

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, AUGUST 9, 1877.

[No. 32.]

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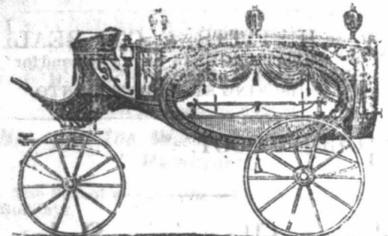
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Dominion Churchman.

THURSDAY, AUG. 9, 1877.

THE WEEK.

WHAT a strange sort of man that must be who deliberately calculates upon obtaining influence or carrying his point by making himself so disagreeable or so obstructive that his acquiescence and support has, for peace sake, to be purchased! We are not altogether without specimens in Canada of this race, but amidst all the eccentric and disgraceful exhibitions which our representatives are sometimes charged with having made of themselves in the Dominion or the Local Legislatures, none probably have equalled the scene lately presented in the English House of Commons, when in consequence of the obstructive tactics of some Irish members the House sat continuously for twenty-six hours. The Government fortunately showed no wavering, but by an organized system of relays and constant changing of Speaker and Chairman, members of the Cabinet and supporters, sustained the Chancellor of the Exchequer's determination to "put through" the measures under discussion, cost what it might to do so. For the future, the House will guard itself by new Rules against such a scandalous abuse of the freedom of debate as has lately been made by a little knot of noisy Irish members.

As the aid which was given to the St. John people by churches, municipalities, societies and individuals in Ontario was but the expression of a generous and heartfelt sympathy that was deeply moved by an extraordinary calamity, and that certainly expected nothing in return, we may be allowed to rejoice at the spirit in which our offerings have been received in New Brunswick. All who care for Canada must be glad of anything that brings the various sections of our straggling country into closer union with each other. In 1867, and for several years after Confederation was an accomplished fact, the Maritime Provinces knew little and possibly cared less for the old Provinces of Canada. The politicians who in 1863-4 threw overboard in the Canadian Parliament the scheme for the Intercolonial Railways into which, in conjunction with the Maritime Provinces, they had solemnly entered, little knew how deep a foundation of distrust of their own Provinces they were laying in the hearts of their countrymen by the sea. Ontario especially came to be regarded as an overbearing, grasping Province, willing to make a cat's-paw of others and selfishly tenacious of her own interests alone. Gradually we are "living down" this which we fain believe to be a very false view of our character in the West, and we are glad, we repeat, that even out of this disaster at St. John a more kindly feeling should arise between us and the dwellers by the sea. And as with the people as a whole, so with churchmen in particular, we feel sure that closer acquaintance will but develop

warmer friendship. The entrance of the Maritime Dioceses into the Provincial Synod was a great step towards the consolidation of the Church in Canada. Before that time Upper Canadians looked upon their brethren somewhat as Phœnicians living beyond the borders, and they in their turn, in Hiram's terse language, regarded us rather as "Cabul." Now, however, ecclesiastically and politically united, we gladly hail everything that strengthens our bonds, removes prejudices, and increases our knowledge and appreciation of each other.

Since we last wrote an unexpected change has occurred in the Eastern situation, full significance of which we will attempt to explain. The Russians crossed the Danube, it will be remembered, at Sistova, and almost immediately pushed on a column to Tirnova, about 45 miles due South from whence they succeeding in occupying, and debouching from two at least of the passes of the main Balkan range. To protect the flanks of this advancing column a large force under the Czarewitch was detailed to mask the fortress of Rustchuk, some 40 miles below Sistova, and another force attacked and captured Nicopolis, some 25 miles above that point on the river. So far the Russian advance had been singularly successful. But a column, "feeling" for the enemy found him in force at Plevna, some 25 miles south-west of Nicopolis. The first Russian corps carried the Turkish positions, but advancing in the flush of victory without waiting for the arrival of their supports, they in their turn were driven back, lost all they had gained and were in fact, utterly routed by the Turks. Now as the river Osma, behind which the Russians retreated, is not above 20 miles west of the road from Sistova to Tirnova it is obvious that the Russian communications are in considerable danger of being interrupted, and if the Turks who fought at Plevna can but unite with the forces near Shumla, the Grand Duke at Tirnova and the troops that passed the Balkans will be completely cut off from their base of operations. Probably so great a catastrophe will be averted, and we may even hear soon that Rustchuk has been taken; but yet this reverse is very disastrous, and the check will, at all events it is supposed, prolong the war into another year.

It seems to be but too true that the Russian Cossacks are no less inhuman than the Turkish Basbi Bazouks, and had but the Bulgaria Mussulmans the same *vates sacer* in the person of an enthusiastic ex-Premier to sing their woes as their equally unfortunate Christian brethren found last autumn, England would ring with denunciations of Tartar barbarities, and would shiver with horror at the cold blooded cruelties practised by the troops of the Most Blessed Czar. But the edge is soon taken off the appetite for excitement, and a nation that has supped on horrors cares not to have the same menu for

breakfast. We have always regarded the excitement that was fanned almost into a flame last year about the "Bulgrocities," however praiseworthy in individuals, as somewhat humiliating for a national point of view. Scholars and thinkers knew well that there was little to choose between the wild hordes who served the Sultan and those who served the Czar, and that the Tartar does not lie so far beneath the cuticle of the Russian officer but that he might be expected to burn, as he has done, three hundred Turks in a mosque with as great *nonchalance* as a Pasha murdered Christian men and women at Philippopolis. However, we have the Czar's solemn assurance that the war is undertaken from a humane desire to improve the condition of the Christian populations, and as that is supposed to be best accomplished by destroying the Mussulmans wherever met with, perhaps there is a Christian humanitarian view which we ought to take of this matter. At present, we are unable to see through Mr. Gladstone's spectacles, nor those which the Porte holds up for our eyes.

Bishop Cloughton having been installed at St. Albans, the administration of the diocese of Rochester temporarily devolved, *sede vacante*, on the Archbishop of Canterbury, and His Grace has promptly taken advantage of the opportunity to grapple with the Hatcham difficulty. Summoning Mr. Tooth to Lambeth he pointed out to him a resolution adopted in 1867 by the House of Bishops, and concurred in by the Lower House, to the following effect:—"Our judgment is that no alterations from long-continued and usual ritual ought to be made in our churches until the sanction of the Bishop of the Diocese has been attained thereto," and he invited Mr. Tooth to accept this as an utterance of the "living voice of the Church"—no, that is hardly correct; for we cannot forget how His Grace snubbed those distinguished men who expressed a desire to hear the "living voice"—at all events, he asked him to submit to and be guided by that expression of the view of Convocation. Mr. Tooth demurs to this appeal and contends that the Resolution in question does not constitute or represent a Synodical Act of the Province of Canterbury, or that any lesson, ordinance or constitution on the subject had been "promulged or put in use" by the Archbishop or Convocation. To this His Grace replies that such had certainly not been "promulged and put in use" because an Act of Parliament expressly forbade such being done without the express sanction of the Sovereign. Did Mr. Tooth defy the opinion of Convocation because it had not defied the law, or did he not recognize its judgments unless they received the *imprimatur* of the Civil power?

From this dilemma Mr. Tooth finds he had to extricate himself, and he can only plead, with more or less evasiveness, that the Resolution is not a formally enacted ordinance.

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and therefore that it is not binding on him. Technically Mr. Tooth may possibly be right: morally, he seems undoubtedly in the wrong. He says the Church of England by the Synodical Acts of the Convocation in 1661 adopted a particular order of ritual which I, at my ordination, pledged myself to obey, and Your Grace does not show me, and I cannot discover, any Ordinance, Provincial or Synodical Act repealing that order of ritual or dispensing with my obedience to it." The question of course rises to every one's mind, "Is the ritual lately in use in St. James', Hatcham, the ordinary ritual of the Church of England since 1661, and has Mr. Tooth always adhered to the same ritual, without developments or changes, since his ordination? But it is not only against Mr. Tooth that questions may be put. How comes it to pass that, with the Resolution of Convocation at their backs, and with the rubric expressly declaring that to the Ordinary belongs the solution of questions of ritual, the Bishops should have allowed things to have got to such a pass that the Civil Courts have usurped their power, and that their authority over such matters has been, disloyally it may be, ignored by a vast number of the clergy? When His Grace of Canterbury gets an abused and rather weak Ritualist on the hip, he flings him without mercy. But is the Archbishop so utterly out of sympathy with his clergy, is it true that he has so entirely forfeited their confidence that, if he had years ago firmly but kindly reasoned with men so unreasonable even as Mr. Tooth we are to believe his appeal would have been unheeded? The Ritualists have much, very much, to answer for; but are the Bishops free from responsibility?

THE ELEVENTH SUNDAY AFTER TRINITY.

FREE grace bestowed upon the undeserving and the sinful is the main teaching of this Sunday. The whole subject is gathered up in the comprehensive prayer of the collect, which supplicates mercy and pity, and which ascribes the obedience of man as well as the promise and the heavenly treasure of which Christians hope to be partakers to the operation of the grace of God. The prayer is a short one, but it is one of the most comprehensive we possess in our Liturgical services. It contains five several subjects, each of which may be regarded as a condensed volume of devotion. Here we have, first, the Mercy of God; and it is remarkable how suggestive is the idea, that this mercy is the chief manifestation of Almighty Power; second, the Grace of God, as His gift which is bestowed according to the measure of our necessities; third, obedience as accomplished only by the power of Divine Grace; fourth, the fulfilment of the promises, which are all manifestations of the same principle; fifth, the great recompense of the reward, the heavenly treasures of which St. Paul wrote, that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." It has been

properly remarked that such fulness of meaning approaches very nearly that of Inspiration, and may well lead us to the belief that a special blessing from God rested upon the intellect and devotional instinct of the original writer of the collect, which is found in the Sacramentary of Gelasius in the fifth century.

The grand illustration of the grace of God which is now brought before us is its manifestation to St. Paul, who testified to the debt he owed, in the words: "By the grace of God I am what I am;" "yet not I, but the grace of God which was with me;" words the most expressive of his loving, tender humility, fearing to contemplate himself, except in his sins and infirmities, and losing all his former feelings of greatness and goodness in God; fearful lest he shall presume, and so lose by presumption all that crown of hope and joy, which by humility he had gained.

As another mode of inculcating the same principle, St. Luke gives us in the gospel, in the parable of the Pharisee and the Publican as one of his examples of illustrating the teaching of his master in the faith, St. Paul; and is one of the types of teaching the evangelist has preserved, in order to lead men from the Sermon on the Mount to the Epistle to the Romans. And there is no fragment of the Lord's recorded words which does this more powerfully than that preserved in this passage. The Pharisee was the typical religious man of his day. All that was best in the Jewish people of that age belonged to the sect of the Pharisees. They were the popular leaders, because, upon the whole, they deserved their popularity. Their great fault, that of keeping up appearances when there was nothing to correspond therewith in the soul, is more or less the fault of religious classes in all ages. Had the Pharisee lived in our day he would be among the defenders of religion—the promoters of works of charity and benevolence. He would have subscribed to religious societies and taken a prominent part in public meetings. His name would be mentioned with respect in the daily press. But the Publican was the typical irreligious man at that time in Palestine. His business was to collect taxes for the Romans, the oppressors of the Jews; and he made his living out of the difference between the taxes he collected and those he paid to his employers. The Publicans were Jews who cared more for base, earthly gain than for sharing the hard lot of the children of the promises. And it was to one of these the parable represents the grace of God to have been given. He felt his sins, which the Pharisee did not; and the parable is intended to teach that as long as men think little, and care to know little of their real sins, and think much of their presumed excellences, they are not likely to understand much of the cleansing power of the blood of Jesus; and as long as they imagine themselves able, by their natural strength, to reach that standard of virtue which the current opinion of the time approves, they are not likely to care for the graces of the Spirit of Jesus, or the power of His sacraments. The soul must learn to say with the Publican:—"I am, I have nothing. Be Thou in redemp-

tion and in grace, my all." And therefore it is that in prayer the first words must be a cry for mercy. For all alike need the same mercy, those who have many religious advantages as well as others; and in all the Church's services, in morning and evening prayer as well as in the administration of the sacraments, she does all that can be done to lead us to approach God in the spirit of the Publican, rather than in that of the Pharisee.

These two are eternal types of human character. They stand before God in the ranks of His Church from age to age. To the end of time the world's judgment between them is falsified, and "this man"—the publican—goes down to that last home which awaits us all, justified, rather than the other.

THE CLAIMS OF THE CHURCH.

SOME people would have us to believe that the Church and the Christian Religion were so different from each other and actually so much at variance, that the two could not be expected to exist together. According to this theory, the Institution and Ordinances of the Church and the Gospel of the Son of God must be viewed as being almost incompatible with each other. But this estimate of the case is one which has no foundation in the oracles of Truth. If we pay any regard to the announcements made by the Founder of Christianity as we have them recorded in the New Testament, we can only come to the conclusion that He never intended the one to exist without the other; and therefore in our efforts to spread His religion—His doctrines and His precepts—we have no right to look for the aid of His Holy Spirit, no right to expect His blessing, or to anticipate that our efforts will be crowned with success, if we attempt to separate what the Divine Head of the Church has so unmistakably joined together. We must remember that it was against His Church, and not merely against His teaching, that he declared the gates of Hell should not prevail. They have not yet prevailed, nor shall they ever. The Church of the living God shall not be overthrown either by her open enemies or by those who would undermine the authority and the institutions of worship and of healing Christ has given her; whether such men would deny their validity altogether, or would represent them as mere arrangements of expediency to be used or to be laid aside, as we may deem most convenient, or most in accordance with the freaks of our own fancy. The Church is a Divine institution, not a human one, and is the pillar and ground of the Truth—the great supporter of the Truth that makes us free, as well as the originator of it—established by Christ Himself, Who fills her with His presence, by His Spirit, and Who has made her the one ark of shelter for the sons of men, wherein and in the use of means provided there, salvation is to be found. Nor have we any reason to suppose that salvation is attainable if we voluntarily place ourselves beyond her pale, or what amounts to precisely the same thing, if we ignore the apostolic ministry she possesses or the means of salvation she fur-

nishes. Can a man have any reasonable ground of hope who neglects or undervalues the sacraments Christ Himself has provided as the means of union with Himself? And can any man dare profess to love the Saviour and resort to His gospel, in a total neglect of His own ordinances, or in such a neglect of them as to place them in subordination to services, revival meetings, and wild rantings of our own devising? And yet we meet with this kind of religion every day, and men call it Christian—spiritual—evangelical—gospel. We meet every day with men who think themselves just as good Christians as any one else, who would feel insulted to be stigmatized as heathens, while they contemptuously despise the institutions of Christianity, which, if we may believe its Author, must be essential to its very existence. The Church is an organized body, the development and increase of which are from within herself, for she is animated by the Spirit of her Founder, Who at her first creation implanted within her a Divine germ of faith, and hope, and love, made her partaker of the covenant promise, and breathed into her the breath of life, so that she became a living organization, capable, with His continued presence and aid, of perpetual existence and of continued expansion. And whether or not we believe in instantaneous changes, which may sometimes take place, for Christ Himself is confined to no limits of working, although we are confined to the limits He has assigned us; yet it must be self-evident that we have no right to look for the development of the Church, or the spread of the Christian religion through institutions and plans of human devising, while we totally neglect or put into a corner the instrumentalities and ordinances Her Great Head has Himself appointed for the illumination, the vivifying, the strengthening, and the spread of His Church throughout all ages. The exclusive use of hymns, sermons, and prayers to the neglect of Christ's own sacraments administered by his ambassadors, as means of quickening the spiritual life of Christians must be wrong because contrary to the plan of infinite mercy laid down by Christ himself; and we may well look with deep suspicion on any outside influences that promise to revive the Church of the Lord, if they do not send us more frequently to His own ordinances. They are walls built with untempered mortar; they are purely and entirely human; they shall at last fall, and bury those who have trusted in them in the overwhelming mass of their ruins.

CHURCH MUSIC.

THE Revd. Dr. Simpson, Succentor to St. Paul's Cathedral, England, has issued a most interesting and complete report to the Dean and Chapter, giving an account of what has been done for music during the past twelve months. He has given it the title of "A Year's Music in St. Paul's Cathedral, Easter 1876—Easter 1877." Dr. Simpson gives complete lists of all the music sung in the Cathedral during the past year. This includes 120 services by forty-three different

composers, and 310 Anthems by sixty-six composers; besides nine services and twenty anthems for male voices only. This truly remarkably catalogue includes works of all schools from Purcell to Wesley and Goss, and from Bach to Gounod. He further makes special reference to the services occasionally given with orchestra, as well as to the various Festivals held during the year by other bodies not connected with the Cathedral, such as the London Gregorian Association, the London Church Choir Association and others.

The 400th anniversary of the introduction of Printing into England by William Caxton, was commemorated by a Festival Service in Westminster Abbey. The suggestion of the service evidently came from Dr. Bridge, the Organist of the Abbey. Remembering that Mendelssohn's "Lobgesang" was composed for the 400th anniversary of the invention of printing in Germany, the happy idea occurred to Dr. Bridge that a performance of this great and popular work on an adequate scale would be a suitable inauguration of an English Festival. Wisely recognizing the fact that the festival was to be chiefly a musical one, the authorities of the Abbey prepared for the occasion a service judiciously abridged from the form of *Evening Prayer*; several of the prayers were omitted, instead of the regular Psalms for the day, one special Psalm (27th) was selected and sung to Mr. Turle's fine chant in A major. There was only one Lesson, followed by the *Magnificat*; then came the Apostle's Creed, and the three Collects; after which the "Lobgesang" took the place of the Anthem. A very excellent chorus of 130 voices was supported by an orchestra of forty-six performers; while the organ was in the hands of Dr. Stainer, Dr. Bridge conducting. Of a work so universally known as the "Hymn of Praise" it will be needless to say more than that the solo parts were excellently sung by two of the choir boys and Mr. G. J. Carter, and that both band and chorus were remarkably steady, all points being taken up with accuracy.

At the last General Chapter Meeting held in Norwich Cathedral, Dr. Buck sent in his resignation as Organist and Choir-Master, a post he has held since the year 1819. He was first a chorister under Dr. Beckwith, the then organist. Dr. Buck has been eminently successful in his training of the choristers, the Norwich boys having had a great reputation all over the kingdom for their purity of tone, and the numerous pupils he has sent out as Organists have held a high position in the profession. Dr. Buck's degree of *Doctor of Music* was conferred on him by the Archbishop of Canterbury. The Dean and Chapter having accepted his resignation, he has been offered a retiring pension of \$625 per annum.

When the Right Revd. Dr. Claughton was enthroned in the Cathedral as the first Bishop of St. Albans, a procession was formed at the Town Hall at 11 a.m., consisting of the Mayor and Corporation, the Mayors and representatives of the Corporations of Hertford Colchester, and Harwich, the Earls of Dudley and Essex, 300 clergymen in their

surplices, the Archdeacons, Rural Deans and Canons of the new Diocese, the Bishop of St. Albans, and the Archbishop of Canterbury (who preached the sermon). As the procession passed up the long nave from the west door to the east end of the Cathedral, Mr. Booth played the "Hallelujah Chorus," on the great organ in the nave. *Smart's Te Deum in F*, and the Anthem "Now therefore, our God we thank thee" were sung during the ceremony of enthronement, after which a choral celebration was held, the music selected being Dr. Garratt's in F. The Choir was augmented by contingents from St. Paul's Cathedral, London, and Wheathamstead Church. The musical arrangements were under the conductorship of Mr. Booth (the Organist of the Cathedral) who also gave an Organ Recital on the large organ in the afternoon from the works of Beethoven, Handel, Haydn, Rossini, and others. A new choir organ placed to the east of St. Cuthbert's screen was opened on the occasion.

THE NEXT CHURCH CONGRESS.

THE programme of the next Church Congress which is to be held at Croydon, on the 9th and three following days of October, has been published. The Archbishop of Canterbury will preside. The first subject to be discussed after the President's address will be a very important one in connection with Missionary operations:—"Mohammedanism in relation to Christianity, and the prospects of Missionary enterprise towards it." Although the system of the False Prophet is certainly on the wane in Europe, it is not so everywhere; and we should do wrong to shut our eyes to the facts which are continually coming before us. The eighty thousand converts boasted of in India, as made by one Mohammedan preacher, shows that the system is not yet defunct. The Mohammedan Missionary College at Cairo is also in full operation. It has recently sent its emissaries to the banks of the Victoria and the Albert Nyanza, as well as further south, almost or quite to the borders of Cape Colony. The subject of "Christian faith in connection with Scriptural culture" is one which could scarcely be left out of sight in these days of universal inquiry. The bearing of these upon practical life is a question that forces itself upon our notice more and more every day. "The Church's relation to Trades' Unions and Agricultural Laborer's Unions" is one of the most practical subjects that could be agitated in the Mother Country; and in view of what has recently taken place in the United States, we may suppose that something very similar would be almost as suitable for consideration there. "United action and mutual toleration between the different schools of thought in the Church" is one of the great desiderata of the day. If they could be accomplished, one of the greatest problems that have ever come before the Church would be solved. The subject of "Representative assemblies of the Church of England, General and Diocesan," is one which will probably very soon receive a practical solution in England. At any rate its

solution would be sure to follow upon disestablishment, if it did not come before that event. "Intemperance" is also to be discussed, besides "Readjustments of Church and State," the "Observance of the Lord's Day," "Personal Religion," "The relations between the Church and Nonconformity," "The permanent Diaconate and Lay Help," "Biblical and Theological Study," and "The duty of the Church towards children of the upper and middle classes."

PEACE FOR WORK.

THIS is all we now require. The Church is at work, and is longing to do much more; and in a country which adds some thousands every week to its population, the Church needs to work more and more. To secure this, however, she must not be harassed, hurried, and annoyed, by all sorts of fussy, fidgety folk, whose piety consists in finding fault, and who are never at rest until they can imagine, if they cannot discover, Popery, as the only object of the faithful parish priest.

We have had enough of this, as undoubtedly we have had also too much of extravagancies in the opposite direction. There are now signs of a better feeling on all sides. The Edwardian Vestments are pronounced illegal; very, very few people ever wished for these, and the decent cope is pronounced legal, and is (morally) recommended by not a few.

Here, then, is a condition to which all earnest Churchmen may submit, and there is little doubt that they will submit. And while all this is going forward one hears of largely signed declarations of allegiance to the Bishops, and a desire to have the benefit of their counsel, so that there are good grounds for hoping that ere long the Church will settle down to her tremendous work, and will accomplish it. She has done great things, but if she will be patient and faithful to her Head, she will do greater things than these. Myriads in our land need evangelizing: Sceptics need winning, and must be won; more by their affections, however, than by metaphysics. Once persuade a man that 'the wages of sin is death,' but that 'eternal life' (the alternative) is not a wage, but a 'gift of God,' and no philosophy will drive a man from the only lasting consolation that can be given him.

An appeal is now made to all good Church folk for 'Peace to work.' Peace from all litigiousness, from indulgence in nasty, spiteful, suspicious ways of irritation, holding forth names for contumely, and the like. Where activity prevails there will be some extravagancies, but work is sure to bring these all right again. We ask for peace, not for idleness, but in order that we all may work. Let good Church Christians content themselves by working. They can do this to their hearts' content, without wrangling and interfering with other Churchmen, who may be just as hearty, though working on rather different lines.

Just conceive the whole Church now settling down for a few years to work for Christ,

and doing nothing else, aiming only how most and best to do the work which He has given her to do! All animosity and acrimony would cease. Everyone would be too busy in his share of Church work to interfere with other Church people. And as to other divisions, reaching beyond the Church, all that she could do would be, as suggested, to beg the guidance and favour of Almighty God in this particular, that she may simply do His will. The Church asks for Peace that she may work, and promises that if this be granted she will work.—G.V. in *Church Bells*.

Diocesan Intelligence.

NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

The Rev. Robert Temple has been appointed to the important mission of Twillingate.

During the absence in England for a few months of the Rev. J. J. Curling, the Rev. T. P. Massiah will supply his place in the Bay of Islands.

The Rev. Edward Colley, who has so zealously laboured for thirty years in the difficult and extensive mission of Hermitage Cove, with a coast line of more than 100 miles, has accepted the mission of Topsail, near St. John's.

ST. JOHN'S.—The biennial session of the Diocesan synod begun on Tuesday the 26th June and in the absence of the Lord Bishop in England his Commissary, the Rev. T. M. Wood presided.

The session was a protracted one, but though there was a good deal of warm and animated discussion, party feeling was happily at a somewhat low ebb, and it is to be hoped that it, or at any rate its exhibition in Sacred Synod will remain so.

The two matters which chiefly occupied the attention of the Synod were on the questions who should administer the affairs of the diocese during the approaching vacancy of the See; and what means were to be taken to fill the vacancy. On the former it was decided that the Priest Senior in Holy Orders, being a member of the Executive Committee, resident in St. John's should administer the affairs of the diocese, and appoint provisionally, to vacant missions, with the approval of the Executive Committee, which body is to administer the temporalities of the diocese. On the latter question the Synod decided to apply to the Archbishop of Canterbury, the Bishop of London, and the secretary of the S.P.G. (the Society for the propagation of the Gospel) to select and the former to procure the consideration of a fitting person to fill the See of Newfoundland.

The Synod closed on Thursday July 5th.

NOVA SCOTIA.

BOARD OF FOREIGN MISSIONS, N. S.—*Rev. and Dear Sir*,—The Board of Foreign Missions, appointed by the Synod, met on the 20th inst. to decide upon the appropriation of funds in hand. The desire of the Board is to give effect to the resolution of the Synod, by the employment of a Missionary of the Heathen, for which an annual sum of at least \$1200 will be required. But it was found that after payment of sums promised to the Missionary Diocese of Algoma, there would only be at disposal about \$600. This was raised to \$800, by the payment of two annual subscriptions of \$100 each; and I am directed by the Board to request you to urge your people to manifest their interest in missionary work by contributing annually according to their ability, towards the support of a Missionary, and by remitting to the Treasurer (Mr. Gossip,) without delay their promised subscriptions, which will be deposited at interest, so that by a rapidly accumulating fund, the attainment of the desired object may be accelerated and finally secured.

DAVID C. MOORE, Secretary.

Rectory, Pugwash, July, 1877.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

St. Andrews' Choral Union.—This enthusiastic Musical Association held its usual anniversary service of song in All Saints Church, St. Andrews, on the evening of the festival of St. James. The attendance was large. Besides the clergy of the Rural Deanery of St. Andrews, the following were present from the sister church in the United States. The Right Rev. Dr. Neely, Bishop of Maine, and the Revd's McLachlan, O'Dell, Kember, Sill and Ketchum. The Rev. C. M. Sills, of Halifax, also took part in the services.

The choirs represented were those of Christ Church, St Stephen, St. Marks, St. George, St. Anns, Calais, St. Thomas, Campobello, and All Saints, St. Andrews. The service was conducted by the Rev. J. Roshton, of St. Stephen. The clergy entered in procession, singing the Hymn, "Holy, Holy, Holy, Lord God Almighty." Evening prayer to the end of the third Collect was read by Rev. Mr. Kimber. The Bishop of Maine pronounced the absolution. The lessons were read by the Rev. Messrs. McLachlan and O'Dell. Evening prayer from the third Collect was taken by Rev. Mr. Crozier. The Bishop of Maine delivered an excellent address appropriate to the occasion. The service was thoroughly devotional, while from a musical point of view it was highly creditable to the various choirs which took part in it. The hymns sung were numbers 169, 292, 18 and 379 A. and M. The anthem was Dr. Elveys' "The tempter to my soul hath said." The chants used were Wesley's and Elvey's.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of the Diocese, in company with his son, has left for a visitation tour on the coast of Labrador. His Lordship sailed from Quebec in Captain Blais schooner for Natishguan he will then meet the Rev., James Hepburn, missionary on the coast, and proceed with him in the mission to the various settlements and fishing stations between Natishguan and Blanc Sa Blon some 800 miles. It is expected that Mr. Hepburn, who has now been over four years on the coast will return with the Bishop by way of Newfoundland.

Commissary.—During the absence of the Bishop the Rev. Charles Hamilton, M.A., Rector of St. Matthew's Quebec, has been appointed commissary.

Quebec Cathedral.—The Rev. C. W. Rawson, assistant minister who has for some time been in ill health has on the advice of his physician gone to England for three months, his place in the Cathedral has been filled by the Rev. A. J. Balfour M.A., of Hatley.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

CHELSEA.—A few days ago the ceremony of inducting the Rev. Robert Ker as Incumbent of the mission was performed by Rural Dean Robinson, of Aylmer.

MONTREAL.—At the excursion of the Sunday school of the Church of St. John the Evangelist, Rev. Mr. Wood, the rector, saved a little boy from drowning; the little fellow was going down for the third time when grasped.

WEST FARNHAM.—At a meeting of the Deanery of Bedford, held in this place on Tuesday the 10th inst., the Rev. T. W. Mussen received the appointment of the Metropolitan to the office of Rural Dean of Bedford.

SOUTH STUKELY.—On the 10th inst. a very interesting and pleasing ceremony was performed by the Incumbent of the mission, which reminds one of scripture times, a whole family of children, four in number, and one servant, were dedicated to God, in one household, in Holy Baptism.

WATERLOO.—Rev. D. Lindsay, Rector of this place, has been appointed by his Lordship the

Metropolitan to the office of Archdeacon. Mr. Lindsay is one of the oldest missionaries of the Deanery of Bedford. He commenced as a lay reader in 1850 at Frost Village, which he still holds as part of the rectory of Waterloo. In 1851 he was ordained to the Diaconate and appointed to the mission of Frost Village and South Stukely. In 1862 he was appointed to the Parish of Waterloo and succeeded in making a union between this Parish and Frost Village in the same year.

NORTH ELY.—On Tuesday, 17th, an entertainment in the way of a picnic took place here, the proceeds of which were intended to assist in paying a debt on the organ. The edibles were spread in Mr. W. L. Davidson's orchard in a manner to reflect the greatest credit upon the good ladies of the mission. Addresses were given by the Incumbent, Rev. C. P. Abbott, Archdeacon Lindsay and several laymen. The picnic was a grand success in every respect.

ST. HYACINTHE.—The new church has been opened here. It is erected upon the site of the old one which was burned down at the time of the great fire disaster at this place. The few church people who live here have shown a most noble and earnest spirit, while struggling against their own financial losses by the late fire, they have not forgotten to remember the cause of Christ. The church is paid for, and even more, they have some money in bank over and above what they needed.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CATARAUGUS.—*Christ Church.*—Efforts are being made for building a new church here. The present edifice was built near the city as a mission station and the Rev. H. Wilson by his energetic attention soon raised a good and zealous congregation and paid off the debt. For some time the edifice has not been large enough for the congregation assembled, and an enlargement has been resolved upon. The church will be surmounted by a handsome tower. The cost is expected to be about ten thousand dollars. It is expected to be finished during the present year.

FITZROY HARBOUR.—*St. George's.*—The Lord Bishop of Ontario, accompanied by the Ven. Archdeacon of Ottawa, paid a visit to Fitzroy Harbour, on Thursday, 26th ult., for the purpose of administering the apostolic rite of confirmation, when 58 persons received the apostolic benediction and were then received into full communion by partaking of the Supper of the Lord.

TORONTO.

CONFIRMATIONS.—The Bishop of Toronto will D. V., hold Confirmations during the months of August, and September, as follows:

Aurora, Wednesday August 8, 11 a. m.
Newmarket, Wednesday August 8, 7½ p. m.
Holland Landing, Thursday August 9, 10½ a. m.
Collingwood, Sunday August 19, 11 a. m.
Batteaux, Sunday August 19, 3¼ p. m.
Stayner, Monday August 20, 7½ p. m.
Creemore, Tuesday August 21, 10½ a. m.
Bradford, Wednesday August 22, 7½ p. m.
Coulson's Corners, Wednesday 22, 10½ a. m.
Tecumseth, Thursday August 23, 4 p. m.
Lloydtown, Friday August 24, 11 a. m.
Kettleby, Friday August 24, 4 p. m.
Cannington, Sunday Sept. 2, 10½ a. m.
Sunderland, Sunday Sept. 2, 3 p. m.
Uxbridge, Monday Sept. 3, 11 a. m.
Markham Village, Monday Sept. 3, 7½ p. m.
Unionville, Tuesday Sept. 4, 10½ a. m.
Scarborough, St. Paul's, Tuesday Sept. 4, 3½ p. m.
" Christ Church, Wednesday Sept. 5, 10½ a. m.
" St. Jude's, Wednesday Sept. 5, 3 p. m.

ORDINATION.—The Bishop of Toronto will (D. V.) hold his annual General Ordination in the parish church of Lindsay on Sunday, the 14th October next. The examinations will commence on Wednesday, the 10th October at 9:30 a. m., in St.

James' Parochial School House, Toronto. Candidates for Holy Orders, whether of Deacon or Priest, are required to forward their application at least one month before the day of ordination addressed to the "Examining Chaplain of the Lord Bishop, 76 Beverley St., Toronto, and to be supplied with the usual testimonials and *Si Quis*.
Toronto, August 4, 1877.

SYNOD OFFICE.—Collections &c., received during the week ending August 4th, 1877.

MISSION FUND.—*July Collection.*—Albion and Mono: St. James's \$1.39, Mono Mills, 89c, St. John's, 91c; Ballyeroy, \$1.13; Bowmanville, \$5.38; Enniskillen, 86c; Berkeley, \$4.17; Grafton \$5.00; Charleston, \$1.83; Cataract, \$1.47; Campbell's Cross, \$2.61; Peterborough, \$22.92; Uxbridge, \$7.30; Greenbank \$1.00; Shanty Bay \$4.60; Christ Church, Omemece, \$1.05; St. James' Emily, \$1.66; St. John's, Emily, \$1.59; Ashburnham & Otonabee, \$3.66; Manvers, St. Mary's \$1.00; St. Paul's, Bethany, \$1.00; Stayner, \$2.50; Creemore, \$1.50; Banda, 50c; St. Mark's, Warsaw, 70c; Whitfield, \$2.27; Honeywood, 94c; Elba, \$1.00; Carleton, \$1.80.

Special Appeal.—R. H. Bethune, on account of Subscription \$50.00.

Parochial Collection.—Bowmanville \$21 76.

WIDOWS AND ORPHANS' FUND.—Georgina, special collection at consecration of new church \$15.00.

DIVINITY STUDENTS' FUND.—*April Collection.*—Carleton, \$2.00.

ST. JOHN FIRE RELIEF FUND.—Toronto, St. Philip's, \$52.27; Woodbridge, \$17.00; Mulmur, \$6.00; Omemece & Emily, \$14.00; Streetsville, \$13.00.

TORONTO.—*St. George's.*—The Rev. J. D. Caylay is on a visit to Prince Edward Island.

St. Anne's.—The annual picnic of the Sunday School took place on Saturday last in Shaw's grove, Queen St. A hundred and eighty scholars met at the church, and marched in classes to the grove, when they were addressed in kindly words by the Rector, the Rev. Dr. Strong. A very pleasant afternoon was spent, the ladies of the congregation having very assiduously and kindly made every arrangement necessary for the purpose.

TORONTO.—*St. Luke's.*—The Rev. George Whitaker, son of the Venerable Archdeacon of York, who is on a visit to the country, preached at this church on Sunday morning and evening last. The sermons were excellent; though very carefully prepared and expressed in the most finished style, they were remarkable for simplicity of language, and for depth of feeling. Our young clergy might take example in the great care that must be required in the preparation of such discourses as these; especially in cases where time is afforded for the purpose. We wish Mr. Whitaker a long life of much prosperity and influence in the Church.

DURHAM AND VICTORIA.—A meeting of the Rural Deanery of Durham & Victoria, was held at the parsonage, Omemece, on Tuesday, 14th inst., at noon. Members present: Rural Dean's Allen Smithett and Stewart, Revs., C. W. Allen, H. F. Burges, and J. Buckitt. After prayers, and reading of psalms of Holy Scripture, the minutes of previous meetings were read and confirmed.

It was then moved by H. F. Burges, seconded by Dr. Smithett, and resolved,

"That the rules of order of proceedings be suspended, that we take up the work of 2nd. day, at this time.

The Scripture subject 1 Cor. xv. 45, to end, was taken up and discussed.

At 8 p. m., service was held in the church when addresses were delivered by Revs., Stewart, Smithett and Allen, on the progress of the church in England, United States and Canada.

The next meeting will be held at Millbrook, subject for discussion, 1 Timothy, 3rd. chapter.

Bethany, 30th July, 1877. H. F. BURGESS.

TORONTO.—*Church of St. Thomas.*—The annual S. S. Festival of this young congregation came off on Tuesday last on the Bartlett Farm, Davenport, and was the greatest success. The muster of the

children was very large—the attendance of parents and friends shewed the interest that is being created—the provisions were in abundance and of the choicest and best kind, while an exciting scramble for sweets, liberally supplied by Mrs. Canavan, Mrs. Thompson, and Miss Turner, made the young and old lively for a time. The Rev. Canon Osler, York Mills, came in, and in his happy way aided in the success of the picnic. The Rev. Mr. McCollum, the Incumbent, after tea and at the close of the various games, jumping, running, etc., gathered the children round; all sung Keble's hymn, "Sun of my Soul," after which Alderman Canavan, in his happy, whole-souled way, addressed them; the young and old manifesting by their cheers and pleased manner how much lasting good a gentleman residing in the parish can do by helping and countenancing the good work of the christian education of the young. Mrs. McCollum, Mrs. Chandler, Miss Hancock, and the ladies of the congregation may well be congratulated on the order, quietness, and christian bearing of their Sunday school. After singing the national anthem, the whole gathering separated, thus showing the steady progress of the Church in this north-west corner of the city.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

Receipts at Synod Office, Hamilton, during the month of July.

MISSION FUND OFFERTORY COLLECTIONS.—Erin \$3.28; Reading 63c; Hillsburgh, \$1.71; Christ Church St. Catharines, \$7.00; Lowville, \$1.54; Nassagaweya, 50c; Carlisle, 34c; Grimsby, \$9.00; Wellington Square, \$6.00; Grantham, \$3.15; Virgil, 40c; Queenston, \$1.90; Caledonia, \$4.87; York, \$9.52; Omagh, \$1.41; Palerino, \$1.82; Guelph, \$38.26; Stamford, \$10.38; Drummondville, \$5.75; Orangeville, \$6.00; Port Colborne, \$1.55; Marshville, \$1.19.

PAROCHIAL COLLECTIONS.—Moorefield, \$20.35; Drayton, \$9.65; Caledonia and York, \$7.25; Guelph, \$9.72; Stamford and Drummondville, 80c.

WIDOWS' AND ORPHANS' FUND.—Caledonia, \$5.00.

ALGOMA OFFERTORY COLLECTIONS.—Port Colborne, \$1.77; Marshville, 50c.

ST. JOHN FIRE RELIEF FUND.—Ancaster, \$17.00; Thorald, \$41.00; Niagara, \$50.00; Wellington travelling mission, \$5.00.

GUARANTEE ACCOUNT.—Waterdown, \$112.50; Grantham, \$125.00; Welland, \$55.00; Harriston \$87.50; Fergus, \$112.50; Cayuga, \$125.00; Alma, \$37.50; Merriton, (on account) \$180.00; Hillsburgh, \$37.50; Port Colborne \$87.50; Cheapside, \$37.50; Norval, \$75.00; Aldershot, \$50.00; Drew, \$12.50; Marshville, \$50.00; Acton, \$50.00.

NIAGARA.—The collection in St. Mark's church for the St. John fire amounted to fifty dollars. It was forwarded to the Rev. G. W. Armstrong, by the Secretary Treasurer of the Diocese of Niagara.

The Rev. G. Sutherland has been licensed by the Bishop to the incumbency of the new parish of St. Mark's, which has been set off from All Saints'. The congregation will continue to attend All Saints, Church till the new church of St. Mark's is finished.

HAMILTON.—On the 3rd. there was a large attendance at the meeting of the Church Total Abstinence Association. The President presided. Prayer was said by the Rev. Mr. Spencer. Rev. George Bull, Rural Dean addressed the meeting, and pointed out the numerous evils flowing from intemperance. The President also read a paper drawn up by Miss. Wilkins, detailing in forcible language the numerous and terrible crimes resulting from intemperance. Rev. Mr. Spence, and Mr. Ponsford also delivered addresses.

WEST FLAMBORO.—The first childrens' festival came off here last Thursday, the 2nd, and was a great success. Heretofore it has been the rule to unite the childrens' festival with the annual Har-

vest Home, but the newly appointed Incumbent, the Rev. John Osborne, of St. Augustine's, England, with the consent of his flock, thought that having each separately would be more enjoyable for both parties. Accordingly the day began, as all days should begin, with a short and solemn service, the Rev. Mr. Osborne officiating; the address was a clear simple account of the child Jesus, the preacher impressing upon his young hearers that they should imitate his actions. After the service all went to a fine field, kindly lent for the occasion by Mrs. Cochineur; games were entered into with all the gusto of boyhood and girlhood. After which a sumptuous repast was served to the children, which the ladies of the church had provided with their usual generosity. The Rev. Mr. Osborne, before the repast was concluded, in a short but pleasing speech thanked Mrs. Cochineur for the use of her field and the teachers for their kind assistance; this was seconded by Mr. R. S. Radcliffe, of Trinity College. A hymn was then sung, and with a few kind words of advice from the Incumbent, the happy day was concluded.

HURON.

(FROM OUR OWN CORRESPONDENT.)

Confirmation Services will be held by the Lord Bishop of Huron in twenty five churches in the counties of Grey and Bruce this month.

LONDON.—*St. Paul's*.—Ninth Sunday after Trinity Rev. Canon Innes preached a more than usually forcible sermon on the subject—that more than all others has for some time disturbed the calm of our placid citizens—the observance of the Lord's Day. He took as his text the words, "Remember the Sabbath day to keep it holy," and "The Sabbath was made for man, not man for the Sabbath." He had, he said, taken no part in the measures that had been pursued relative to the question that had for some time occupied the attention of the people at large, not from indifference to the subject, but because the course pursued was not, he thought, the right one. The observance of the Lord's Day was especially the doctrine of the Church, and on them it was especially obligatory as they, every time of their public worship, declared their belief in its continued obligatory force, to the proclamation of the commandment, "Remember the Sabbath day to keep it holy," they responding, "Lord have mercy upon us and incline our hearts to keep this law." The history of this commandment was peculiar. It was coeval with the creation. And God blessed the seventh day and sanctified it, because that in it he had rested from his work which God created and made. This day he sanctified—made holy—set apart from all others, before sin came into the world. The law thus given continued obligatory on man for two thousand five hundred years. There was the Decalogue—the law of which this commandment forms part, given on Mount Sinai—a law sealed with a threefold miracle. This law has never been repealed. God says "Remember the Sabbath day to keep it holy;" Who is he who will dare to say "Remember not?" For fifteen hundred years under the Jewish Dispensation this commandment continued in force. Did our Lord abolish the observance of the commandment? No, it was enforced by him as part of the law and comprized in the ten commandments. Thou shalt obey the Lord thy God and thou shalt love thy neighbour. The law that had been given on the mount to the Jewish nation is extended to all—to man, all mankind for whom the Sabbath was made. Observance of the Sabbath is to God. The Sabbath is necessary to man. It is to be a day of rest—a Sabbath—to be kept holy.

This holy day of rest has been observed for two thousand years on the first day of the week. It was on this day Christ arose from the dead. On this day the disciples assembled themselves together for worship. On this day the Lord appeared to them. This day has been continually kept by the Church a holy day, sanctified, set apart. The Christian Jews continued for some time to observe the seventh day, and also kept holy the first day of the week, as observed by other Christians, and in time the observance of the seventh day was wholly discontinued.

The Jewish Passover was a type of Christ the Passover who was slain for us, and of the Holy Communion. It was observed till the type had its fulfilment in Christ. In like manner is the Sabbath the day of rest, a type of the rest that remaineth for the people of God, and its observance is to be continued till man has entered into rest everlasting.

How is the Lord's Day to be kept? In rest and sanctity. This is the commandment, remember the Sabbath Day—the day of rest—to keep it holy—holy unto the Lord. God rested from the work of creation which he had created and sanctified the day of rest; so is man to rest on the day of rest from his ordinary labours and his worldly care. All business houses, all public bodies, as well as individuals, are subject to this divine law. There are certain limitations whereby the Sabbath extended to man for whom it had been originally ordained, differs from the sabbath kept by the Jews. The Lord of the Sabbath excepted from its strict literal acceptance acts of necessity and mercy. Into questions of detail, such as using a carriage on the Sabbath, when going to church he would not enter. Such cases let every man decide for himself. Am I remembering the Sabbath Day to keep it holy? This is a question for self-examination. We have merely reproduced some of the leading ideas of a sermon, one of the most powerful, and with all its forms of reason and authority, one of the most moderate and charitable we have heard for some time.

BRITISH COLUMBIA.

MEETING OF SYNOD.—The Bishops, clergy and lay delegates met in session, July 12th. The opening service took place at the Cathedral, the prayers being read by Rev. P. Jenks and D. Holmes, the lessons by the Revs. H. Mogg and C. R. Baskett,—the Bishop, and Revs. G. Mason, F. Gribbell, J. Good, J. Willemar, and H. Newton taking part. An eloquent sermon was most impressively delivered by the Ven. Archdeacon Wright.

At 2 o'clock the Synod met in the Collegiate School when the following officers, etc., were elected:—HON. SECRETARIES.—Clerical, Rev. H. H. Mogg; Lay, M. W. T. Drake, Esq.; Treasurer, W. C. Ward, Esq. AUDITORS.—R. Kerr, Esq., R. Harvey, Esq. EXECUTIVE COMMITTEE.—The Lord Bishop, President; Clerical—Revs. D. Holmes, G. Mason, J. C. Willemar, Ven. Archdeacon Wright, H. Newton, and H. H. Mogg;—Lay, P. O'Reilly, W. C. Ward, J. F. McCreight, C. T. Dupont, M. W. T. Drake, A. R. Robertson, T. A. Bulkley, and J. H. Innes, Esqrs.

The Bishop's address showed that the work of the diocese was in a satisfactory condition. Alluding to the clergy, he mentioned the valuable addition to their number of the Archdeacon of Vancouver and the Rev. Mr. Mogg. There had been one ordination held, two churches and cemeteries consecrated, and eighty-seven confirmed. Referring to synodical legislation, His Lordship pointed out that the Synod was following exactly in its constitution and mode of procedure in the recommendation of the Committee of Anglican Bishops appointed in 1867. The mission fund, with its claims on all wishing well to the Church of England, was then touched upon, and the Bishop stated that if requested he should be very ready to appoint a deputation of clergy to visit parishes for the purposes of gaining accurate information of the state of the monetary necessities of the clergy. Referring to the importance of mission work, he urged the necessity of remembering foreign missions as well as those at home. Church education ought to form a very serious matter for consideration. The idea of a training college for the Ministry was gradually matured, and His Lordship hoped in some three years to see a college for this purpose founded here. In regard to the existing schools, he was glad to state an increase of numbers at the Collegiate School under the present direction. Various statistics were then given, and the Bishop concluded by thanking Almighty God for His favors during the past year to the Church in British Columbia.

The reports of the Treasurer, the Executive

Committee, the Auditors, and the Committee on "Canon of Discipline" were then read and accepted. A committee was elected to sit on the canon of discipline. The Synod then passed a motion cordially supporting the application of the Bishop to the Society for Promoting Christian Knowledge for assistance towards the foundation of a training college and school for this diocese.

The report of the committee appointed by the Executive Committee to recommend rules for the management of cemeteries was then read by the Archdeacon of Vancouver. The report of the committee on the stipends of clergy was read by the Rev. T. B. Good.

The state of the mission fund was then discussed, when the Archdeacon of Vancouver moved: "That is the bounden duty of every member of the church, clerical and lay, to promote and carry out to the best of his ability the object contemplated by the mission fund, and for that purpose the clergy, churchwardens, and lay delegates of each District or mission are earnestly entreated to give to the mission fund the full benefit of their aid and influence by the establishment of Parochial Associations, quarterly collections, mission prayers and mission cards.

The Resolution was seconded by Mr. Innes and carried.

Mr. Johnson moved, seconded by Mr. McCreight, an amendment to the Canon on Parochial organization. Carried.

Rev. C. R. Baskett, seconded by Mr. McCreight, moved the following Resolution: "That the efforts of the Church of England Temperance Society should be encouraged." The Bishop, Revs. Mason and Holmes, Mr. McCreight, took part in the discussion. The Bishop then spoke to a matter of order and ruled that the motion of which Mr. Innes had given notice for a committee to enquire into the dismissal of the Rev. Blunden from Esquimalt was out of order.

Moved by Mr. Dupont, seconded by Mr. R. Ward, "That the Synod is of opinion that notwithstanding the decision of the President that the resolution of Mr. Innes asking for a committee to enquire into the reasons for the summary dismissal of the Rev. Mr. Blunden is out of order, it should still be discussed."

The motion was ruled out of order, and Mr. Innes proposed, seconded by Mr. Dupont, "That the standing orders be suspended so that the former motion should be in order." Negatived.

The Synod then went into committee on the canon for the management of cemeteries. The canon was read a second time and passed on the motion of Mr. Drake, seconded by the Archdeacon of Vancouver.

Mr. Drake moved, seconded by Mr. R. Ward, "That the Synod be requested to lay down some rule for the guidance of those delegates who represent a congregation without the concurrence of the clergyman of the Parish." This opened a very important question; it chiefly affected the lay delegates of St. John's. This was with the consent of the Synod, withdrawn, and the following substituted by Mr. Drake, seconded by Rev. G. Mason: "That, in the opinion of the Synod, delegates duly elected are entitled to sit in Synod whether the clergyman of the parish joins or not, and that a church once represented cannot withdraw." Carried. Various members of the Synod expressed their opinion on this subject, pointing out how no other cases could occur save the two parishes of St. Johns and New Westminster, as all clergyman appointed to any district or mission after the formation of the Synod could not be so appointed unless he signed the Synod Declaration and thus joined.

A long discussion then took place about the lay delegates, and on motion of Mr. Innes that it should be in 1878. Mr. McCreight moved an amendment that it should take place in 1879. This, he urged was the safer course to pursue, for this could not be too soon and if a few months over time it would be on the right side and could not produce a legal difficulty.

The various eminent members of the legal profession present gave their advice on the matter, and on a division 9 voted for and 9 against the amendment. The President's vote decided it in favor of the amendment, so that the next election of lay delegates will take place at Easter, 1879, or within 21 days after.

Mr. Dupont, seconded by Mr. Innes, moved for leave to introduce a Canon on patronage. The Canon he proposed was one which gave the Bishop the power to accept or not the nominee of the congregation. He felt sure it would tend towards harmony and increased confidence between congregations and their chief pastor.

The Rev. H. Mogg pointed out how necessary it was to carefully avoid anything like congregationalism, alluding to the evils which arose under the system of congregations electing their clergy. He felt it was so serious a matter that it would be far more advantageous to refer the matter to the executive or some other committee. The clergy, he held, must in their serious charge—that of souls—be independent to a great extent of their congregations, though they were bound from their office, to episcopal authority.

Mr. McCreight opposed the principles which were involved in the canon and pointed out the great danger that would be under such a system of drifting into congregationalism.

The Bishop explained that a canon in some respects much the same had been prepared on the subject. He remarked that though he did not seem to please congregations by removing clergymen, yet he thought he had never appointed without fully satisfying the desires of the people.

After various remarks from the Archdeacon, Mr. Pooley, who defended the Esquimalt congregation from a remark of the Rev. Mogg's, that they had not sympathised with their late clergyman when it came to a subscription, the Rev. Good and others, Mr. Dupont, with a consent of the Synod moved seconded by Rev. Mogg, that a committee should be appointed to prepare a canon on the subject. Carried.

The following were appointed: Venerable Archdeacon Wright, Rev. G. Mason, Rev. Mogg, Mr. Dupont, Mr. W. G. Ward, Mr. McCreight, and Mr. Innes.

Mr. Ward moved that as \$120 is required towards defraying the Synod Expenses, that it be thus collected: Christ Church, \$30.00; New Westminster, \$12.50; Saanich and Cedar Hill, \$7.50; Cowichan, \$7.50; St. John's, \$20.00; Esquimalt, \$7.50; Metchosin, \$5.00; Chilliwack, \$5.00; Comox, \$5.00; Lytton and Yale, \$7.50.—Carried.

The report on stipends was accepted and referred to the Executive Committee.

The minutes having been read and passed, the third session of the First Diocesan Synod closed by repeating the solemn words of the Te Deum.

British News.

ENGLAND.

The amount collected for Hospital Sunday now amounts to some \$19000.

The late Lord Justice Mellish is to be succeeded in the Appeal Court by Mr. Henry Cotton, Q. C. Mr. Cotton graduated at Oxford; a first class in mathematics, and second in classics in 1842.

Earl Nelson has preferred a charge against the Ecclesiastical Commissioners for the misappropriation of the money voted by Parliament for the building of churches—their expenditure virtually encouraging pew-rents, to the exclusion of the poor.

At the Ben. Johnson School, Stepney, there are now 1,900 children, taught by twenty-five teachers, and at Wilmot Street School, Bethnal Green, 1,500.

Princess Alice, the daughter of Her Majesty the Queen, has become Grand Duchess of Hesse, on account of her husband Prince Louis succeeding his uncle in the duchy.

The Earl of Beaconsfield, in opening the buildings which have been erected at Battersea by the Metropolitan Artizans' and Labourers' Dwelling Association, said, "The health of the people is, in my opinion, therefore, the first duty of the statesman." He has taken great interest in the improvement of the dwellings of the people.

The disputed Earldom of Mar, lately claimed by Canadian, is now before the House of Lords.

The Earl of Kellie is now in possession (a great point.) A Mr. Erskine claims on a more ancient grant which claim is not allowed. The Canadian whether his claim may be good or not, will find many difficulties in the way of making it good.

The name of Hobart Pasha, Admiral of the Turkish navy, has been struck off the list of the British navy.

The business of Parliament has of late been obstructed by the stubborn and unreasonable conduct of the Irish members. On one occasion they protracted the sitting to breakfast time.

The New Forest having for many years been held jointly by the Crown and the Commons and in consequence conflicting interests have been on the increase. A bill has been read a second time in Parliament, the object of which is to settle the matter by giving to the Crown the absolute right over 18000 acres of the Forest which embraces 63000 acres.

Further proceedings against Mr. Dale under the Public Worship Act have been prohibited by two Judges of the Court of Queen's Bench on the grounds that the prosecuting Bishops are parties interested in the suit.

The Rev. C. J. Ridsdale has petitioned the Lower House of Convocation to ratify or correct the action of the Archbishop as to his power to dispense from the laws of the Church. The petition was submitted to a committee.

At the luncheon given at the inauguration of the Caxton Exhibition to commemorate the 400th year of printing, Mr. Gladstone exhibited a bible that had been printed and bound "since midnight," at the Oxford University Press.

The first "honor certificate" has been issued under Lord Landon's Act, and has fallen to a boy eleven years of age. He made 350 attendances at school per year for the last two years. He is now entitled to three years schooling free. Some reward for regular attendance, irrespective of progress made, could not fail to be attended with beneficial results in this country, where so many children of school age learn nothing but ruffianism in our streets from morning to night.

At a banquet given at the Mansion House to the Bench of Bishops the Lord Mayor, in proposing the "Bishops and Clergy of the Church of England," said that "the Church and State formed the bulwark of constitutional freedom to Englishmen." The Archbishop in responding took a very hopeful view of things both in the Church and in the State. He said that "we certainly live in an age when men are very zealous—many of them zealous perhaps beyond discretion, but still in many cases even zeal without discretion was worthy of commendation." He doubted whether any one of the three hundred then present would wish to emigrate to any country of Europe or even to cross the Atlantic with a view to joining in any of their present ecclesiastical arrangements as a cure for their own existing evils.

At a recent meeting of the English Church Union a resolution was adopted in which the Ecclesiastical Court of Appeal, as at present constituted, is spoken of as "unconstitutional." It is difficult to see how the present court can be "unconstitutional" any more than those that preceded it. For 350 years the court has been created by Parliament. Sometimes it has been composed of clergy and laity, and sometimes of clergy only. Those who are now complaining of the composition of the court are those who called loudest for removal of the Bishops from it, and most vehemently assailed the decisions in which the Bishops concurred.

The Bishop of St. Albans has preached an excellent sermon before the Knights of the Order of St. John of Jerusalem. The order was founded about the year 1092 for the maintenance of a hospital at Jerusalem, and subsequently in defence of Christian pilgrims on their way to the Holy

Land. The order was first planted in England in 1100 and held high place in the country until the year 1540, when the order was suppressed and its property confiscated by Act of Parliament. It was restored by Royal Charter in 1557, only to be again soon after despoiled of its property. The order was not then suppressed but has continued from that time to the present. It is of no religious denomination but embraces all who are willing to spend their time and money in the service of the poor. The Bishops of Gibraltar and St. Alban's have been elected as Chevaliers of Justice, and Her Royal Highness the Princess of Wales, at her own desire, has been appointed a Dame Chevaliere. The medal of the order was given to those men who were most prominent in rescuing the imprisoned miners at Pontypridd.

In the Lower House of Convocation a new Ornaments Rubric has been carried in the following form: "In saying any public prayers, or ministering the sacraments and other rites of the Church, the minister shall wear a surplice with a stole or scarf and the hood of his degree; and in preaching he shall wear a surplice with a stole or scarf, and the hood of his degree, or, if he think fit, a gown with hood and scarf. Nevertheless he that ministereth in the Holy Communion may use with the surplice and stole or cope (or vestment) provided always that such cope (or vestment) shall not be introduced into any church other than a cathedral or collegiate church without the consent of the Bishop." The "vestment" or chasuble was omitted from the resolution on a division by 37 to 29.

"Intimation having been received from Ontario that the country around that town is swarming with the Colorado beetle," attention is called to a memorandum of the Canadian Minister of Agriculture on the subject which states that the remedies are:—1. Searching for and crushing every potato beetle wherever found &c. —*English Paper.* Having had considerable experience in the application of the above remedy we have no hesitation in placing our imprimatur upon it. A speedier remedy and just as successful, is to gather them by the pailful and burn them in a hot fire. If our old country friends would introduce the study of geography into their schools which the above paragraph shews they much require, we have no doubt but that the Colorado beetle will introduce himself into the country notwithstanding all the precautions that may be used. He would not be in England, by any means, an unmixed evil. He can be subdued by labor and perseverance. He would therefore employ in his extinction thousands of unemployed children and would continue to be an industry which the free trade proclivities of the nation would be unable to drive out of the country.

TRAVELER'S SKETCHES, No. 4.—*Dear Sir,*—I dare not weary your readers by any description of the places of interest that it has been my privilege to visit, since I last wrote you Tintern Abbey, a relic of the reverence and piety of the mediæval monks who gave their time, education, and a life-long labour to the work of God in these wild places.

The Wyndeliff, from which as noble a panorama is visible as from any spot in England, and Chepstow Castle, with its tales of Border conflicts, when the wild Welshmen made their inroads upon the border counties of the neighbouring kingdom. In this castle the walls of the donjon or keep are yet very perfect, as also the walls of the chapel. Here, with interest, one peers into the dark and gloomy keep where was confined for many years Martin, one of the judges who signed the death-warrant of Charles I. Here, also, Bishop Jeremy Taylor was shut in for a time.

A few words on London, the modern Babylon. Small towns grow till the citizen, after a few year's absence, hardly recognises his native place, but no small town grows faster than London.

Fifteen years ago I visited day after day the International Exhibition; then the parts adjacent were comparatively unoccupied. To-day every part is built upon, and where your correspondent remembers unsightly brickyards and bare commons there are now some of the handsomest

terraces and public buildings to be found in London.

A visit to the National Gallery, in which are the paintings of all the *old* artists, gives a better knowledge than history can afford of the ideas of the age. Here are a great number of pictures of the 15th, 16th, and 17th centuries. It is remarkable how the piety of every age down to the present day has shewn itself in the devotion of the best artistic skill that each era could produce to sacred subjects.

To-day the picture in London is "Christ in the Prætorium," and among the old artists there are an immense number of representations of scenes from the gospels and particularly of The Madonna and Child. Some of these latter are 250 years old and have wonderfully preserved their colours.

Those who sigh 'for the good old times' may learn a lesson of contentment here. The paintings of mediæval times can not in any way compare with those of our day. In fact, the artists of the 15th and 16th centuries had not the slightest idea of perspective, and must have been supremely ignorant of the sacred history, whose subjects they paint, as, for instance, in one representation of "The Adoration" where the Magi offer their gifts in company with the Doge of Venice and an Italian warrior of the sixteenth century.

Nobody can go to London without doing St. Paul's. The wonderful dome with the mighty nave below, the handsome altar where the cross, flanked by two candles, seems to give offence to no one; the galleries, one above another, and lastly the ball, from which a panoramic view of London in every direction is to be obtained, are worth a climb. Then in the crypt, the sarcophagus and the funeral car with all its trappings of the 'Iron Duke.' It may be in keeping here to say that at Westminster Abbey, also—and no one will accuse Dean Stanley of being a high churchman—a pair of candles stand upon the altar.

But I must close this portion of my letter for fear your readers may think that your correspondent is taking the place of a guide-book to London and environs.

War news is very flat, as the various papers in London are intensely interested, some anti-Turkish and others anti-Russian, it is so difficult to obtain reliable news that even Londoners find it hard to keep up their interest in Danubian or Asiatic movements.

The advent of the Colorado beetle is creating much excitement. He has not come to England but having landed in Germany and being reported in Dublin, the papers have opened their columns to every conceivable sort of nonsense concerning this insect.

In my next I hope to give you some views of High and Low Churchism as the terms are understood in England, the result of personal observation and enquiry.

Yours, etc.,

W.

London, Eng., July 13th, 1877.

FOREIGN MISSIONARY NOTES.

AUSTRIA.—The Bishop of Bathurst, acting under a commission from the Bishop of London, has consecrated a new church at Karlsbad. At which the Court, the Municipal Council, the Roman Catholic, Greek, Lutheran, and Norwegian clergy, and also the Jews, were represented.

TURKEY.—If the reports coming from both parties are to be credited the Turco-Russian War would appear to have degenerated into mutual massacres, the Turks, however, having thus far very much surpassed the Russians in barbarity.

RUSSIA.—According to an official report lately published, European Russia contains 200,000 wolves. In 1875 they killed 125 persons, 108,000 cattle and other live stock.

AUSTRALIA.—£9,000 have been subscribed by a few persons for the building of a cathedral in Melbourne. A sufficient sum is expected at an early day to justify the commencement of the work. The Bishop of Melbourne has just finished a three month's visitation and has vacancies for twelve missionaries.

GERMANY.—The Emperor's refusal of the resignation of Dr. Hegel has stirred up the opposing parties in the Protestant Church to more active antagonism. The offending preacher, Hossbach, the rationalist, who was elected by the people and whose election the Emperor refused to sanction, and Pastor Rhode, who moved in the Synod the rejection of the obligatory use of the Apostolic Creed, have been summoned before the Consistory and have endeavoured to soften down the hostility against them by "explaining away." The organ of the Rationalist Union asserts that the majority of those elected to the Provincial Synods are against the present system of church government. An earthquake and the Colorado beetle coming on the inhabitants of Dusseldorf at the same time created among them a profound sensation.

GERMANY.—The Rationalists in Synod have proposed to abolish the compulsory use of the Apostles' creed. The orthodox protestants are taking a serious view of the situation. A pronounced Ritualist has been elected pastor by a large majority. This election has to be confirmed or rejected by the King, who has taken advantage of the outcry and has refused the resignation of the outgoing pastor, so that the situation is not vacant. The Emperor thus writes: "At a moment when we have just seen symptoms of unbelief and falsifying of the faith displayed by the Synodal assemblies of the Capital and organs of the protestant Church, so that a motion doing away with the Apostles' creed could be made and published, I cannot permit the removal of officers who are known to hold fast strongly to the faith, without arousing suspicion in the minds of my people. On this ground I refuse your request for withdrawal from your office."

The Bishop of Limburg has been deposed after a trial of two hours and a half. The charge was, as usual, disobedience to the recently enacted law. Eight Prussian Dioceses are now vacant: six by judicial sentence, and two by death. Four only remain.

INDIA.—The Bishop of Madras, in sending to his clergy copies of the resolutions passed by the Indian Bishops at Calcutta, requesting their opinions on several points involved in them, says: "I cannot see how a church can be Episcopal in any reasonable view unless the Bishop is, in the last resort, responsible for all teaching given and all practical work done within his Diocese in the name and under the authority of the Church. Absolute responsibility for all teaching and religious work, so done is altogether precluded by human imperfection. But ultimately a Bishop is responsible for whatever of spiritual work one of his clergy does, in the sense of its being his duty to prevent any wrong step he understands any such clergyman is about to take, or to correct any error already committed by or through him.

The special prayer which tradition shows is only used when Islam is threatened with some dire calamity, has been ordered. The prayer is an appeal for help to all true believers and confusion to all Gaiors. The enormous quantity of jewelry, amounting to £80,000 worth during the month of May, offered for sale at the mint, shows with what severity the famine is pressing on all classes of the population. The Indian peasant invites his surplus income in these troubles and clings to them as long as he can.

Only £300 are now needed to make up the endowment of the proposed new diocese of Rangoon. The amount required is £21,000.

SWITZERLAND.—At the late Synod of Berne the catechism revised by Bishop Herzog was attacked on three grounds, 1st. The invocation of the Holy Spirit in consecration; 2nd. Obligatory auricular confession; and 3rd. The indissolubility of marriage. In five weeks, on Sundays and Mondays, the Bishop confirmed upwards of 1000 candidates. At Porrentray the Romanists published a lampoon, in which the Bishop was represented as a wolf in Episcopal vestments, with the devil behind holding up his (the Bishop's) tail after the manner of a train. The caricature was clumsy, and being more like the ex-Bishop, hit where it was not intended.

ITALY.—The fortune of the late Cardinal An-

tonelli, set down at forty millions of francs, is claimed by the Countess Lama Lambertini, who represents herself to be the natural daughter of the Cardinal. To avoid the scandal, the Cardinal Simeo has endeavoured, but in vain, to bring the three brothers Antonelli, the heirs-at-law to a compromise. The mother of the Countess is said to be still alive and unmarried. The matter has gone into court and will be rich in costs and scandal.

In this year of jubilee the Pope's benediction and maledictions are frequently sent by post and telegraph, and numerous are the comic incidents which happen from their falling sometimes on the wrong heads, without, however, any apparent effects for good or evil.

EGYPT.

The English government has ordered all British officers in the service of the Khedive to resign their posts. A police force under English officers has been established on the Suez Canal.

GREECE.

The new Military organization Law has been passed. A bill also for the organization of the navy is about to be laid before the Chamber of Deputies.

SPAIN.

An issue between free trade and protection has arisen. It is proposed to place large import duties on all commodities competing with Spanish products. A proposal has been in the Spanish Cortes for the suppression of bull fights—the negation of civilization.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

"DOMINION CHURCHMAN."

[We have received the following communications from Nova Scotia—one from the Rev. Thos. H. White, D.D., Rector of Shelburne, and Rural Dean; the other from the Rev. T. T. Richey, Rector of Summerside.]

DEAR SIR,—Enclosed you will find a Post Office order for three dollars.

Your paper is well conducted. The editorials sound, the selections good, the Church news and information of what is passing extensive, and indeed the whole tone of the paper admirable.

Its arrival is always a source of pleasure. I would it had a wide circulation in this Diocese.

Yours respectfully,

THOS. H. WHITE.

Shelburne, N.S., July 30, 1877.

MY DEAR SIR,—I shall be much obliged if you will place my name on your list of subscribers, and send me the DOMINION CHURCHMAN. We have sustained a sad loss through the death of the *Church Chronicle*; but what has been our loss may prove your gain, and I do hope and trust that all who truly love and reverence our branch of the "One Holy Catholic and Apostolic Church" will unite their zeal, their prayers, and their pens to make the DOMINION CHURCHMAN—a *Churchman* indeed, and a great auxiliary under the blessing of God in educating the public mind in reference to the principles of our Holy Religion—in bending and directing aright the expanding ideas of its youthful readers, and in affording much profitable and consoling instruction to those aged disciples who are ready to "fall asleep."

I am, my dear sir,

Yours very truly,

THEOPH. F. RICHEY.

OUR CHURCH PAPER.

DEAR SIR,—I see in your issue of the 2nd inst. that a large amount is due you from subscribers; perhaps a few words from one who has always supported our local "Church paper" may lead some of those who have neglected to keep up their

payments to reflect on the injury they may thereby inflict, not only on yourself individually, (who I am sure must have had great difficulties to contend with) but on the welfare of the Church itself.

We may, I think, take it for granted that the general motive in subscribing for a church paper is not so much for our own amusement or benefit but that we think the circulation of such a paper is a help to the cause of true religion and thus tends to strengthen and extend our beloved Church. It likewise keeps us informed of current events within the Church both at home and abroad, information we should, without a Church paper, never receive, and without which the Church must suffer severely.

With all due deference to the clergy I cannot but think they, as a body, make a great mistake in not taking a more active part in helping to circulate the D. C. I am sure they will not in general find its readers their worst parishioners.

I sincerely trust your appeal will be heartily responded to by your subscribers making a cheerful response to your reasonable request, and that they will in future endeavour to pay in advance.

Yours truly,
A SUBSCRIBER.

6th Aug., 1877.

INNOVATIONS.

DEAR MR. EDITOR,—As answer to "An Enquirer" I cannot do better than quote the following from "Wheatly":—

"By the peoples' being directed by this rubric 'to answer Amen at the end of the prayers,' they might easily perceive that they are expected to be silent in the prayers themselves, and to go along with the minister in their minds. For the minister is the appointed intercessor for their prayers and prays in their behalf: insomuch that the people have nothing more to do, than to attend to what he says, and to declare their assent by an Amen at last, without disturbing those that are near them by muttering over the Collects in a confused manner, as is practised by too many in most congregations, contrary to common sense as well as decency and good manners."

"Churchman" asks, "What next will this change develop itself into?" I answer—extemporary prayer—at least such is my experience, for in attending the Church of St. Peter's—where the repeating the General Thanksgiving with the minister, commenced a few months ago—an extemporary prayer now follows the Doxology after the Sermon, at least it did so on the last two Sundays I was there.

To regular Churchmen the unauthorized introduction of irregularities is very disturbing, and the clergy cannot be too careful in discouraging and avoiding them. The duty of responding and repeating with the minister where directed to do so by the Rubric, should also be more brought before the people, and also be made a special lesson in the Sunday schools. Our children would then take a real interest in the service, and as they grow up will help to restore the services of the Church to something more like what they are intended to be, viz., Common Prayer.

A CHURCHMAN.

IS IT RITUALISM?

DEAR SIR,—This question is asked in your last week's paper in reference to a practice introduced in some of the Toronto churches, of the whole congregation repeating the General Thanksgiving after, or with the clergyman. I should be inclined to reply, that as the gentlemen who are beginning this practice have been accustomed to class all hearty responding in the Church service with such departures as Ritualism, Romanism, and the like, we have a right to return the compliment, and to tell them that as "extremes are very apt to meet," as you, sir, told us some time ago, we are verily afraid they are preparing to topple over into that horror of horrors, the Church of Rome; and also that as all innovations are and must be Popish, this latest innovation of all is the most decided little bit of popery now to be met with, although it may have been introduced by a wild youth lately come from England.

I am yours,
A COUNTRY CHURCHMAN.

THE APOSTOLIC CHURCH—WHICH IS IT?

DEAR MR. EDITOR,—Will you kindly permit me to say a few words in reference to the letters with the above caption nearly completed in your paper. Some time ago I sent a circular to a number of the clergy asking them to subscribe for one or more copies of the work if published in book form at the rate of one copy for forty cents or three for one dollar. In reply some two hundred and fifty were subscribed for, many of the letters containing words of encouragement and praise for which I scarcely dared hope. One of our own Bishops' says: "I have not read all the letters, but if published, I will do what I can to encourage their circulation."

A Bishop of the Church in the United States writes "I shall be greatly obliged if you will send me a copy of your 'Reply' to my address * * * Praying God's blessing on you and your work. I am yours in Christ and His Church."

A publisher writes: "I am just in receipt of a letter from a clergyman asking me if your letters are published in book form and where he can get one."

This from a clergyman in the Diocese of Ontario: "I have read with much interest your letters in the DOMINION CHURCHMAN and I am glad to hear that you contemplate their publication in pamphlet form."

Another in this Diocese (Toronto) writes: "I have received your circular referring to your letters to Prof. Witherow and regret that I am not in a position to take more than one copy. I am however glad to be able to procure that one copy for my own use."

A Rural Dean in the same Diocese says: "Your letters do you much credit."

A clergyman in Nova Scotia writes—"In reply to your circular recently received, I beg to state that I shall be happy to subscribe for three copies of the pamphlet you purpose to publish in answer to Professor Witherow's work, "The Apostolic Church, which is it?" * * * and may the great Head of the Church in whose cause you are engaged aid and bless your great and important work. So prays your Brother in Christ."

Another from the same place (subscribing for 24 copies) writes—"I trust you will not shorten the work in order to be enabled to sell it cheaper."

And to quote no more: A clergyman of Ontario Diocese writes—"Give the appendices in full even if you give only half the number of copies."

These, with many others, in the same kind and encouraging strain, almost induce me to publish the work at once. However, as I am not in a financial position to go on with the work unless I have enough secured to pay expenses in full, I would beg leave to state that until at least 500 copies are subscribed for I would not consider myself justified in having the letters published.

If the Churchmen of Canada consider these letters a clear reply to Prof. Witherow's work, and are desirous of having them appear in book form, they must subscribe, as the labor and thought expended upon the work is the most I can possibly do myself.

Very respectfully,
T. G. PORTER.

Hillsdale, Aug., 1877.

DIOCESAN SYNOD.

SIR,—The article of July 15th, headed "Is the Diocesan Synod a Failure?" left the impression on my mind that the writer looked on Synods as a human device, which had moreover, proved a failure; that, like a patent medicine, the institution had given promise of curing every ill to which the body ecclesiastical is heir; but, that instead thereof, it had only aggravated old evils, and created new.

I can understand a writer being in this mood with "several circumstances of very recent occurrence" in the Dioceses of Toronto and Montreal before his eyes. But that may not be a safe mood for one writing with a view to the formation of Church opinion. I allow that if those were the only Dioceses with Synods, the matter might be debateable in some such form perhaps as this: "Is the Synod of those respective Dioceses, together with their working details—human nature considered—an unmixed good? But I submit that

the question, "Is the Institution known as Diocesan Synods a failure?" cannot be asked. Take for example, two other Dioceses in British North America, those of Nova Scotia and Fredericton, neither of which is unknown to the writer. Ask what they were without Synods, and how they have been strengthened and developed by them, as was said and felt at the last session of Synod at Fredericton. To be sure, it was not one of the avowed objects for the modern restoration of Synods, but it cannot be doubted that even in Toronto and Montreal, Synods are useful if in no other way, than for administering rebuke either in the height of debate or the silence of vote to heady, factious, or extreme men.

I submit respectfully, sir, that Synods are Scriptural in idea and apostolical in practice; that they were used by the primitive Church; that the first was held at Jerusalem, and was attended by the "Apostles, and Elders and Brethren;" that the Institution is "calculated to extend her borders;" and to "give efficiency to her ministrations;" to "popularize the government of ecclesiastical communities;" and lastly, that they tend to "interest the masses more fully in church work."

I am, sir, yours, &c., C.

MODERATION.

MR. EDITOR,—Some years ago I read a letter written by the late Archdeacon Jeffreys, of Bombay, meeting an objection the moderate-drinking party had to the total abstinence course. The Rev. Divine said: Take into consideration all the good derived from drinking moderately, and then as an offset think over all the evils accruing from the excessive use of intoxicating liquors, and then you must see clearly that the evil far exceeds the good in point of magnitude. Thus far the total abstinence course can be pursued on a thoroughly Christian principle. And in view of this, Mr. Editor, there will be no hesitancy on the part of your thoughtful citizens in voting in favor of the Dunkin Act.

J. B., Malton.

Family Reading.

ONE LIFE ONLY.

CHAPTER XXXII.

A lovely summer morning some few weeks later found Una Dysart walking to and fro on the terrace which skirted the front of the house. She had passed a restless night, as she had too often done since Atherstone's departure; for the very effort she made to hide bitter pain by day, when the eyes of others were upon her, only made her give way to it the more utterly, when in the darkness none could see the burning tears she shed for the hope that was dead, and the love that lived only to wring her unforgetting heart. There was one person whose society in all intercourse with her neighbours she systematically avoided, and that was the clergyman, Mr. Trafford. Her conscience was ill at ease under the concealment of Miss Amherst's letter, and on the few occasions when she had heard him preach, she had been so impressed by his uncompromising rectitude, and the pure and lofty standard he held up before his hearers, that she absolutely dreaded the influence he might acquire over her if she held much intercourse with him. For although Trafford could not of course really know how completely she was sacrificing truth and justice in this respect to the love that dominated her whole being, yet it always seemed to her when she met him as if his clear spiritual eyes could penetrate into the very depths of her soul, and read this secret with all the rest. It was therefore with some annoyance, as well as great surprise, that Una suddenly saw Trafford walking towards her along the avenue at this early hour of the day. She had been thinking sadly how she would have rejoiced in such a sunny morning, before the shadow of Humphrey Atherstone had fallen across her path of life and dimmed all its brightness, as she thought, for ever, and tears trembling on her long eyelashes as Trafford's quick step brought him face to face with her. He looked at her keenly, but he met her hurried

nervous greeting with a quiet kindness which had the effect of calming her immediately.

"I am afraid my aunt has not yet left her room," she said as she shook hands with him; did you wish to see her?"

"Not this morning, thank you; my errand is to you, Miss Dysart. You are aware, no doubt, that your friend Miss Crichton is hopelessly ill?"

"I have heard of her state occasionally from the Northcotes, but I do not know much, except that her brother Hervey has been sent for, which made me fear she was worse."

"She is dying," said Trafford; "I have a letter from the rector this morning, which states that this is the case, and also that she has expressed within the last few days a vehement desire to see you once again before she passes away. She has been continually begging that you might be asked to go to her, but her brother shrank from requiring you to take so long a journey. Yesterday, however, she became much worse, and so earnestly implored the rector to send for you that he could no longer refuse. He thought it best however, to write to me rather than to yourself, as he did not know whether you were well, or if you could leave your aunt. He begged me to see you, and I was to request you if possible at once to go to Torquay, in order to gratify the last earthly wish of his poor sister."

"I shall be most thankful to go," exclaimed Una; "I have been longing so much to see dear Lilith again. I do not think my aunt will make any objection; but I must ask her of course."

"If you go, however, I fear it must be this very day," said Trafford, "or you will not find her alive. Since I received the letter, I have had a telegram sent off at an early hour this morning, to say that the doctors are afraid an attack is impending which may bring the end very suddenly, and that it is doubtful even if you start at once, whether you can be there soon enough."

"Oh, I hope I shall not be too late!" said Una; "there is still time for me to go by the first train. Mr. Trafford will you wait one moment while I speak to my aunt and order the carriage?" and she flew away, all her languor and gloom forgotten in the sudden excitement. In a very few minutes she was back again, breathless and flushed, saying that Lady Elizabeth made no objection to her going, provided she had both her maid and the old butler with her as an escort.

"You will be sufficiently protected certainly," said Trafford, with a smile, and I will meet you at the station and see you off, as you will be very much hurried."

"Will you not wait and go in the carriage, since you are so kind; it is just coming round," said Una. He agreed, and soon they were driving together to the station, with Una's maid, looking very cross and discomposed at the sudden journey, on the seat opposite to them. Una was more like herself that she had been for many a day, as she spoke with all her old animation to Trafford of Lilith's goodness, and of the warm affection she had always felt for her. He gazed with interest at her bright sweet face, and wondered what manner of soul it was which looked out of those eloquent eyes, and why they had been so deeply sad when he had seen her first that morning. He was perfectly aware too of her former avoidance of himself, and he thought with pleasure that the service he was now rendering to her would probably produce a better acquaintance between them. In truth, Una almost marvelled at herself for having been afraid of him, when at last they parted as the train moved away, and he speeded on her journey with the earnest words, "God be with you!" the same with which he had sent forth Atherstone to his exile, though he had not the least suspicion that Una Dysart was that one whom his friend so mourned to leave.

It was very late at night before she reached Torquay, and heard at once from the rector that Lilith was still alive.

He thanked her for having obeyed his summons in his usual formal manner, but with a tremulousness of voice which showed how much he was really feeling. "My dear sister has expressed a wish to see you alone, Miss Dysart," he said, as he led the way to Lilith's room, "and she has asked that she may be left with you only to night, as she says she has much to tell you. Of course, my brother and I would greatly desire

to be with her at the last, but we cannot refuse her wish that you should have these precious hours, while she is still able to speak; we must trust to you to summon us if you should see that final moment approaching."

"You may be sure I will," said Una. But, thankful as she felt to Lilith for the last time, an indefinable dread of the interview caused her to shrink back shuddering as the rector opened the door of his sister's room. She mastered her agitation, however, and entered, hearing him close it gently, and walk away. She was alone with Lilith Crichton; but if the strange chill of fear she had felt had been caused by her near approach to the shadow of the dark valley, it might well be dispelled by the mere sight of her who was now entered upon it.

Lilith, propped up in the bed, was leaning back in an attitude of complete repose, while her fair hair, spreading out over pillows, looked like a golden glory encircling the head of a saint. Her exquisitely lovely face, though pure white as the driven snow, was brightened by a look of rapturous joy which shone in luminous eyes with an almost unearthly radiance; while the fresh flower over which her hands were folded made her seem as if she were decked for a bridal. Una thought of the wedding garments of the King's guests, and of the linen white and clean, which is the righteousness of the saints, and felt that this fair stainless child was indeed prepared for the marriage supper of the Lamb.

A single lamp burnt with softly-shaded light in the room; but through the open window the silvery crescent moon could be seen sailing over the cloudless ether, while one pure pale star hung motionless below. The whole scene within, and without, was expressive only of serene beauty and purity, and a deep sense of quiet and rest stole over Una's beating heart as she approached the dying girl. At the sound of her step Lilith seemed to withdraw her radiant eyes from the contemplation of some unseen glory, on which they appeared to be fixed, and turned to her with a happy smile.

"Thank you for coming to me, dear Una," she said; "you are still in time to wish me joy."

"To wish you joy! Oh, Lilith, how can I in this awful hour?"

"Because of the wonderful happiness which is even now so blessedly near to me. I am passing this night through the dark waters; and think, oh, think, what it will be to see Him upon the shore when morning breaks!"

"But have you no fear, dear Lilith—no dread of the unknown, such as I should feel in your place?"

"None, none! I hope I am not presumptuous, but I cannot fear, for He is my Lord and my God, and I know how with eyes of ceaseless love He watches His own all through their troubled course on earth, and then waits to welcome them upon the other side. Oh, I cannot fear! Already I seem to have passed into the light of the sinless land, and the melodious echo of its soft pealing music fills the air around me; I hear the Master's voice calling me across the waters, and I only long to plunge deeper into them that they may bear me to His feet."

"Happy Lilith!" said Una, and tears rose in her eyes at the contrast of this expiring girl's perfect serenity with the restless misery which filled her own earth-drawn heart in all her bloom of life and health.

Lilith seemed instinctively to understand her. "Una," she said, "I must tell you why I have been so very anxious to see you. One night lately I woke from a dream I had about you, which I could not recal in its details, but which left a painful impression on my mind that you were in the midst of some great trial and temptation, out of which I ought to help you; and when I asked myself how a poor feeble girl such as I am could be of any use to you, I suddenly remembered the promise I once made to you to tell you my own history, and it seemed to me as if it were in some urgent manner necessary that I should do so now; I felt the impulse so strongly that I implored my brother next day to send for you, and I am ready dear Una, at once to fulfill my mission, though I scarcely understand its purport myself."

Una listened to these words with a sense of

awe, and felt a secret dread as to what Lilith might be about to tell her, but she only said, "it is very true, dear Lilith, that I have been in great trouble and distress, but I do not think any one can help me. Will it not fatigue you to speak so much?"

"I feel as if a special strength had been given me for that purpose; but I must be very brief, for my time is short indeed. Una, sit down and listen."

Una obeyed, and placed herself with her head resting on Lilith's pillow, so that she might catch every word spoken by the soft faint voice that so soon would no more be heard on earth.

CHAPTER XXXIII.

"I think you know," said Lilith, "that Rupert Northcote loved me very dearly, and wished me to be his wife, but none save He who reads the depths of the heart can ever know how intensely, how entirely I loved him. I so loved him that I knew if I were parted from him I could not live, and thus it has come to pass, we were parted, and I am dying." She paused a moment to ease her panting breath, and then went on—"There was but one feeling in my soul which was stronger than my love to Rupert, and that was my earnest purpose and desire to be true and loyal to Him who died for me, and to go to Him with clean hands and a pure heart when my last hour should come, as now it has. For a long time it never occurred to me to doubt that Rupert was good and holy like my brothers, and such as I believed all followers of Christ must ever try to be; and when he first told me how dear I was to him, I did not seek to hide from him that he was enshrined in my love for ever, and that my whole heart's devotion would be his unchangeably so long as I lived on earth; so he knew quite well how entirely I was his own; and although he was not at that time in a position to make arrangements for our immediate marriage, he fully expected that when he could do so he had but to claim me, and I should be ready at once to be his wife. And I was happy for a time—oh, how happy!—but gradually, as I came to know him better, dark fears stole into my mind that if I were united to Rupert Northcote in that perfect oneness of heart and soul, that unreserved confidence which constituted my idea of marriage, it would be impossible for me to preserve myself so blameless from all taint of evil as I believed a child of God should be; for I came to know that he gambled; that he had just debts which he never meant to pay; that he lived for pleasure only; and that above all he was utterly careless of the claims of religious duty. The dreadful possibility began to loom in the distance before me that I might have to choose between my Rupert, the one love of my life, and the faultless allegiance I was bound to give to Him who is of purer eyes than to behold iniquity. Of course I knew that if it came to that—if I could not be his wife without conniving at evil, and morally sharing it—I must give him up, and die: there could be no question on that point; if it were right to part from him I must do it, and if I did, I knew that I should die."

As Lilith said this very calmly, very simply, Una felt her own heart sink more and more in shame and terror. Had not she been tried and found wanting? She buried her burning face on the pillow while Lilith, not perceiving her emotion, went on speaking with a faint sad smile.

"Do you remember, Una, the first day I ever saw you, how you wondered that I chose to stay and watch a little wounded bird we found lying helpless on the hill-side? I knew that Rupert had shot it, and I wanted to see if it would be an omen of my fate; if it had lived I might have hoped on a little longer, but it died, struck down by his hand, and now I too am fluttering in the grasp of death. The crisis came on the day of the cricket match. He had been becoming very impatient for our marriage to take place; on his side it had been delayed by want of means, for although the allowance he received from his father would have been sufficient for us if he had been moderately careful, his extravagant habits had quite impoverished him. On my side he did not expect that there would be any obstacle, although I had never consented to any regular engagement subsisting between us, just from the fear that I might not be able conscientiously to carry it out. On that day, then, he asked me to speak to him alone because

he had some good news to tell me. I met him in a quiet spot by the river side. How well I remember it all! for it was the descent of my earthly happiness—the cloudless, the sparkling river, the mossy banks all decked with flowers, and my Rupert so bright, so wing, and glowing with the rapture he thought was to share with him. I can hear his dear voice now, all trembling with delight as he told me he could claim me at last; he had been determined, he said, to wait no longer, and he had taken a bold step, whereby he had secured sufficient funds to enable him to carry out our marriage, and take me abroad for a year or two, which he was sure I should like better than settling down in England. To that I only answered, that if I were with him it would matter nothing where we went, for home to me was by his side there alone; but I begged him anxiously to tell me how it was he had so suddenly become rich. He answered hurriedly that he made a cleve-roke of business, and instantly changing the conversation, began to enter into all sorts of details of the arrangements for our wedding, which said must take place immediately, for there was urgent need of haste; his manner was altogether so strange that a terrible uneasiness took possession of me, and I felt there was something wrong under it all. I put my hands in his and look into his eyes, and asked him to tell me truly and plainly how he had obtained the money which enabled him to marry. He refused, trying to jest about it, and said I had no knowledge of business, and must trust all to him.

“Ah! that I could have trusted him! but I could not. I told him that I was to be his wife he must give me his confidence, and he answered that when we were married should know it all, for he would not be able to conceal it from others beside myself. ‘Why not tell me now then?’ I said. He replied, that it is because I was so terribly conscientious; I should be sure to have scruples on the subject, and I could not make allowances for the weakness of ordinary mortals. Una, I cannot go on telling you all the conversation, for it makes me sick at heart even to remember it, but this was the end—I came to see distinctly that it had been by using his father’s name in a fraudulent manner he had obtained this large sum of money, and although he knew that in the course of a few months it must become known to Mr. Northcote he felt so certain that his father, for the honour of his own name, would take no steps in the matter, but seek only to conceal the fault of his son, that Rupert had no fear whatever of the result; that he had done, however, was nothing less than a crime, although he tried to justify it to himself, by the false plea, that as at his father’s death he must succeed to his possessions, the money was virtually his own already. Oh, Una! how can I tell you the horror that fell upon me when I came to understand it all, and to see that his desire was to hurry on our marriage before the fraud became known, in order to escape with me to the Continent out of reach of his parents’ reproaches! Instantly, with my first impulse, not daring to think what my words involved, I told him I could never consent to be a party to a fraud or join in the smallest deceit towards his father. His eyes blazed with passion, and he grasped my arm, exclaiming, ‘Do you know what you are saying, Lilith? if you do not agree to my plan, and keep my secret, you can never be my wife.’ ‘Never?’ I asked faintly, for it seemed like my death-knell. ‘No, never,’ he answered; ‘I have done this thing solely that I might win you to myself; but I know how it will be looked upon by my family, and by all who hear of it. I will not stay here to be reproached and disgraced; with you or without you I must leave the country. If we were married, and they knew that for your sake I had done it, in time they would forgive me, and all would be condoned and forgotten; but if I have to exile myself from England, knowing I have lost you, I shall have nothing left to make existence tolerable, but that miserable money, and I shall spend it in any pleasures that will make me forget you; then judge if I could ever return home to look my father in the face, without a shadow of excuse for my conduct, or if I should have room to hope that your pious brother would ever trust you in my hands! No, Lilith, do not deceive yourself; come to me now—you for whom I have sinned,

or take your last look of my face, and bid me farewell for ever.’ At these terrible words I gave a shriek and almost fell to the earth. He caught me in his firm grasp, and exclaimed, ‘My own Lilith! my darling! you cannot forsake me—you will come to me I know; but you must make your choice—it is now or never.’ Yes! he said truly, I had to make my choice—there, leaning on his arm, with my hand in his, and his dear eyes looking down on me with such a pleading, yearning love, and my own sinking heart knowing too well the truth, that to part from him would be to give myself to death, and worse than death while yet I lived. Oh, Una, may you never know the anguish of such a struggle as I underwent that hour!”

Lilith paused, while her agitation mastered for a moment the factitious strength that sustained her—and it was with trembling hands and quivering lips that Una applied the necessary restoratives, for she began to see with mingled terror and remorse what the lesson was which the dying girl was appointed to teach her; but Lilith spoke again, as soon as she could still her panting breath, for she felt that her time was growing very short.

“Una, you will feel as I did, that there was really no question what my choice must be, when there was the Divine Lord and the pure service I owed Him on the one side, and earthly love on the other. I thought of His words, ‘What shall it profit a man to gain the whole world and lose his own soul?’ and I turned to my Rupert and said, ‘Darling, even for your sake I cannot connive at evil; if at this price only I may be your wife, I must give up the hope, though it is my very life.’

‘Lilith,’ he said ‘have you well weighed what you are saying? do you mean that you decide against me? Take care, for our whole future hangs upon your answer. Do you give me up?’ I lifted my eyes to the pure calm sky, and asked the One Great Sufferer to give me strength to suffer, and then I gasped out, ‘Rupert, I must.’ It was the end. He flung me from him so that I staggered against a tree and caught hold of it to support myself, while he thundered out, ‘Go! never let me look upon your face again, for I must forget you as swiftly, as surely as I can. I will tear your image from my heart by every means in my power, and from this hour you are dead to me!’ and then, without another word or look, he dashed away past me out of my sight, and I have never seen him since; but oh! how thankful I am now on my deathbed that I acted as I did that day, for soon I shall behold my Lord in glory!”

A sort of ecstasy seemed to transfigure Lilith’s face while she thus spoke. She raised herself up in bed, stretched out her arms to heaven as if she saw some one ready to grasp her hands and draw her upward from the earth, but the effort was too great, her lips became suddenly dyed by the crimson stream that burst from them, bearing her life away. Her mission was ended; her order of release was come; she sank back, while a veil seemed to fall on the shining eyes, and the sobbing breath sighed itself out; then a light broke over her face like morning on the slumbering hills, and the fair young life passed away from earth, to revive once more in the pure air of paradise.

(To be continued.)

THANKFULNESS AND MURMURING

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God’s good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How Love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—Archbishop Trench.

THE RAINBOW AND THE SUN.—A very beautiful rainbow was lighting up the clouds; every one who saw admired it, and so much praise made it vain. “I am much handsomer than the sun,” it exclaimed, “for bright as he is, he has only one color, and I have so many.” The sun heard this, and, without entering into a dispute with the conceited rainbow, he quietly smiled. Then, hiding his beams in the clouds, he concealed himself for an instant, and the rainbow also disappeared. Persons who are vain and ungrateful forget whose hand it is that made them prosperous. Is it not just that He in His turn should dry up the sources of their prosperity?

WHERE ARE THE CHILDREN?

Christian parents, are your children found by your side in the house of God? Can you say as you present them each Sunday “Behold I and the children Thou hast given me?” If not, where are they during these consecrated hours? A few years more and they must go forth into the world. Will it not be without the settled principles and habits which can guard them in the welfare of life? A little while longer and you must leave them, and without your guiding hand they must go forward “sounding on their dim and perilous way.” Your influence then will be confined to the chain of memory which runs back to the past. Will their recollections then recur to hallowed hours when you sat together in God’s temple, so that they feel they cannot abandon the habit which you have inculcated, or turn coldly away from the worship of their father’s God?

Our Lord lays down as a proof of our love for him, “Feed by lambs!” The children are the hope of the Church; but with the fearful influences now abroad—coldness at home, and skepticism without—what will the next generation become? We believe the day is not far distant when the Church in sorrow and penitence will awake to an acknowledgement of the truth that the “old paths are the best”—that the divinely constituted institutions of the Church and the home can alone truly train the young for Christian life—and that if for them are substituted the novelties and excitements in this age of experiments, all will prove but a delusion and a snare.

BEGIN THE DAY WITH PRAYER.

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, “In the morning will I direct my prayer unto Thee, and will look up.” “I will sing aloud of Thy mercy, in the morning.” Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely and at great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes should also put on his spiritual armor. Before the day’s march begins he should gather up a portion of heavenly manna to feed the inner man. As the oriental traveller sets out for the sultry journey over the burning sands by leading up his camel under the palm-tree’s shade, and fills his water-flasks from the crystal fountain which sparkles at its roots, so doth Christ’s pilgrim draw his morning supplies from the exhaustless spring. Morning is the golden hour for prayer and praise. The mind is fresh. The mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight—like the lark—toward the gates of heaven. One of the finest touches in Bunyan’s immortal allegory is his description of Christian in the Chamber of Peace, who “awoke and sang,” while his window looked out toward the sun-rising. If even the stony statue of old heathen Memnon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the morning to rejoice.

The New Testament has been recently translated into Hebrew by Prof. Delitsch, of Leipsic, for the benefit of the Jews of Germany, Russia, and Poland.

THE WRONG SIGNAL.

"What has happened?" said Mr. Hamilton to his son who entered the room in haste, and with the air of one who had some interesting news to communicate.

"A freight train has run off the track and killed a man," said Joseph.

"How did it happen?" said Mr. Hamilton.

"The watchman gave the wrong signal. The engineer said if he had given the right signal the accident would not have occurred."

Making the wrong signal cost a man his life. There is another sense in which wrong signals sometimes occasion loss of life—of life spiritual. The preacher who fails to declare the way of salvation, as it is laid down in God's Word, who teaches that all men shall be saved, or who teaches that men all may secure salvation by their own works, gives the wrong signal. In consequence, men take the wrong track, and go to perdition.

The private Christian, whose reputable standing in the Church and in society give influence to his example, pursues a course of conduct utterly inconsistent with the injunction, "be not conformed to this world." The young Christian is led to practise a similar course; by degrees he loses his spirituality, and becomes one of those who have a name to live, but are dead. The holding out of the wrong signal led to the disaster.

A professing Christian exposes himself to temptation. He has power to resist the temptation and escapes unharmed. One of less power is led to follow his example and falls into sin. To him his predecessor had given the signal that there was no danger there. He gave the wrong signal.

We are constantly giving signals to our fellow men—signals which will direct their journey to eternity. How careful should we be at all times to avoid giving the wrong signal.

Children's Department.

FLOWERS FOR JESUS.

"When I die, put flowers in my hand for Jesus."—*Words of a dying child.*

When death shall come, dear mother,
To take my soul away;
O will you please remember,
To give me flowers that day?

"Some pansies and some roses,
And violets sweet and blue;
That I may take to Jesus,
Whose love is tender, true.

"I know that He is waiting,
To see me in the sky;
And, mamma, I am willing,
To lay me down and die.

"But, oh, I want to carry,
Some flowers to Him above;
To Jesus, full of mercy,
The Saviour, whom I love.

"So will you please remember?
Do not forget my word;
When I am called to leave you,
And be with our dear Lord."

Ere long her soul was summoned
Into the blessed land;
And then they all remembered:
Flowers filled her tiny hand.

The hand that clasped the roses,
Was motionless and cold;
Our darling was with Jesus,
Within the precious fold.

How sweet the greeting given
To this dear child above;
The welcoming to heaven,
From Him who had her love.

F. B. W.

THE BLIND BOY.

The other day I went to see a little blind boy. The scarlet fever settled in his eyes, and for many months he has not seen at all. He used to be a sprightly little fellow, racing everywhere. "Well, my dear boy," I said, "this is hard for you."

He did not answer for a minute, then he said, "I don't know that I ought to say *hard*; God knows best;" but his lip quivered, and a little tear stole down his cheek.

"Yes, my child, you have a kind heavenly Father, who loves you and feels for you more even than your mother does."

"I know it, sir, said the little boy, "and it comforts me."

"I wish Jesus were here to cure Frank," said his little sister. "Jesus cured a good many blind men when he was on earth, and I am almost sure he would cure Frank."

"Well," said I, "he will open little Frank's eyes to see what a good Saviour he is. He will show him that a blinded heart is worse than a blind eye; and he will wash his heart in his own blood, and cure it, and make him see and enjoy beautiful heavenly things, so that he may sit here and be a thousand times happier than many children who are running about."

"I can't help wishing he could see," said Lizzie.

"I dare say," said I; "but I hope you don't try to make Frank discontented."

"Frank isn't discontented," said Lizzie, earnestly; "he loves God. And love sets everything right, and makes its own sunshine; doesn't it, Frank?"

"I don't feel cross now," said the little blind boy, meekly. "When I'm alone, I pray, and sing my Sunday school hymns, and sing, and sing, and God's in the room, and it feels light, and—and—I forget I'm blind at all!" and a sweet light stole over his pale features as he spoke: it was heavenly light, I was sure. I went to pity and comfort him, but I found God had gone before me. The great God who has a thousand worlds to care of, did not overlook him, but with his heart of love came and turned his mourning into joy, his darkness into light, and made him in his misfortunes as happy as a child can be. Oh, God can do more and better for us than we can ask or think.

THE FIRST FRUIT.

A little girl was once made the owner of the grapes upon a large vine in her father's yard. Very anxious was she that they should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he pulled some beautiful ones for her to eat.

"Yes, but they are the *first ripe fruit*."

"Well, what of that?"

"Dear father told me that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest, and I wish to give the first of my grapes to God too."

"Ah, but," said her brother, "how can you give grapes to God? And even if you were able to do such a thing, he would not care for them."

"Oh; I have found out the way," she said. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' And I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to buy them."

And away ran this little girl, with a large basket of the "first fruit" of the vine, and other good things, all beautifully arranged, to the couch of the sick child.

"I have brought Mary some ripe fruit," said she to Mrs. Martin.

"Dearest child, may God bless you a thousand-fold for your loving gift. Here, Mary, see what a basket of good things has been brought you."

The sick child was almost overcome with emotion, as she clasped her young benefactress and expressed her thanks.—*Children's Friend.*

MOTHER'S WORK.

Toiling at noon like the busy bee,
Teaching the little ones A, B, C;
Hearing the older ones read and spell;
Smiling and praising when all goes well;
Washing and brushing, 'twixt work and play;
Such is a mother's work day by day.

Sowing good seed in their path along—
Sowing by action, by word, and song;
Never once pausing to count the cost,
Knowing that much that is sown is lost;
Bearing a prayer in her heart alway;
Such is a mother's life, day by day.

WHAT MONEY CAN NOT BUY.

It was a rainy afternoon, and the children had "played out" all the plays they knew. So they settled themselves quietly at last behind cousin Edith's chair,—Fred on the floor, with his arms for a pillow, Charley beside a chair, and Alice on a low "cricket" by Freddy's side.

"Now, don't you just wish some fairy could tell our fortunes for us," said Alice, "and then we should know just what to expect as we go ahead?"

"I would rather a fairy would come and give me just the fortune I want," said Freddy.

"Suppose you could put on a wishing-cap," asked Alice, "what would you ask for the first of anything?"

Fred said what nine boys out of ten would have said.

"I would ask for plenty of money, because that will get everything," said thoughtful Charley; "it can't buy knowledge. There is Herbert Gray, he is rich enough, but you know he almost always stands at the foot of his class."

"It can't make you well, or I am sure Miss Allison would not suffer as she does year after year," said Alice. "I would rather be well and able to run about everywhere as I do, than to have her beautiful carriage and horses, and have a servant to lift me into the coach every time I went out. She cannot even walk out among the flowers and shrubbery."

"Yes," said cousin Edith; "health is better than riches, and knowledge is better than riches alone, and there is something better still that money can never buy, and that is a mansion in heaven. You can buy a very beautiful mansion here for money, but then you can only dwell in it a little while. You would think it foolish for a man to spend all his fortune adorning a rented house; make the best we can of them, any houses we occupy here are but rented houses. Perhaps we shall have to leave them before the year is out. Yet we can all have this mansion if we will but seek it in the right way. Jesus has gone to get it ready for all those who love Him truly, and try to do His will here in the world."

THE LOVE OF JESUS.

A kind father was one time telling his little girl about the wonderful love of Jesus, who, though he was God, yet came to earth and laid down his life for sinners, and that she must love him beyond everyone else. The little girl burst into tears, and said: "Oh, papa, I cannot love Jesus more than mamma and you." Her papa took her on his knee, and told her in her prayers that evening to pray that Jesus would teach her to love him. One morning, some weeks after, she said to her mamma, "Dear mamma, I think I love God and Jesus Christ best now; but I love papa and you more than ever."

Dear children, if you do not feel the love of Jesus, think of his love to you till your heart give way and you begin to feel it. When you have the love of Jesus, you will love him more than all; but this will not make you love father, mother, brother and sister less. No, you will love them more and better than before. Our rule ought ever to be, to look at all things in God, and to enjoy God in all things.

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I trust it will receive a cordial support, and obtain an extensive circulation. A. N. TORONTO.

Kingston, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

Sault Ste. Marie, Ont., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

Hamilton, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves. T. B. NIAGARA.

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