port Dover, given in our issue of the 15th ult. He states that he is a graduate of Trinity College, Dublin, was ordained Deacon by the late Bishop Whitehouse, and has never been a Lutheran Minister.

TWO ICELANDERS have made a decent into the Icelandic Ayska. At 8,000 feet below the upper margin, the explorers found themselves on the brink of a lake of hot water, apparently of great depth. North of the principal crater, there was found an opening about 600 feet wide, from which, dense masses of sulphurous smoke issued, accompanied by loud subterranean sounds.

BISHOP STRACHAN SCHOOL, WYKE-HAM HALL, TORONTO.

CLOSING DAY.

The beautiful building and grounds of this school were the scene of a brilliant gathering on Tuesday, when the annual concert and distribution of prizes took place. This school is now well established in the public favor, and has contributed an important quota to the education of the country. While the Bible and the Prayer-book are the foundation stones of the solid instruction here imparted, careful training in the important secular studies that cultivate the intellect, refine the taste, and adorn our social life is not neglected. The musical performances of the pupils testified to the thorough teaching received from Mr. Carter, Mrs. Reid, Miss Williams, and the governesses, while the display of drawings was creditable to the skill of the pupils of Mr. Hooh. Monsieur Penet and Mademoiselle Colendox continue in charge of the department of modern languages, and their talent in kindling the industry of the pupils and in imparting a true *verve* in their classes has borne its true fruits. The English studies under Miss Lay, a well trained teacher, Miss Nation and Miss Stow, have progressed satisfactorily.

The handsome prizes awarded by the Council were presented by the Rev. A. Williams, in the absence of the Bishop. As on former occasions, there was a silver medal presented by Mr. ex-Mayor Manning, being the second general proficiency prize, and a gold medal by Dr. Hodder, being the highest general proficiency prize. His Excellency, the Governor-General, gave a silver and a bronze medal, awarded after a searching examination of nine hours.

Mrs. Nixon, the Lady Principal, who has conducted the school with efficiency during the year, now resigns, but arrangements are already made for carrying on the establishment with unabated vigor and efficiency. A more particular announcement will be made next week. In the meantime, it may be stated that the part of Lady Principal is conferred upon Miss Rose J. E. Grier, whose known ability, energy and devotion eminently fit her for the care, and the nurture in Christian and intellectual study of the young ladies who will be committed to her charge. Miss Grier will be assisted by a very competent staff of masters and governesses, and we venture to predict a successful career for the school under her management.

The number of pupils is now about 100. The following is a list of the prize winners:—

Elementary Class.—General proficiency, Miss Annie Anderson; honourable mention, Miss Emily Williams; Church catechism, Misses Annie Anderson, Nora Langtry and Helen Kay.

Junior Class.—General proficiency, Miss Julia VanKirk, Church catechism, Miss Ethel Langtry.

Intermediate Class.—General proficiency, Miss Katie Brown; 2, Miss Katie Matthews; honourable mention, Miss Laura Williams; Church catechism, Misses May Langtry and Jessie Cassels.

Junior Senior Class.—General proficiency, Miss Mary Nightingale; 2, Miss Helen Frazer; 3, Miss Sophia Burke; Church history, Miss Sophia Burke; Church catechism, 1, Miss Helen Frazer; 2, Miss Katie Agar.

Senior Class.—General proficiency (gold medal by Dr. Hodder), Miss Louisa Lewis; 2, Miss Louisa Powell; 3, Miss Florence Nightingale; English literature (silver medal), Miss Louisa Powell; 2nd do, (bronze medal), Miss Louisa Lewis, (medals given by Lord

Dufferin
Ogden
VanKirk
Seni
Ogden
first-cl
Mary
Floren
Misses
Powell
Seco
ours, 1
Sophis
ond-cl
Thi
Harbi
Willia
Nellie
Kirk.
Fou
Mary
Miss
Mort
Nellie
thews
Jones
and I
1st
Greer
2nd
Powe
Mu
Agne
hono
Pa
Dr
Miss
Hilla
Ea
Bessi
Fras
Colli
dona

Tr
take
plan
cann
Cr
He
to b
die,
alar
If
prac
Tha
God
acc
His
Hin
has
C
nar
cles
bec
pan
The
gui
T
me
It i
qu
for
pro
£1.
£8
Sel
in
den
2,0
Ca
pre
rer
th
ed
lar
tes
ot
th

Dufferin; Church history, Miss Annie Ogden; Church catechism, Miss Agnes VanKirk.

Senior French Class.—1st, Miss Annie Ogden; special prize, Miss Louisa Lewis; first-class honours, Misses Agnes VanKirk, Mary Nightingale, Helen Frazer, and Florence Nightingale; second-class honours, Misses Mary Stephenson and Louisa Powell.

Second French Class.—First-class honours, Misses Laura Williams, Edith Cassels, Sophia Marling, and Katie Brown; second-class honours, Miss Madge Ince.

Third French Class.—Prize, Miss Bessie Harbin; first-class honours, Miss Grace Williams; second-class honours, Misses Nellie Hillary, Amy Ince, and Julia VanKirk.

Fourth French Class.—Prize, Miss Mary Segsworth; first-class honours, Misses Jessie Cassels and Gertie Morton; second-class honours, Misses Nellie Brown, Alice Webber, Kate Matthews, Mary Robb, Nellie Hicks, Maria Jones, Henrietta Stanbury, Kate Smith, and Lucy Clement.

1st German Class.—Prize, Miss Annie Green.

2nd German Class.—Prize, Miss Louisa Powell.

Music.—1st, Misses Louisa Lewis and Agnes VanKirk; 2nd, Florence Nightingale; honourable mention, Katie Brown.

Painting.—Miss Bessie Howard.

Drawing.—1st, Miss Harriet Ford; 2nd, Miss Emily Fraser; 3rd, Miss Nellie Hillary.

Extra Prizes.—Application to study, Miss Bessie Howard; needlework, Miss Emily Fraser; recitations from Bible, Miss Agnes Collins; good conduct, Miss Susie Macdonald.

THE Gospel is not a remedy for a disease taken up on the occasion, but a gracious plan provided before the disease. God cannot be taken unawares.

CHRIST is our life: think then of Christ. He came to suffer, but also to be glorified; to be despised, but to be exalted also; to die, but also to rise again. If the labour alarm thee, seek its reward.

If you have not the faith of assurance, practice at least the faith of adherence. That, at least, is in your power. O cleave to God exactly as if you were certain of being accepted of Him at last, and thus, fulfilling His own conditions, you will be accepted of Him whether you are assured of it beforehand or not.

CANTERBURY CATHEDRAL has had another narrow escape from fire. Workmen were cleaning the clock with benzoline, which, becoming ignited, set fire to the wooden panel work, which was much damaged. The fire was with much difficulty extinguished.

THE Church of England supports an immense system of Education in England. It is teaching nearly a million and three quarters of children, and makes provision for teaching two millions. Parliament appropriated last year in educational grants £1,356,000, of which sum more than £800,000 went to the Church of England Schools, of which there are nearly 10,000 in England and Wales. The number under the British and Wesleyan system is 2,000; Board Schools, 1,000, and Roman Catholic Schools, 600. The School Board provides for the education of 350,000 children, the British system for 560,000, and the Roman Catholics for 190,000. Recent educational statistics show that in England and Wales the Church of England is teaching more than three to one of any other system, and much more than half of the whole number taught by all systems.

SO WE GROW OLD.

A broken toy; a task that held away
A yearning child heart from an hour of play;
A Christmas that no Christmas Idols brought,
A tangled lesson, full of tangled thought,
A homesick boy; a senior gowned and wise;
A glimpse of life, when lo! the curtains rise
Fold over fold.

And hangs the picture, like a boundless sea—
The world, all action and reality—
So we grow old.

A wedding, and a tender wife's caress;
A prattling babe the parents' life to bless;
A home of joys and cares in equal part;
A drearing watching with an aching heart;
And death's dread angel knocking at the gate,
And hope and courage bidding sorrow wait
Or loose her hold;
A new made grave, and then a brave return
To where the fires of life triumphant burn—
So we grow old.

A fortunate and a gen'rous meed of fame,
Or direful ruin and a tarnished name;
A slipping off of week and month and year,
Faster and faster as the close draws near;
A grief to-day, and with to-morrow's light,
A pleasure that transforms the sullea night
From lead to gold;
A chilling winter of unchanging storm;
A spring replete with dawns and sunsets warm—
So we grow old.

Old to ourselves, but children yet to be
In the strange cities of eternity.

LESSONS OF THE FIELD.

Lo, the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson, given
By the blessed birds of heaven,
Every bush and tufted tree
Warbles sweet philosophy,
Mortal, fly from doubt and sorrow:
God provideth for the morrow!

Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily,
Mortal, fly from doubt and sorrow:
God provideth for the morrow!

THE NEW SULTAN.

A writer in the *Opinione Nazionale*, who claims to be personally acquainted with the new Sultan, gives the following sketch of his life and character:—

"The amiable ruler, Abdul Medjid, knew very well that his brother, Abdul Aziz, would reign before the heirs of his own blood; but instead of having the bowstring applied to him, he treated him with consideration, in the hope that he might treat Murad in the same manner after succeeding to the throne. A French professor gave Murad instruction in the French language and the piano; the young man had a special court of his own in the palace of Dolma-Bakche. During this time Abdul Aziz retired to an estate in the country, and awaited his chance for the throne. Abdul Medjid complained of this to Lord Stratford de Redcliffe, the former English Minister, whom he respected like a father. He said to the latter once:—'I treat my brother Aziz as my own child, and he avoids me; I gave him a fine steamer, and he makes use of it in order to get away from me. When I am dead Murad will be very unfortunate. You must beg your friends in Europe to protect him.' Up to his twentieth year the present Sultan was a spoiled child, and lived almost in the European fashion. He was then often seen driving through Pera in his little open carriage, resembling a golden shell, drawn by two horses; he made trips to the country, visited the European society of Therapia

and Buyukdere, and was even accused of having love affairs in some Greek families. He took a great interest in the horse-races, then introduced by Fuad Pasha, went to the French theatre and the Italian opera, and never missed a circus performance. The Grand Vizier, Mahmoud Kupresli, thought his conduct rather too free and easy, but he was too good a patroit to doubt his character, and made him acquainted with all the Royal Princes who visited Constantinople. Thus he met the Duke of Cambridge, Prince Napoleon, the Count of Paris and Chartres, the Count de Chambour, the King of Belgium, and many other of the most distinguished personages of Europe, without leaving Turkey, except when he made a short trip to the Vienna Exhibition. If he adopted some European vices, he probably, on the other hand, freed himself from those of the Turkish aristocracy, and from its fanaticism. Sir Henry Bulwer said of him: "He is boistrous and sickly, which is only a seeming truth. Murad will bring to the throne the fruits of the best exertions of Reshid and Aali Pasha. He is the child of England; Lord Stratford might be called his godfather.

"The young Sultan is 36 years old. He resembles his father, but lacks the latter's gentleness. He is courageous, bold, a little fantastic, well formed, but pale of face, he has a clear but restless eye, and his countenance is more European than Asiatic. It is known that he is the child of a Circassian woman. His voice is clear and shrill, and he speaks French with tolerable fluency. He is a splendid rider, but his health is already affected, and he is now usually apathetic except in moments of great excitement. In 1866, when Abdul Aziz endeavoured to introduce the law of direct succession, he would have been made away with, but for the prophecies of the Sultan's astrologer, who was even then deep in the councils of the 'young Turkish' party. The recent revolution has been slowly preparing for years; and it has been precipitated by the severe measures which Abdul Aziz adopted against Murad, ten days before his own overthrow.

LETTERS IN FRIENDSHIP.

Letters are an invaluable sustainer of friendship, but no friendship can live on them. It is a delusion that a mere correspondence, whether daily, monthly or weekly, can supply the aliment for a lively, tenacious thorough friendship; there must be a personal intercourse. For one reason the letters, to be intimate and unrestrained, and written in any mood and upon the spur of the moment, cannot fail now and then to jar upon the receiver. When two people talk they are alive to each other's state of temper and feeling. No one can guess the condition of his friend at the time he receives his letter. It may be written on impulse and read in weariness or in a testy mood. Or if cheerful a jest falls on a sore place. A snub may be detected where none was meant, a thought written under the presence of strong feeling may be understood. Letters cannot attempt to supply the place of conversation between two vigorous minds without making room for some of these hitches; and if the topics of the letters never touch on delicate themes, never approach points where there may be a difference of opinion, then they do not keep friendship alive at the proper heat. All great friendships live in personal intercourse, and therefore it is that there are so few of them; and therefore that they do not remain unimpaired and in full strength to old age.—*Blackwood.*

L. WYKE
O.
rounds of
a brilliant
the annual
look place.
ned in the
d an im-
on of the
re Prayer-
the solid
l training
that culti-
and adorn
ne musical
led to the
rom Mr.
ams, and
isplay of
the skill
Monsieur
dos con-
tment of
talent in
ils and in
asses has
h studies
l teacher,
ave pro-
d by the
Rev. A.
Bishop.
is a silver
for Man-
roficieney
Hodder,
ey prize.
General,
awarded
ne hours.
pal, who
efficiency
arrange-
rying on
ed vigor
ular an-
reek. In
that the
ed upon
known
nently fit
in Chris-
e young
r charge.
ery com-
rnesses,
uccessful
manage-
out 100.
ize win-
fficiency,
mention,
techism;
gtry and
cy, Miss
n, Miss
roficien-
ss Katie
as Laura
ses May
roficien-
ss Helen
arch his-
sh osto-
ies Katie
ey (gold
Lewis; 2,
se Night-
medal),
medal),
by Lord

THE BRIDGE BETWEEN.

CHAPTER I.—VENUS'S FUNERAL.

Venus was dead. Dolly was crying, and Sally was sobbing, and the boys were trying to hold aloof; but Tom looked very grave, and Will—tender-hearted Will—said, sadly, "Poor old thing! We'll dig a grave for her in the middle of the best flower-bed."

"Papa will be so angry, if we do," said Sally, looking up for a minute; "for we shall be sure to kill the flowers." Not that Mr. Woodward was ever really angry with his children in his whole life.

"We'll bury her under the sycamore-tree," said Dolly; "that will be better than the flowers, which die when the summer goes, for it stands there all through the winter, and its branches will keep off the cold." Dolly had always quaint fancies of her own, and to her the sycamore tree at the end of the long weedy untidy garden was a wise old friend, with a strange language and soft whisperings, which she alone dimly understood.

So the grave was dug, and Jane, the servant (who was as much grieved as anybody else), went first, carrying the remains of the lamented Venus done up in a piece of old carpet, and Dolly and Sally went next, both weeping bitterly, and, last of all, Tom, carrying a spade, and Will, looking half ashamed of his own grave face. And when the cat was buried, and they were all walking back—those old-fashioned Woodward children—Sally stopped suddenly, and exclaimed, breathlessly, "Dolly! there's Netta at the study window, with mamma, and she's been watching us all the time!" They came to a standstill, with dismay upon their faces, and the color rushed to Dolly's cheeks.

"Bother!" said Tom, energetically.

"Won't she laugh at us, that's all!" said Will, a little ruefully.

"And tell old Cockamorroo all about it, too—that's what she'll do."

"Tom!" said Dolly, solemnly, "you ought to be ashamed of yourself to speak in that disrespectful manner of grandpapa!"

"I don't care! he never did anything for us; and he has made a nasty stuck-up thing of her. I am sure you need not stick up for her, Dolly, she always snubs you enough; and she'll only laugh at you when you go in."

"Well, and I don't care for that," she answered, stoutly; "I am not ashamed, or afraid either."

"Afraid! No, I should think not," said Will, admiringly. And this was half the secret of her popularity with the boys, that "she was always good for fun, and never afraid." Yet she was not by any means a madcap, in spite of her love of fun; on the contrary, she was an old-fashioned, womanly child, full of fancies, and day-dreams, and hero-worship, and longings after vague things she did not comprehend; a girl in whom it seemed as if womanhood and childhood were so blended together that she would never grow more out of the one than it was necessary that she should grow into the other—both had come to her together.

Then, with flushed and slightly defiant faces, they entered the house. They were not going to be bullied by Netta, the boys thought; and if she attempted it "they'd let her know."

"I never saw a cat's funeral before," said the Beauty—she was always spoken of as the Beauty by those jesting young brothers of hers. "How grandpapa will laugh when I tell him about it! The idea of Dolly going out to bury a cat! I shouldn't have dreamt of such a thing when I was sixteen."

"Dolly's only a child," Mrs. Woodward said; "and a good thing too, for I can't afford to let her grow up yet; girls cost so much more when they cease to be children."

"I am certain I shall never quite grow up," said Dolly, hopelessly.

"Oh, won't you?" laughed Netta. "And," she added, "I wish you would not stare at me so. What do you do it for?"

"Because she chooses!" said Tom, valiantly, feeling that the fighting-time had commenced.

"Thank you!" she laughed, merrily. She was wonderfully good-tempered, though a little heartless perhaps, and with just a tinge of unconscious contempt for her less fortunate brothers and sisters. She did not mean to be unkind; but if fate or fortune set an example, why should she not follow it? It is such a common fault, this; not that she committed it knowingly, mind.

Mrs. Woodward had married against her father's wish, and, with the exception of Netta, neither she or her children had ever been welcome at old Colonel Wade's. Yes, he had been kind to the eldest son, Robert—had bought him a commission in the army, and occasionally sent him presents to India, where he was now stationed with his regiment. Netta had always been his favourite; her beauty won the day when she was a mere child, and, ever since, she had been petted and spoiled, sent to an expensive school, and, now that she has left it for good, lived with the colonel, who was to her the kindest and most indulgent of grandfathers.

CHAPTER II.—THE KEY OF EDEN.

There was no doubt about her beauty. Dolly looked at her longingly, almost enviously, many a time. A graceful, aristocratic-looking, beautiful girl, who would grow into a still more beautiful woman, was Netta Woodward. She was fair, with masses of golden-brown hair, which she wore twisted about her head in the fashion of a crown; she had soft eyes, and a quick, bright, almost saucy smile, and a graceful figure; a girl lovely enough to win all hearts before her, with the exception perhaps of those belonging to her Bohemian-looking brothers and sisters. They stood before her, now eyeing her almost scornfully, all but Dolly, who forgot everything in the one thought of "Oh, how beautiful she is, and how happy I should be if I were but like her!"

"I have only come for a few minutes," she said; "the brougham will be here for me directly. Oh, Dolly! mamma says that yellow rose up there is yours," and she pointed to the one flower on the one rose-tree in the establishment. "I want to wear it to-night; we are going to a party."

"I can't give it to you," said Dolly, decisively, looking at Netta's silk attire and her own shabby garments; "I want it myself. You have lots of other flowers."

"Nonsense, Dolly!" said Mrs. Woodward; "go and get it. It won't suit you, and Netta wants it." Mrs. Woodward was always ruled by the strongest will present.

"I don't want it for myself," answered Dolly slowly; "I want to give it to Mr. Fuller."

"Whatever do you want to give it to him for?" asked Netta, scornfully. "As if he'd care for a stupid rose."

"He is going to China for two years, and I shan't see him again; and he has always been kind to me, and taught me French, and all sorts of things. No one ever sent me to school," and she looked straight at her sister.

"Dolly, you ought to be ashamed of yourself!" said Mrs. Woodward, half-cry-

ing. "You know your father has not had the means."

"Tom," said Netta, "go and get me the rose at once."

"Shan't!" answered Tom, concisely.

"It's too bad of you, Netta, when you know it's the only thing I have to give Mr. Fuller," poor Dolly said, her lips beginning to quiver.

"Very well," laughed her sister, smoothing back her hair—that lovely rippling hair, with the golden tint upon it, which poor Dolly envied so much—"I don't care. I should like to see what this wonderful Mr. Fuller is like, for you seem quite in love with him. I suppose you think he'll come back from China some day, rolling in money"—Netta always thought of money in connection with matrimony—"and marry you."

Dolly stood still, staring at her sister, while the colour came slowly to her face and dyed it crimson. Then she looked out of the window at the sycamore tree at the end of the garden, under which poor Venus had just been buried. It always seemed to her, in after years, as if a part of the old life went out from her in that gaze, and for the first time she understood that childhood is a sort of Eden, of which innocence, or ignorance—call it by which name we please—is the key. She looked out of her Eden for a moment, and for the first time, that morning. No one had ever mentioned love to her before—as a thing that might appertain to her own life. It seemed like a bit of knowledge, of old-world knowledge, suddenly presented to her; and she lost her first sweet ignorance in that one long look out into the weedy untidy garden. Surely Netta was, unconsciously, a little cruel to her that summer morning!

Then the brougham came, and the Beauty rose and shook out the folds of her dress, and drew on her spotless gloves, while the children watched her reverently, and kissing her mother and brothers and sisters, she prepared to depart. And as she went Dolly roused herself, and, rushing to the tree, picked the rose, and flung it into her sister's lap as she was seated in the carriage.

"Here, Netta, take it. I did not mean to be unkind!" she exclaimed. But the Beauty flung it carelessly back, and, missing the girl, it fell on to the pavement—that rose poor Dolly had tended so carefully!

"I don't really want it, you little goose!" laughed Netta; "I was only teasing you." But when she saw the tears come into Dolly's eyes—brown eyes, and soft as were her own—she bent forward and kissed her, and said, "Good-bye, dear," in her sweetest tones, and fascinated that little dreamer her sister completely.

Then the brougham was quickly driven off, and Dolly stood watching it disappear, with the crushed rose lying at her feet. She had so speculated on the happiness of giving the flower to Adrian Fuller! Her beautiful sister had spoiled her dream, and Dolly was ready to weep—she did not know why, but probably it was more for the loss of the dream than the rose.

CHAPTER III.—UP AT HAMPSTEAD.

The house was very badly furnished, and, as a rule, it was always untidy; and yet there was an attractiveness about the poverty-struck rooms, and even about the very untidiness. And as for the garden! every one who knew them loved that rambling old garden, with the long reedy grass waving and nodding to the wind, and the one cultivated spot, the middle bed, which looked blooming whenever it was possible that flowers could make it look so; and the summer-house, with the dusty

painted table in the middle, on which all lost books in the house were generally discovered, especially novels, for they were an indolent, ease-loving, novel-reading set. And there was the sycamore tree—which was Dolly's favourite retreat—with the rickety seat beneath it, on which you had to sit down very carefully, and right in the middle, lest it should tip up at one end, and place you in a position more ludicrous than graceful. There was a tumble-down pigeon-house in one corner of the garden, too, which had always been a target for balls and stones; and as for weeds, and underwood, and overgrowth, and briars, and tall poppies, and fluffy dandelions, they were in all the corners. There was a fence round the garden, and from the bottom a view of the dear old church, and the green trees, and a country which has not even yet left Hampstead. The Woodward's had always lived there, for the locality is one that has long been popular with artist and literary folk, and to the latter class Mr. Woodward belonged. He was a clever man, but it had been his misfortune perhaps that he had been liked and made much of in society, and that his talents were ruined by brilliant flashes, made when he roused himself to the occasion, rather than by any sustained effort. Then he fell into a literary set, one of the best, perhaps, but a dangerous one for a young man having his own way to make, and then he, to crown all, married beautiful Annetta Wade, against the wish of her father, who accordingly did nothing for them; and then he found that, unless he worked hard and steadily, he and his wife would have a fair prospect of starving. They were such an indolent careless couple too; and though they accepted life and its burdens, and even its troubles, easily enough, they could not make themselves like work. Mr. Woodward could not, at least, and his wife always wore his likes and dislikes as closely as he himself did. Luckily, he had a sub-editorship offered him just when their second child was born, and things were at a very low ebb, and five years afterwards he became editor, but the post was not worth very much, for it was a small weekly paper, only circulating among a certain educated class. They had been able to keep a home together, but they had never had a sufficient sum with which to buy furniture, and the rooms looked bare and shabby, so that the children, as they grew up and realised the fact, were ashamed to receive visitors, though they were seldom troubled with them. Yes: Mr. Woodward occasionally brought home some one he had known in early days, or some clever thoughtful man, to have a quiet talk and game of chess with him, but that was all; and the daring, laughing, Bohemian-looking children, kept all the prim and proper inhabitants away—they were half afraid of their saucy faces. The boys went to a day-school, but no one had ever spent a penny on education in favour of Dolly or Sally. But they were knowledge-loving children, and picked up things amazingly; and they could think, and the father was a clever man, and liked talking with his children; and what greater educators are there than thought and the companionship of a clever man? Once, long ago, when he happened to have a few pounds in his pocket, Mr. Woodward picked up an old cracky piano, and Mrs. Woodward indolently taught Dolly her notes, and somehow both the children, nay, all of them, had a knowledge of music in consequence; and once, Adrian Fuller—a great friend was Adrian Fuller, and a favourite with them all—had said it was a pity Dolly did not know French, and, half in fun half in earnest, gave her a few lessons. The result was that she had a pretty good

knowledge of the language as far as reading it went, and Sally learnt quickly from her sister. So they picked up their education and yet remained children—a group of quaint old-fashioned children not easily forgotten. Children? Yes, but Dolly was almost a woman, and no one yet had realized it, not even she herself perhaps, till she stood over the spoilt rose on the morning that Venus was buried.

CHAPTER IV.—THE END OF A SUMMER DAY.

They were all in the garden, and had had tea beneath the sycamore tree, but now the breeze was playing and whispering among its branches, and the long summer day was dying out. Mrs. Woodward said it was chilly, and was going indoors. The boys had learnt their next-day lessons, and were throwing stones in at the door of the pigeon-house. Sally sat in the summer-house, with her elbows resting on the dusty table, reading the "Vicar of Wakefield," for the Woodward children always read grown-up books, and Dolly was at the end of the garden. She was leaning over the low fence, looking at the trees, and the crimson sky above the church, and felt as if she was waiting for something, as if she had awakened to new feelings and understanding since the morning; but the new life incident to them had not yet commenced. Above all too, she was thinking and feeling that when the twilight fell about the trees to-morrow night, and all the nights for many a month to come, there would be no Mr. Fuller talking politics with her father beneath the sycamore tree, and she should miss him so! Just as Sally looked up to her, and set her life by Dolly's clock, so Dolly set hers by Adrian Fuller's. It was only a child's liking, though he was but six-and-twenty, and Dolly was sixteen, and could hardly be called a child, in years at any rate. She had known him since she was nine, and he had been the king of playmates to her, and was the king of heroes, and this losing him was the first great trouble of her life. She was not in love with him, in spite of her sixteen years; she was too much of a child to understand what that meant, save in the vague indistinct manner in which even a child understands it.

"Dolly, I am going in, the dew is too much for me."

"Very well, papa." She did not raise her head, but waited till Mr. Fuller came and stood close by her.

"What is the matter?" he asked, cheerily enough, and he followed the direction of her eyes, and watched the trees also for a moment; he knew the scene so well, and had sketched it many a time, but he never saw it with the shadows deepening on it as he saw it now, without a rush of feeling which reminded him that he was an artist at heart as well as by profession. Then he looked up at the soft sky and at the stars coming out one by one, and his thoughts reverted to the little figure by his side again. "Are you thinking what a different Dolly the stars will look down upon when I come back two years hence?"

"No, I was thinking how I shall miss you when you have gone," she answered, simply.

"Ah, you'll soon supply my place!" he laughed. "You'll be a woman before I return, and go and see your rich grandpapa, and forget all about Hampstead." He was as great a Bohemian as the Woodward children behind him, and there was something almost sorrowful in his voice as he spoke of Colonel Wade. "What jolly days we have had in this old garden!" he went on; "many a good romp and long drowsy afternoon, eh Dolly?"

"Yes," she answered, sadly, still watch-

ing the dim trees. "They'll never come again."

"No, I suppose not," he said, with a sigh, speaking rather to himself than to her. "It seems such a little while ago that I sent in my sketch on the chance of its being accepted for your father's paper, and that we made acquaintance, and in time he brought me home here. What a queer little girl you were, Dolly," he laughed, while she rested her head on her hand upon the fence, and turned her face away, as if she were not listening to him. "I remember you so well, you took to your heels the moment you saw me, but I propitiated you later on by teaching you how to spin a whip-top. We soon became friends, didn't we?"

"Yes," she said, still with her face turned away; "and I wanted to thank you for teaching me French, and telling me what books were nice to read."

"Dolly," he exclaimed, "you are crying!"

"No," she said, but her head drooped lower and lower. After all she was such a child. "It is only —"

"Dolly! Dolly!" called Mrs. Woodward from the study window, "come in immediately. Your sister Netta is here!"

"Netta again, and at this time. Why, she said she was going to a party!"

"I will wait here," said Adrian Fuller.

"I don't want to see her."

"Come along, Doll," shouted Tom; "here's Netta again."

"Mr. Fuller, you are to come in, please, mamma says so!" and Will and Sally came down the garden path.

"Very well," he answered, discontentedly. "I suppose I must pay my respects to the Beauty." He had never seen her as yet, and had taken his tone towards her from the children. Then he and Dolly, and that awkward Tom, with his mass of light hair pushed back from his grubby face (for he had been gardening after his own fashion, and showed traces of his industry), and quaint-looking Sally, still hand in hand with her favourite brother, went slowly down the moss-grown pathway towards the house. Adrian Fuller stopped for a moment, and the little crowd of children stopped with him, before they reached the house, and looked back at the garden, and at the shadowy view beyond, and up at the sky, with its many stars. "How lovely it is," he said. "We'll come out again presently. There is nothing more beautiful than the end of a long summer day."

"But it is a little sad also," said Dolly, gravely; and they went into the house.

(To be continued.)

AND NOW, out of the writings and sayings and deeds of those who loudly proclaim the "rights of man" and the "rights of liberty," match me, if you can, with one sentence so sublime, so noble; one that will so stand at the bar of God hereafter, as this simple, glorious sentence of St. Paul's, in which he asserts the rights of Christian conscience above the claims of Christian liberty:—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

HERESIES are Satan's masterpieces; they are bulwarks to his throne, and pillars to his synagogue; all his deepest craft, all his most subtle and refined ingenuity seem devoted to them. He is the author of confusion, and in heresies he so commingles truth and error, that those "who have not their senses exercised to discern between good and evil," cannot distinguish one from the other. The ignorant fall an easy prey to the heresy; while others timidly keep aloof, alike from the truth and its associated falsehood.

A SERMON FOR YOUNG FOLKS.

Don't ever go hunting for pleasures,
They cannot be found thus, I know;
Nor yet fall a-digging for treasures,
Unless with the spade and the hoe.

The bee has to work for the honey;
The drone has no right to the food;
And he who has not earned his money—
Will get from his money no good.

The ant builds her house by her labour;
The squirrel looks out for his mast;
And he who depends on his neighbour
Will never have friends, first or last.

In short, 't is no better than thieving,
Though thief is a hard name to call,
Good things to be always receiving,
And never to give back at all.

And do not put off till to-morrow
The thing that you ought to do now,
But first set the share to your furrow,
And then put your hand to the plough.

H. W. M.

"TO-DAY THOU LIVEST YET."

"To-day thou livest yet;
To-day turn thee to God."

A young student of law had settled himself in lodgings in Berlin. He felt ill; and a friend of his own, a young doctor, attended him, and watched over him with much self-denying love and patience. But both of them were far from God, and strangers to His promises of grace.

As the young student's illness increased, the doctor ordered his bed to be moved as far as possible from the window, that the strong light might not hurt him. So the sick man lay in the corner of his room, close to a very thin partition which divided his room from that of the master of the house. His bed had not long been removed before he heard, first in a low voice, then more distinctly, these words:—

"To-day thou livest yet;
To-day turn thee to God;
For, ere to-morrow comes,
Thou mayest be with the dead."

These words were repeated again and again. He heard others too, but they did not fix themselves in his memory as these did. He could not get quit of them; it seemed as if they had been written on his heart in letters of fire, that could not be extinguished.

When his friend, the doctor, next came to see him, he took his hand, felt his pulse, and asked him kindly how he felt. But the sick man only fixed a piercing look on his face, and answered every question with nothing but—

"To-day thou livest yet;
To-day turn thee to God;
For, ere to-morrow comes,
Thou mayest be with the dead."

"What is the matter with you?" said the doctor; "what has come over you? you are quite changed; what is the meaning of it? Were it not that the fever has abated, and your pulse is much quieter, I should say that your mind was wandering, and you were raving."

The only answer that he got was,

"To-day thou livest yet;
To-day turn thee to God."

The doctor left him unwillingly; but on his own way home he could not get the look and the voice of his friend out of his memory.

When he visited him again the next day, he found him much better and calmer; but changed, grave, and earnest, Bible in hand, his former carelessness all gone. The work of grace had begun in his heart. And the doctor, too, opened his heart willingly to the Holy Spirit, who by the mouth of his friend had first spoken to him, and now strove for an entrance to his soul.

What a marvel of grace! It had so happened that, on the day that the sick man's

bed was moved, the son of the master of the house had not learned his lesson at school. It was a lesson from the hymn-book, and consisted of that hymn, some words of which we have given. The father put the boy in the corner to learn his lesson there; and that was the very corner beside which the fever-patient had that morning been placed. The rooms were only divided by a very thin partition, through which the words of the boy's lesson had reached the sick man's ears, and by God's grace pierced his heart.—*Translated from Appenzeller Sonntagsblatt.*

PLAIN SPEAKING.

Mr. Gladstone was abused through all moods and tenses by the Roman Catholic and ultra-Liberal organs when he published his famous pamphlet on "Vaticanism," because, forsooth, he had clearly indicated the logical bearings of the new dogma. We observe, indeed, that the days of abusing him are not yet ended; for at a meeting of the Catholic Union in London, a few days ago, that new convert, Lord F. G. Osborne, had a passing shot at him; and yet, after all that has been said and written against him in reference to this matter, it is abundantly manifest from the occasional deliverances of even Roman Catholic dignitaries that he did not write or reason without book. Hear, for example, the utterances of an American bishop. Writing, some time ago, to a Romish journal of the United States, called the *Shepherd of the Valley*, Monsignor Kenrick, of Philadelphia, who most boldly advocated the dogma of Infallibility, said: "We confess that the Romish Church is intolerant—that is to say, it makes use of every means in its power to extirpate error and sin; but this intolerance is the logical and necessary consequence of its infallibility. It alone has the right to be intolerant, because it alone is the truth and possesses the truth. The church, therefore, tolerates heretics where it cannot do otherwise, but at the same time it hates them mortally, and exerts all its endeavours to annihilate them. For these reasons princes truly Christian extirpate heresy radically in their kingdoms, and Christian states expel heretics as much as possible from their territories. If at this moment we abstain from persecuting heretics, we repeat it aloud, it is simply because we feel ourselves too weak for it, and because we should deem it yet more injurious than useful to the church we serve, being provoked to persecute." This certainly is explicit. Dr. Manning is not speaking so plainly yet, but the day is fast coming, it seems, when he won't need to be afraid.—*Plain Words, Dublin, Ireland, April, 1876.*

HOME COURTESIES.

"Will you?" asked a pleasant voice.

And the husband answered:

"Yes, my dear, with pleasure."

It was quietly but heartily said; the tone, the manner, the look, were perfectly natural and very affectionate. We thought: How pleasant that courteous reply! How gratifying must it be to the wife! Many husbands of ten years' experience are ready enough with the courtesies of politeness to the young ladies of their acquaintance, while they speak with abruptness to the wife, and do many rude little things without considering them worth an apology.

Though words seem little things, and slight attentions almost valueless, yet depend upon it they keep the flame bright, especially if they are natural. The children grow up in a better moral atmosphere, and learn to respect their parents

as they see them respecting each other. Many a boy takes advantage of the mother he loves, because he sees often the rudeness of his father. Insensibly he gathers to his bosom the same habits, and the thoughts and feelings they engender, and in his turn becomes the petty tyrant. Only his mother! Why should he thank her? Father never does. Thus the home becomes a seat of disorder and unhappiness. Only for strangers are kind words expressed, and hypocrites go out from the hearthstone fully prepared to render justice, benevolence, and politeness to any one and everyone but those who have the justest claims. Ah! give us the kind glance, the happy homestead, the smiling wife and courteous children of the friend who said so pleasantly: "Yes, my dear, with pleasure."

LARGER TELESCOPES WANTED.

When we consider the enormous distances which the astronomer has to penetrate, ere he can bring himself within the range of observation of the nearest even of the celestial bodies, and when we think of the infinite depths beyond, filled with untold wonders, it is manifest that instruments of far greater light-grasping and space-penetrating power than we now possess must be employed. Everything has already been done by small instruments which can be done. They are, many of them, of exquisite workmanship, and admirable in their details; but they are no more fit to give the revelations, and penetrate to the distances required, than a drinking-cup is to measure the Atlantic. What is now needed is instruments of gigantic size and great perfection of workmanship, which will give us some specific and reliable information in regard to the solar system, and which will open up the inter-stellar spaces around it. It can hardly be regarded as creditable to astronomical enterprise that such a planet as the moon, only some 240,000 miles away from us, and most admirably planned for observation, should be so little known; or that an object the size of St. Paul's Cathedral should be seen only as a discernable point on her surface; while of the condition of life on such planets as Mars and Venus we should be profoundly ignorant, it remaining a debatable point whether animal or vegetable life exists on their surface at all. The reason simply is, that the toys (as they must soon come to be regarded) hitherto employed in their observations are altogether inadequate to cope with the distances they are removed from us. However fine their quality, they cannot bring those celestial bodies so near us as to enable us to see them distinctly; and our knowledge of them will never be increased until we have instruments which can. Every astronomer knows that with the increase of the size of telescopes the difficulty of moving and observing with them increases. But the overcoming of such difficulties is just the thing to be done, in order that astronomical observation may advance as it ought to do. There is no impossibility in the way, for, fortunately, there is no limit to the size of perfection of the telescope. Manipulatory difficulties may increase, but the theory of the instrument, both in its reflecting and refracting form, admits of an infinite enlargement.—*Good Words.*

THE heart too often like the cement of the ancient Romans, acquires hardness by time.

THE thing which an active mind most needs, is a purpose and direction worthy of its activity.—*Bovee.*