

**PAGES
MISSING**

Dominion Churchman.

We have much pleasure in stating that Lachlan H. McIntosh, Esq., is Agent for the DOMINION CHURCHMAN, and is authorized to solicit subscriptions and collect all accounts.

THURSDAY, AUGUST 17, 1876.

TENTH SUNDAY AFTER TRINITY.

The Church's special teaching for this day embraces, as usual, a large variety of instruction in doctrinal matters, as well as a great deal of history and historical allusion, of a deeply interesting character. The first Lesson for Mattins gives a warning to the statesman against adopting the erroneous and impolitic maxims of government recommended by the Counsellors of Rehoboam; who, perhaps, for the purpose of still further increasing the splendor of the throne on which Solomon had sat, advised a course which had the effect of dividing the kingdom into two, of causing much blood to be shed, and continual war to be carried on for several generations, between Israel and Judah. It is remarkable that this king is, perhaps, the only one of the ancient Israelitish kings of whom a portrait, made in his own days, is still extant. The event, narrated 1 Kings xiv. 25-28, which took place in the fifth year of Rehoboam's reign, has been found sculptured in deathless lines on the colossal monuments of Thebes, in Upper Egypt. Thirty conquered princes are represented on the walls of Karnak, being dragged, by Shishak, to the feet of the Theban Trinity. One of them has a very peculiar Jewish physiognomy, and underneath him, written in hieroglyphics, the words "King of the Jews."

We have also an account of the origin of that singular iniquity wherewith Jeroboam made Israel to sin—not by worshipping false divinities, but by instituting a new worship of the true God, under the form of the golden calves, in Bethel and in Dan, in order to prevent the people of Israel from being brought back again to Rehoboam, if they should go up to Jerusalem to worship. This sin became so great a snare to the house of Israel that it continually increased year after year, until it reached so fearful an amount of wickedness that God caused the ten tribes to be carried away captive into the land of Assyria, from whence they have never returned, up to the present time.

In one of the Scripture Lessons for this day, 1. Kings xvii., the most extraordinary of all the Old Testament worthies is brought before us. He bursts suddenly upon us as Elijah, the Tishbite. His origin is veiled from our sight, and nothing now is known of it except that he appears by that name, and is supposed to have been called so from the town of Thisbe, of Naphtali, mentioned Tobit i. 2. The termination of his wonderful career on earth is equally

obsured by the splendor of the glory into which he was received, having been taken up into the Kingdom of Heaven by the miraculous agency of a fiery chariot, which suddenly appeared on earth and parted asunder the two prophets, Elijah and Elisha, as they talked together. The wonderful and decidedly supernatural character of nearly the whole of the life of this great witness for truth in an ungodly age, was such as to have led many people to suppose that he was an incarnate angel; and of so mysterious a character were the events of his life that St. James found it necessary to state expressly that "he was a man subject to like passions as we are." There have not, however, been wanting those who think that even this expression would be compatible with the supposition that Elijah was the incarnation of a pure spirit from the realms above. We must confess that we see no way of reconciling such an opinion with the expression of St. James.

The Collect for the day, simple and brief as it is, indicates the answer to be given to all objections, from the infidel Pain, or from the more refined unbelievers in the present day, against the Christian's use of prayer. Holy Scripture never gives us the slightest reason to suppose that we have the right to pray except in submission to the Divine Counsels; and the highest and noblest model we could take would be in perfect agreement with the prayer of our Blessed Lord when he besought, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

The Epistle points out, what is more fully expressed in the Gospel, the necessity of cultivating our spiritual privileges, and improving them while they continue to be vouchsafed to us.

The presence of Christ as the Messiah, the anointed of God, the Saviour, and the dispenser of the Holy Spirit, was not realized by the men of the generation to whom He came; and the terrible punishment which was to befall the whole race was keenly felt by the Saviour in the scene depicted in the Gospel of the Communion office for this Sunday. In his last journey to Jerusalem, as He approached the city, to make his triumphant entry, surrounded by thousands upon thousands of those who were ready to hail Him as a triumphant temporal deliverer, the anguish of His soul was stirred within Him; and He wept over the city, while He exclaimed—"O that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." That was the day of their visitation. Christ looked upon the miseries of Judea and Jerusalem in prospect. To us they are an historic reality. And when we think of the destruction of Jerusalem, the expulsion of her inhabitants under circumstances of the

most cruel barbarism, the proud mockery of her enemies, and the persecutions of those who have borne a name once venerated, but afterwards hated and despised, we feel how pathetic and how full of the deepest thought is the exclamation—"O that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." And not the Jews only, but also the people among whom the primitive churches were planted afford remarkable instances of the result of failing to recognize Christ's presence in His Church, and to improve the day of their visitation. And therefore the solemn admonition,—“Behold therefore the goodness and severity of God—on them which fell, severity; but toward thee, goodness, if thou continue in His goodness, otherwise thou also shalt be cut off.” Of this we have the most affecting examples. Where are the churches to whom St. Paul addressed his epistles? Corinth, Ephesus, Colosse, Phillippi, Thessalonica? They had their day, and for a time they improved it; but they grew weary of well-doing, and now, such as remain at all, exist only as so many pictures of spiritual decay. If St. Paul could sigh amidst his happiness in Heaven, he would sigh in tracing the contrast between the glorious monuments which his sacred zeal had left in those places, and the desolations of God's judgments, the wastes of spiritual death now to be found in the same countries. Those churches, once so distinguished by faith and love, that when absent from them in body, he was present with them in spirit, rejoicing and beholding their order and the steadfastness of their faith in Christ, are now like the desert heath, which never sees when good cometh. They are the fearful monuments which God has set up to warn us by the fate of the Gentile Church, as well as by that of the Jews, that we neglect not the day of our visitation.

Could we unveil the mournful realities of the invisible world, many comments on this affecting passage would be found. There are the inhabitants of the old world on whom the long suffering of God waited in the days of Noah—but who were disobedient. No preacher of righteousness now appears to declare the counsel of God. There are the rebellious Jews, to whom God sent His prophets, rising early and sending. Now there is no Elijah, no Isaiah, no Jeremiah there. There are the men who, when the Son came, said,—“This is the heir; come let us kill him;” and who treated the servants as they had treated the master. And there are the multitudes who have talked about the more convenient season, but who have trifled away all the means and opportunities of grace; many who never made salvation a serious concern, and took no steps to secure it. And there are the many who were pleased to compare the merits and demerits of God's

ministers, who refused to hear them as ambassadors for Christ, beseeching them to be reconciled; but who have treated them with the contumely with which the Jews treated our Lord. Now, these things are hid from them in judgment. No service of the sanctuary invites them to join therein. No sacred day of rest shines upon them. No voice says, "Come, let us go up unto the house of the Lord."—No Saviour pleads for them with God. No ambassador for Christ unfolds his message, proposing terms of peace. These things are hidden from them for ever. The voice of mercy is silent. Wrath has come upon them to the uttermost. All is darkness; all despair.

THE CONVOCATION OF CANTERBURY.

One of the most important debates that has occurred in Convocation during its late session, took place on the motion of the Bishop of Lincoln for the appointment of a Committee on the Court of Final Appeal, who was supported by the Bishops of Lichfield and Oxford. The Bishop of Lincoln stated that he could not conceive of a more severe ordeal than the Church was just going through in reference to the appellate jurisdiction. The Judicial Committee of the Privy Council is now *in extremis*, and possibly no other case of importance would come before it. That body had given the most contradictory decisions, and such as must ever fail to secure the respect and confidence of the Church. He deeply regretted the decision of the Committee in a recent case. Theologians were not lawyers, and he did not believe that lawyers were theologians; otherwise they would never have ordered, as they did, the removal of the sacred symbol of the Christian's salvation from a place near to the altar, or in the chancel of the church,—a course which was opposed to the practice of the last thousand years. He was sure such a course would never have been taken had the opinions of theologians been consulted. Crucifixes had never been known till the eighth century; but that the cross, the simple memorial of our common salvation, should be removed, appeared to him to be most disastrous. Graver questions were to be tried by the new Court, which might turn out to be of the greatest importance to the Church in its relation to the State; and if there were no decided expression of the Church's judgment, it might lead to a disruption of the most disastrous character.

The Bishop of Lichfield thought the matter was so important that there ought to be a committee of the whole house, and that it ought to sit day by day until the whole matter was settled. He thought the decisions of the Privy Council were of no importance, and therefore should say nothing about them.

The Archbishop of Canterbury complained of the encouragement the clergy were receiving in their resistance to the law courts, contradictory as their deci-

sions were. He was himself sorry it was determined to alter the constitution of the Court of Appeal; although His Grace forgot to say that it was by a mere oversight that that court was ever used for the trial of disputes or of offences, in reference to worship. The final arrangement adopted was that prelates should no longer be members of the Court of Final Appeal, but that seeing it was desirable the judges should be assisted by the advice of the prelates, a certain number of them should be appointed to sit as assessors in cases of an ecclesiastical nature.

The Bishop of Lincoln thought it was a different thing to express an opinion on an institution, and to take up arms against it, and he asked, Were they slaves or free men? He thought the Judicial Committee of Privy Council had done many things which would prevent a great many from shedding tears at their funeral. The Bishop of Oxford agreed with his clergy in their opinion that the decisions of the court were incompatible with each other. The Committee was ultimately adopted, which sat with closed doors.

THE BISHOP OF TENNESSEE.

The visit of the Bishop of Tennessee to Great Britain and what he has to say to his own people about his sojourn there, must not be passed over in silence. The object of his visit was in reference to the formation of a Theological University in the South; and while staying at the College in the Isle of Cumbrae he addressed a pastoral to the clergy and laity of the Diocese of Tennessee in convention assembled, in which he states that nothing but a supreme sense of duty detained him from his people at that time; and as might have been expected, he had intended to have finished his work and to have returned to his Diocese before the meeting of the Convention; but not having finished his work, he was unable to return. He had gone to that land in order to accomplish a great work for the Church, not only in his own Diocese, but in all the Southern Dioceses. In fact, he cherished the hope that the University of the South will be a blessing to the whole country, North as well as South. The result of his visit, he states, will be such a measure of success as will be a material help to the University; and we remark on the singular fact that in this, the centennial year, a Bishop of the Provinces that revolted from Great Britain a hundred years ago,—should now be seeking aid in the mother country to establish a University for those who were to attain such a position in material wealth as to outstrip the foremost of the older nations of Europe. Great Britain still holds her own, and in one way or other, still has her maternal relationship acknowledged, as well by the United States as by the colonies that have not been severed from the mother country.

The Bishop states that his reception by the Most Reverend the Archbishops, the Right Reverend the Bishops, the

clergy and laity, has been all that could have been asked. He has on two occasions administered the Apostolic rite of confirmation for the Bishop of London. On two occasions he has held confirmation at the request of the Archbishop of Canterbury, and he has assisted the Archbishop of York at a confirmation of more than five hundred candidates presented in one class. By invitation of the Archbishop of Canterbury, he participated in the opening services of the Convocation of Canterbury, having had the singular privilege of being the first bishop of the Church, not a member of the Convocation, ever admitted to that service, which was held in the chapel of Henry VII., Westminster Abbey. The Bishop also alludes to the pleasure it afforded him to assist at the opening of Keble Chapel, Oxford,—especially as he was present, eight years ago, at the laying of the foundation stone of the college; and we are happy to be able to note that he says:—already is Keble College a great success, and has taken a noble position in the University.

One of the two most noteworthy circumstances, however, connected with the Bishop's visit, was his assisting, at St. Paul's Cathedral, in the consecration of the Rev. Dr. Mylne, the newly appointed Bishop of Bombay. The Archbishop of Canterbury was consecrator, assisted by the Bishops of London, Oxford, Lincoln, Lichfield, Maritzburg, and Tennessee. He viewed it as a striking evidence of the growth and extension of the Anglican communion to have the Bishops of the English Church in Europe, Africa, and America unite in the consecration of a Bishop for Asia.

The other most noteworthy circumstance the Bishop chronicles is that he assisted at the consecration of the Cathedral of Cumbrae, in the Diocese of Argyle and the Isles, of which we gave some account in a recent issue of the DOMINION CHURCHMAN. This beautiful cathedral, with its college, has been built and endowed by the Right Honorable George Frederick Boyle, sixth Earl of Glasgow. The Bishop of Tennessee, in his pastoral, very appropriately quotes a paragraph from the sermon preached by the Primus of the Church of Scotland, in which he alluded to the consecration of Bishop Seabury in 1784, and which we must again repeat:—"Not in a cathedral, for they had none, not in a church, for the law then prohibited Episcopalians in Scotland from worshipping in a church, but in an upper chamber, in the city of Aberdeen, three Scottish bishops met—the Bishops of Aberdeen, Moray, and Ross—and consecrated the first Bishop of what is now the great and flourishing American Church, at the very time when the severest penal statutes were in force against the church of which these three men were Bishops."

We learn that the Bishop's Committee in England has held its closing meeting, and the accounts show that he has collected \$18,280 for the University of the South; and that, above this, a lady has given \$85,000, with instructions that \$25,000 be devoted to the

building of the Theological Hall, and the remaining \$10,000 form a fund for two theological scholarships.

GRACE CHURCH, TORONTO.

In another column we give the copy of an address presented to the Rev. W. H. Jones by his congregation, on the satisfactory termination of the inquiry, ordered by the Bishop, in reference to certain charges brought against him. The finding of the Commissioners certifies to the groundlessness of the charges; and had the cross-examination which took place at the trial been published with the other reports in the daily papers at the time, the utter futility of the charges would have been more clearly seen. It became very evident that the residents of the parish were not the greatest offenders; and that the factious proceedings took place at the instigation of others, who had sinister designs in view. How lamentable must it appear to the right-minded Christian to meet with those who would have us think they are doing God service by "evil-speaking, lying and slandering;" or who can lay so flattering an unction to their souls as to imagine they are doing their duty to their Church and to their God by paying their clergyman in such miserable coin as that! As we remarked, some time ago, the great mistake was committed when the slightest recognition was given to the building called "Grace Church," with its very unchurchly array of trustees, and we know not what besides. And therefore we were glad to learn that the Bishop had addressed a letter to the "trustees" of the building, which closes with the following paragraph:—"I feel myself, therefore, bound to say that I cannot recognize a church in your parish, or in any other,—fettered by the conditions contained in the declaration submitted to me; or with any condition that is opposed to the law and usage of the Church as they now exist."

RECENT PERVERSIONS.

The admission into the Church of Rome of Lord Nelson's son, has called attention to the means sometimes adopted by that Church in order to facilitate conversions. It is very well known that a very considerable proportion of the boasted conversions to Rome which have been claimed are such as have taken place in the last moments of those who are too near death to make any resistance to the celebration of religious services on their behalf, and even after consciousness itself has entirely departed. It is contended that baptism is only administered by a Roman priest under such circumstances, when some one can testify to a desire for it having been expressed by the sick person before he became unconscious. We have, however, known instances where no such desire has been expressed, yet baptism and extreme unction have been administered in the last moments of such persons by a Roman priest. What may be the

value of statistics drawn from a number of instances like these, we may leave our readers to judge. Since the accounts have been published of the life of the late Rector of Morwenstowe, there is every reason to believe that his is an instance of the same kind. It is very certain that, if received into the Roman Church in his last moments, it must have been when he was entirely unconscious; and that he ever seriously expressed his desire to become a Romanist is what no one seems to be able to certify. A number of instances have lately been made public in the English journals, which go to show how thoroughly unreliable are the boasts made by the Roman authorities of perverts from other religious bodies.

The case of Earl Nelson's son illustrated the deception sanctioned and practiced by the Church of Rome in order to aid in conversions to their faith. A young man, a minor, under the influence of a young lady, has his mind filled with doubts as to the correctness of his own church. He is sent to a clergyman of the Church of England, and according to his own statement has his doubts removed, and begins a preparation for Holy orders. But according to the statement of Father Bowden, as professed by Nelson himself, instead of becoming satisfied with his own Church, he actually embraces every Roman doctrine, and is in all but outward profession, a Roman Catholic. On the other hand, only ten days before his perversion, he actually told his father that he had not the slightest intention of becoming a Roman Catholic. The son deliberately says that the priest never asked him about his father's knowledge and consent, which the Roman priest as deliberately denies. The contradiction on the subject of deception is between the Roman priest and the young man, and not between his former pastor and himself. The Roman priest acknowledges that it would have been the "obvious and straight forward course" to tell Lord Nelson. But that, it appears, was not recommended. Accordingly it was agreed to allow the son to deceive the father, which he did. Notwithstanding this, Father Bowden claims that he never advised any deception, because, he says, it was at his express wish that the youth informed the father,—not of his intention to become a Romanist, but of his actual reception.

It is more than surprising to see the amount of capital that some have attempted to make out of this incident. It is, after all, nothing more than we might have reason to expect from the emissaries of a branch of the Church which has become so wayward as to teach that when issues so tremendous are at stake, the end would justify means the most tortuous. No one will pretend to say that the most ardent zeal for proselytism, in itself, is a fault. No system can be real and living which is not aggressive; and to Roman Catholics, the belief sedulously inculcated, either explicitly or virtually, that beyond the pale of their Church there is

no certainty of salvation, must as a necessary consequence, stimulate aggressiveness. Nor can any one hold that in matters of faith, a father's authority must be ultimately supreme. Every soul must bear its own responsibility in the sight of God, before whom we must all give account. And it would be particularly monstrous for those who object to absolute "Spiritual direction" from a pastor, on the ground that it undermines personal responsibility, to acquiesce in it, and defend it when it is transferred from the priest to a parent. But the great fault to be found with the whole proceeding arises from the deception systematically and continuously kept up, until concealment and hypocrisy were no longer necessary to aid the attainment of the object desired. But this, however, as we have intimated, is only what we might have expected. The *Guardian* says:—"In itself, it is but a specimen, and by no means an extreme specimen of 'Roman tactics.' We have known of cases in which even the permission to give information after the event, has been withheld, and persons who have joined the Church of Rome, have been directed both studiously to conceal the fact, and, if necessary, to give positive assurances to the contrary."

Great sympathy is felt with Lord Nelson in England, as his Lordship is universally known to be an earnest and thoughtful churchman, upon whom his son's perversion would be sure to inflict peculiar pain. It would appear that the *Times* newspaper copied a report of the young man's perversion to the Roman schism from the *Voce della Verita*; whereupon Lord Nelson wrote to the *Times*, detailing the deception that had been kept up; and particularly complaining of "the encouragement of deception towards parents, and the attempt to undermine parental authority, which is making a direct use of deadly weapons from the infidel armory, and a mode of proceeding utterly unworthy of any branch of Christ's Church." He adds:—"The tactics which I have attempted to expose are those to which persons in my rank of life are at the present time peculiarly exposed from this section of the Roman Catholics." Father Bowden immediately replied, casting some of the blame of the deception upon the son, and excusing himself in a way which Lord Nelson considers is anything but satisfactory. The Rev. A. H. Stanton has also addressed a letter to the *Times*, stating that Lord Nelson's son, with his father's sanction, had three years ago talked over the Roman difficulties in a way which the son stated, entirely satisfied him with his position in the Church of England; and that so lately as last spring he assured him that none of his former difficulties had occurred to him; so that Mr. Stanton was as much surprised as Lord Nelson at the son's perversion.

MODERN SCIENCE AND RELIGION.

We recently noticed a sermon on this subject preached by the Rev. Isaac Brock, at the visitation of the Lord

Bishop of Quebec, in the College Chapel at Lennoxville. The subject is one which demands increased attention on the part of the religious community, not so much on account of its real intrinsic value, although it will always be true that the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; yet the demand the subject makes upon us arises more especially from the claims which a science, "falsely so-called," puts forward to occupy not only ground which has usually been allotted to it, but also those branches of knowledge and of speculation which have hitherto been assigned to the regions of history and revelation (which is a part of history), and to the realms of poetry and romance.

The sermon of Mr. Brock has received considerable attention from our friends, who think it would be advisable to present our readers with the list of books which Mr. Brock gives in the preface to his sermon. They are works which deal with the special phases of unbelief in its modern character and forms. He particularly mentions those he has found useful himself, as he remarks that those who have access to larger libraries can easily supplement the list. His list is as follows:

"Some Elements of Religion." Six Sermons by Dr. Liddon, on Religion: God: The Soul: Sin: Prayer: The Mediator.—*Rivington*, 5s. "Miracles." The Bampton Lectures for 1865, by Dr. Mozley.—*Rivington*, 7s. 6d. "The Gospel of the Resurrection."—Thoughts on its Relation to Reason and History, by Dr. Wescott.—*Macmillan*, 6s. "The Witness of History to Christ."—The Hulsean Lectures for 1870, by Dr. Farrar.—*Macmillan*, 5s. "Christian Certainty." The difficulties felt by some; the doubts which perplex many; the sophisms which bewilder more; the certainty which is within the reach of all; by the Rev. S. Wainwright.—*Hatchard*, 10s. 6d. "The Reign of Law."—By the Duke of Argyll.—*Strachan*, 6s. "The Higher Ministry of Nature." Viewed in the Light of Modern Science, and as an aid to advanced Christian Philosophy: by J. R. Leifchild.—*Hodder & Stoughton*, 9s. "Sermons in Stones," or Scripture confirmed by Geology; by D. McCausland.—*Bentley*, 2s. 6d. "The Benedicite," or Illustrations of the Power, Wisdom, and Goodness of God, as manifested in His Works: by Dr. Child.—*Murray*, 6s. "Cautions for Doubters"; by Rev. J. H. Titcomb.—*R. T. Society*, 2s. "Christian Truth and Modern Opinion."—Sermons Preached in New York on, Providence: Prayer: Moral Responsibility and Physical Law: Miracles: Oneness of Scripture: Immortality: Evolution and a Personal Creator.—*Whittaker*, N.Y., \$1.25. "Faith and Modern Thought"; by Dr. Welch.—*Putman*, N.Y., \$1.50. "Religion as affected by Modern Materialism"; by Dr. Martineau.—*Putman*, N.Y., 75 cts. "Religion and Chemistry"; or, Proofs of God's Plan in the Atmosphere of its

Elements. Ten lectures delivered at Brooklyn Institute by J. P. Cook.—*Scribner & Co.*, N.Y., \$3.50.

To the above may be added the valuable volumes issued annually in England by the Christian Evidence Society, consisting of Lectures delivered in London under the auspices of that Society, and, as Bishop Ellicott informs us, "specially designed to meet some of the current forms of unbelief among the educated classes." They are published by Hodder & Stoughton. "Modern Scepticism," Lectures for 1871.—7s. 6d. "Faith and Free Thought," Lectures for 1872.—7s. 6d. "Popular Objections to Revealed Truth." Lectures for 1873.—6s. "Strivings for the Truth." Lectures for 1874.—5s. "The Credentials of Christianity." Lectures for 1875.—5s.

And if any are anxious to see with what crushing force the power of satire may be wielded against an unbelieving science, let me, says Mr. Brock, commend to them a little tractate that has just been put into my hands by a member of my congregation, entitled, "Job's Comforters; or Scientific Sympathy," by Dr. Parker. It has been re-published in the United States by *Anson Randolph & Co.*, N.Y., 30 cts. I cannot forbear to quote the closing address of Job to those who had utterly failed to touch the agony of his heart. "In the day of his prosperity Job sent for the books of Huxley the Molecule, John Stewart the Millite, and Tyndall the Sadducee, and read them all with an attentive eye. Then he rose up and said, 'O wise, yet foolish men! your books are full of wisdom and instruction, and mighty men are ye in the fields of learning. But have ye forgotten that there is a spirit in man, and that the inspiration of the Almighty gives him understanding? Know ye the way into the heart when it is in ruins? or can ye lift up those who are pressed down by the hand of God? Keep your learning in its proper place and it will help the progress of the world; but attempt not with it to heal the wounds of the heart. Not to your wisdom, but to your simplicity, will God reveal Himself; He hath hidden Himself from the wise and prudent, and shewn forth His beauty unto babes; even so, Father, for so it seemed good in Thy sight.

PUBLIC and continual preaching of God's Word is the ordinary means and instrument of the salvation of mankind. Paul calls it the ministry of reconciliation of man unto God. By preaching of God's Word, the glory of God is enlarged, faith is nourished, and charity increased. By it the ignorant are instructed, the negligent exhorted and invited, the stubborn rebuked, the weak conscience comforted, and to all those that sin of malicious wickedness, the wrath of God is threatened. By preaching, due obedience to magistrates is planted in the hearts of men: for obedience proceeds of conscience, conscience is grounded upon the Word of God, the Word of God worketh his effect by preaching. So as generally when preaching is wanting obedience fails.—*Archbishop Grindal's Letter to Queen Elizabeth*.

CALENDAR.

- Aug. 20th.—*Tenth Sunday after Trinity.*
1 Kings xii.; 1 Cor. i. 1-26.
1 Kings xiii.; St. Matt. xxvi. 57.
1 Kings xvii.; St. Matt. xxvi. 57.
" 21st.—Jer. xxxiii. 1-14; 1 Cor. i. 26 and ii.
" xxxiii. 14; St. Matt. xxvii. 1-27.
" 22nd.—" xxxv; 1 Cor. iii.
" xxxvi. 1-14; St. Matt. xxvii. 27-57.
" 23rd.—*Fast.*
Jer. xxxvi. 14; 1 Cor. iv. 1-19.
" xxxviii. 1-14; St. Matt. xxvii. 57.
" 24th.—*St. Bartholomew.*
Gen. xxviii. 10-18; 1 Cor. iv. 18 & v.
Deut. xviii. 15; St. Matt. xxviii.
" 25th.—Jer. xxxviii. 14; 1 Cor. vi.
" xxxix; St. Matt. i. 1-21.
" 26th.—" i. 1-21; 1 Cor. vii. 1-25.
" li. 54; St. Matt. i. 21.

TO CORRESPONDENTS.—Over-crowding prevents our inserting this week "Pastoral Visitation;" "Table or Altar;" "Confirmations and Consecration, Acton;" also Haron correspondence, mis-sent to the Dead Letter Office.

ORDINATION.

The Lord Bishop of Toronto will hold (D.V.) his Annual Ordination in St. John's Church, Peterboro', on Sunday, October 15. The examination of candidates for both Priest's and Deacon's Orders, will take place in St. Peter's School-house, Cobourg, beginning on Wednesday, Oct. 11, at 9.30 a.m.

Candidates are requested to notify without delay the undersigned, of their intention to present themselves; and to come provided with the usual *Si Quis* and *Testamur*.

WALTER STENNETT, M.A.,
Examining Chaplain.

Cobourg, July 26, 1876.

NOVA SCOTIA.

The Committee appointed by the Synod to form a Branch of the Church Temperance Society for the Diocese of Nova Scotia have adopted the following principles as the Constitution of the Society.

OBJECTS.—1. For the promotion of habits of Temperance. 2. For the reformation of the intemperate. 3. For the removal of the causes which lead to Intemperance.

The special objects aimed at by the Society are:—1. Moral, Educational, and Social. 2. Legislative.

I. FOR NON-ABSTAINERS AND ABSTAINERS.

1. Explaining and enforcing the provisions of the Law. 2. The formation of a sound public opinion as to the connection between Intemperance and the undue facilities and temptations provided by the present liquor-shop system. 3. The progressive diminution of the number of public-houses and beer-shops as public opinion may permit. 4. The separation of liquor selling from other business. 5. The promotion and establishment of Coffee Houses, etc., and other counteractions to the ordinary drinking shops and saloons. 6. The discouragement of the present system of "treating" in business and commercial transactions, and the "footing" custom among the workmen. 7. The diffusion of correct information by Temperance Literature, Tracts, and other publications; by Sermons, Lectures, and Readings; by addresses to members of Colleges and

Schools; and also by Missionary efforts in Prisons and other places where the victims of Intemperance are usually found. 8. The promotion of special prayer throughout the country for the Divine blessing upon the Temperance movement.

II. FOR ABSTAINERS FROM INTOXICATING DRINKS.

9. The establishment of Parochial Temperance Societies, Guilds and Bands of Hope based on the principle of Total Abstinence, under the superintendence or with the sanction of the Parochial Clergy, as the proved and most effectual human means of bringing the intemperate under the teaching and power of the Gospel, and so setting them free from the bondage of their sin, and of preserving others from the abounding temptations of the day.

The Lord Bishop of the Diocese shall be Patron of the Society. The officers of the Society shall be a President, Vice-President, Treasurer, a Recording and a Financial Secretary. The Council shall consist of not more than thirty members, all of whom shall be members of the Church of England, and shall be elected at the annual meeting of the Society to be held in Halifax. Half of the whole number of the members of the Council shall be abstainers and half non-abstainers. The Council shall have the management of the Society's funds, publications, and general business. The abstaining members of the Council shall form a Committee for Total Abstinence purposes. Members shall be those who have signed one of the pledges of the Society and are subscribers of not less than one dollar a year.

Parochial Temperance Societies and Bands of Hope may affiliate themselves to the Parent Society by contributing not less than \$2 per annum of its funds. Such Societies shall be entitled to the following privileges, viz., (1.) a copy of each of the Society's periodicals and other publications; (2.) A deputation for sermons, annual or quarterly meetings, on payment of travelling expenses, as far as the engagements of the Society will permit; and (3.) Representation by Delegate, who shall have the same rights and privileges as a member at the Annual Meeting of the members.

The pledges of the Society are as follows. Non-Abstainers' Declaration—I recognise my duty as a Christian to exert myself for the suppression of Intemperance, and having hereby become a member of this Society, will do my utmost both by example and effort to promote its objects. Abstaining Declaration—I hereby agree to abstain from the use of alcoholic liquors except for religious purposes or under medical order. W. J. ANCIENT, Chairman, ALFRED BROWN, Sec'y.

N.B.—The committee propose to hold a Public Meeting some time in the month of September for the purpose of organizing the Society, and as soon after as possible, to issue a circular to the clergy in compliance with the report adopted by the Synod, asking them to preach and take up collections in its behalf.—Halifax Church Chronicle.

MONTREAL.

[FROM A CORRESPONDENT.]

THE NEW DIOCESE.—The correspondence of the Bishops of Montreal and Ontario, and the leading article in the *Gazette* on the subject, show that, in the minds of some, there is need of a new diocese, having Ottawa for its see.

It would be interesting to investigate the subject somewhat, and see who are those who desire this new diocese, and for what reasons they desire it. But it would be more curious than useful to make such an investigation, as the plan proposed cannot be carried out.

The divisions of dioceses already made in the Province of Ontario, and previously, in what is now the Province of Quebec, form no precedent for what is now proposed. They were divisions of dioceses situated within the limits of the particular civil territorial division of the country in which they are placed; but the new Diocese now spoken of would be made up of portions of each of the distinct civil divisions of Ontario and Quebec. Some people, who think any thing can be done by an Act of Parliament, are of opinion that the difficulty about jurisdiction could be got over by acts of the local legislatures; but it is scarcely to be supposed that, without any positive necessity, either Legislature would give jurisdiction over a portion of its territory to either the Bishop or the Courts of another Province.

The ecclesiastical organization is not independent of, but rather subject to, and must be in conformity with the civil jurisdictions and divisions of the common country. However much the erection of the proposed new Diocese would suit the wishes of the two Bishops and of some others, unfortunately for their plan, it would interfere with the established territorial limits of the civil divisions into Provinces. These Provinces, although confederated for certain general purposes, are still distinct states, having each their proper government and system of law, to which their people are subject, and whose allegiance cannot be partially transferred from one to the other in the manner proposed. LAYMAN.

NIAGARA.

HALTON AND N. WENTWORTH RURAL DEANERY.—The quarterly meeting of the Chapter of this Deanery was held at the Rectory, Dundas, on Wednesday, the 5th of July. Present, the Rev. F. L. Osler, M.A., Rural Dean, in the chair, Rev. Canon Worrell, M.A., Rev. Thos. Greene, LL.D., Rev. Wm. Belt, M.A., Rev. Canon Houston, M.A., Rev. W. J. Mackenzie, Rev. P. L. Spencer, Rev. G. Osborne.

On motion of the Rev. Canon Worrell, seconded by Rev. J. Osborne, the Rev. Canon Houston was appointed secretary in the place of the Rev. T. G. Porter, removed from the Diocese.

The service for the Ordering of Priests was first read. Several important subjects were taken up and discussed during the morning and afternoon sessions, such as "The Best Way of Conducting Missions, and their usefulness as a Means of Promoting the Spiritual Life of the Individual Christian." "The Best Means to adopt to Promote Social Intercourse between the Members of the Church," etc. It was decided that the publishing of the Magazine for the Deanery should be resumed under the editorship of the Rev. Canon Worrell, the clergymen there present, as representing their several parishes, guaranteeing each the taking of a certain number of copies.

It was agreed that the next meeting should be held at Milton, on Wednesday the 4th October next, unless the holding of the annual missionary meetings should interfere with this arrangement. The Rev. W. J. Mackenzie was appointed essayist to treat of the subject of the "Communion of Saints."

Evening Session was held in St. James' Church, when the Rev. P. L. Spencer preached an excellent sermon on "Humility."

TORONTO.

ON Monday evening the 7th instant, a number of the members of Grace Church parish met in the Chestnut street Mission Church and presented their pastor, Rev. W. Henry Jones, with a beautifully illumi-

nated address and a well-filled purse. Dr. C. B. Hall was appointed Chairman, and after a few preliminary remarks read the following address, which he afterwards presented to the rector, together with the purse already mentioned:—

To the Rev. W. Henry Jones, M.A., Rector of Grace Church Parish, Toronto:—

REV. AND DEAR SIR,—We, the undersigned, beg to offer you our heartfelt congratulations on the happy termination of the recent enquiry ordered by the Bishop to investigate certain charges brought against you, but which it gives us great pleasure to say were totally unfounded. Believe us, you had our sincerest sympathy during your late trials, and as a very slight token of our esteem and as a proof of our confidence in you as our pastor and friend, we beg your acceptance of the accompanying gift. Wishing you every prosperity in the future, we remain, Rev. and Dear Sir, Your sincere friends, K. Cerbery, A. E. Black, Churchwardens; H. S. Alexander, J. Bickerstaff, John Haden, Delegates to Synod; C. B. Hall, M.D., and about 150 others.

Aug. 7, 1876.

Mr. Jones read the following reply:—MY DEAR FRIENDS,—I heartily thank you for this expression of your sympathy and confidence, and not only for this, but also for your unwavering attachment during the dark weeks and months prior to the investigation, when I lay under the fearful imputations of my adversaries. To your support then, next to the consciousness of my own innocence and the consolations of my Heavenly Father, do I owe it that I did not sink, a mental wreck, in the deep waters. I trust that these trials through which we have passed together will result in the strengthening of our faith in Him who has said, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord." It is an additional gratification to me to know that amongst the contributors to this testimonial, are persons of all shades of church opinion, and members of other communions than our own. In regard to those who have been opposed to us, let me say that I believe the majority of them have been led astray, and should have therefore our forbearance. I have been urged to prosecute the ringleaders, but I have decided to leave them in the hands of one who has said "Vengeance is mine and I will repay." In conclusion I commend you and your families, your temporal and spiritual interests to God, and the word of His grace, and pray most earnestly that among the changes and chances of this mortal life, you may ever be defended by His most gracious and ready help, through Jesus Christ our Lord. I am, my dear friends, yours faithfully, W. HENRY JONES.

Mr. Jones then referred to the difficulties of the parish, and read the full text of the finding of the Commissioners, which ends as follows:

"On a review of the whole case the Commissioners are of opinion that there is not sufficient *prima facie* ground for instituting proceedings against Mr. Jones, and venture to express their strong opinion that it has been got up to serve a special purpose, and to gratify private feeling against Mr. Jones, and that nothing would have been heard of the very serious moral offences imputed to him had he not incurred the dislike of certain members of his congregation."

THE regular quarterly Meeting of the Northumberland Buri-Decanal Chapter was held in the town of

Peterboro, on Wednesday, 19th July. In the absence of the appointed preacher, the Rev. R. Hindes, who was prevented from attending on account of an urgent parochial duty, it was deemed expedient to depart a little from the regular order on these occasions, and omit the morning prayer and sermon, and only use the Litany and Communion services. The Litany was said by Rev. H. D. Cooper, and the Ante-Communion service by the Ven. Archdeacon Wilson, who afterwards, assisted by the Rector of the parish, the Rev. J. W. R. Beck, administered the Holy Communion.

The clergy met immediately after the service in the school-room adjoining the church, the Venerable the Archdeacon in the chair. The following clergy were present, viz., the Rev. Messrs. Beck, W. C. Allan, Wadleigh, Bradshaw, Clements, Cooper, and the Rev. J. A. Hanna from the adjoining Deanery of Durham. After routine business an interesting paper on "Pastoral Visitation" was read by the Secretary, the Rev. H. D. Cooper, which elicited some very earnest and practical remarks on the subject, from all the clergy present, showing the deep interest they all felt in the matter before them. It was in conclusion resolved, that the paper be printed in the DOMINION CHURCHMAN. The meeting then adjourned.

The following address was presented to the Rev. T. H. Appleby, M.A., on the occasion of his leaving the Parish of St. George, St. Augustin, and Holy Trinity, Collingwood:

REVEREND AND DEAR SIR—It is with feelings of deep regret, that we have learned that you have elected to seek a new field of labor, and to transfer to another Diocese the benefit of those ministrations which we have, to our spiritual comfort and advantage, enjoyed for the past eleven years. The regret we feel in losing from our midst a kind neighbor, a sincere and zealous friend, an earnest and devoted clergyman, is tempered by the trust and confidence we feel, that the change which you contemplate, may be for your own advantage, and for the advancement of the cause of religion. Rest assured, sir, that wherever you may go, the prayers of your congregations here shall follow you, and that your kindly and amiable qualities, your ready help and sympathy in sickness and trouble, your unflinching zeal for, and devotion to the spiritual welfare of your flock, will not readily be forgotten amongst us. Nor can we omit to mention that your estimable partner in life, has by her kindness, amiability and prudence, in no small measure, contributed to the success of your ministrations, and, equally with yourself gained a lasting place in our affections. As a token (slight and inadequate, in point of value though it be, to express our sentiments) of affection and esteem with which you are regarded, not merely by members of our own church, but by the whole community, we beg your acceptance of this watch, to the purchase of which, we may remark, your friends of all religious denominations have, without solicitation, offered their contributions. We know that while in your possession, its hands will point to no moment of the day, that will not be signalized by some gracious office of the minister or by some kindly action of the man. We hope that you may be long spared to wear it and use it, and that the hours it marks may be happy ones for yourself, Mrs. Appleby, and your family. Signed on behalf of the contributors, Wm. Moore, Henry Lyree, Churchwardens.

Clarksburg, July 5, 1876.

Mr. Appleby made the following reply:—
MY DEAR BROTHERS,—I can hardly find words to express my deep feelings of mingled

regret and heartfelt gratitude to you all: regret at parting from a flock who have always been most kind and considerate, ever strengthening my hands, and helping forward the work of the Church, and gratitude that not only the members of my own congregations, but also friends of different religious denominations should have been so generous as to contribute so liberally towards the purchase of the most beautiful and handsome gold watch with which you have presented me. I must thank you most warmly for your very kind and heart-stirring address, in which you speak so highly of Mrs. Appleby and myself, an address which again shows me how closely the hearts of the people God had committed to my charge, were drawn and knit to us in the bands of love.

The beautiful and valuable gold watch you have presented, will ever remind me of the time I was appointed to my first charge, of the most pleasant and profitable time I spent among you all, of the time when I parted from a most warmly attached flock; and it will also forcibly remind me that "the time is short," and admonish me to prepare both myself and those committed to my charge, for that solemn period when time shall be no longer, when I pray God we may meet in our Heavenly Father's home above, through the all-sufficient merits of our blessed Lord and Saviour Jesus Christ. I remain, my dear Brethren, your affectionate friend and brother.

T. H. APPLEBY, M.A.

HURON.

NEW CHURCHES.—It is pleasing that the Church in the Diocese gives manifestation of her life and vigour by the erection of new churches in several parishes. The Secretary of the Diocesan Synod calls for tenders for the building of two churches in Munceytown—this is Indian territory. The new church in the town of St. Thomas is fast approaching completion. The brick-work will be finished in a few weeks. The building of the new church now in the course of erection in Woodstock, is progressing, but it cannot, it is said, be completed for twelve months yet. Meanwhile, by decision of the vestry of the parish at a meeting held last Monday evening, nothing is to be done for the present, in regard to the old church, St. Paul's, and it is left to the next Easter vestry meeting to determine what disposition of it is to be made.

ST. JAMES', WESTMINSTER.—The members of this new mission parish are already considering the question, How to procure the necessary funds to build a new church. In about three years the congregation have out-grown their present house of worship, and the prospect of a further increase of membership is such that a large church has now become a matter of necessity. Last Fall they secured the site beside the present church ground. On this they propose to build the new church, and to use the present building for Sunday school, lecture hall, vestry and committee rooms, and other parish work, the new building to be set apart wholly for the worship of God. One gentleman, a member of the congregation, has offered five hundred dollars towards the building fund, and undertakes to get another five hundred; but a thousand dollars are scarcely a fourth of the sum required.

The new church in Petersville only needs the pews to make it ready to be opened for worship. However, it will not be opened, I believe, till the return of His Lordship the Bishop, who is expected the first week of September.

RURI-DECANAL MEETING.—The next

union meeting of the Deaneries of North and South Middlesex will be held (D. V.) in the Mission of Rev. H. P. Chase, Muncey, on Tuesday, the 22nd August, at 2 o'clock, p.m. A paper will be read by Rev. W. H. Tilley, B.A., on the subject of the offertory. Subject for discussion—"Final Restoration."

The following circular has been addressed to the clergy and laity of the Diocese by the Ven. Archdeacon Marsh. We heartily commend the undertaking to the sympathy and aid of the members of the Church:—
REV. AND DEAR SIR,—A memorial window for the late Bishop Cronyn, who was the first rector, has been placed in the new Church of St. John's, Township of London. The window cost \$100, and only \$56.60 have been received. If you feel disposed to join in the good work, I shall be glad to receive your contribution. Should the amount received warrant it, the window will be photographed and a copy sent to every subscriber. I remain yours faithfully,
J. WALKER MARSH, Rector.

St. John's, London, July 12, 1876.
—Huron Recorder.

ALGOMA.

On the 5th Sunday after Trinity, just before morning prayer, the Right Rev. the Bishop of Algoma installed and inducted the Rev. T. H. Appleby, M.A., into the Incumbency of St. Luke's, Sault Ste. Marie, which church is used by His Lordship as his cathedral. The service throughout was most appropriate, and the bishop, pastor, and congregation were all deeply impressed by the solemn and touching service, and each seemed to recognize their several positions and responsibilities in the church of God. At the proper time, in few, but well chosen words, one of the churchwardens, Wm. Plummer, Esq., presented the key to the newly appointed Incumbent, after which the Bishop led him to his stall. Morning prayer followed, and the Bishop preached a suitable, practical, and impressive sermon.

Mr. Appleby has also been appointed chaplain to the Bishop of Algoma.

BRITISH COLUMBIA.

THE SYNOD.—A goodly congregation of clergy and laity assembled in the Cathedral, Christ Church, at 10.30 A.M., July 18, 1876, for the purpose of inaugurating the work of the Anglican Synod, in session. The Right Rev. Bishop Morris of Oregon, was present, as announced, spite of his late sad bereavement, together with one of his clergy, the Rev. C. R. Bonnel, Rector of Seattle; His Lordship being the appointed preacher of the day. Seldom, we think, has it been the privilege of churchmen to attend a service more congenial to their feelings, or one more calculated to leave lasting impressions for good. The voluntary and organ accompaniment were particularly well done, and in happy subordination to the very rare and hearty, combined chanting and singing of clergy, choir and congregation, who one and all seemed so heartily to enter into the spirit of the solemn occasion that had brought them together, and into the beautiful words selected as hymns appropriate to this special service. The prayers were read by the Rev. P. Jenks, of St. John's, and the Rev. F. B. Gribbell. The 1st and 2nd lessons were taken by the Rev. C. R. Bonnell and the Ven. Archdeacon Woods, of New Westminster, respectively. The epistle was read by the Rev. D. Holmes, of Cowichan, and the gospel by the Rev. J. B. Good, of Lytton. The communion service was begun by the Rt. Rev. the Bishop

of Columbia, and after the Nicene creed the Bishop of Oregon preached a most masterly and thrilling discourse from the xxi chapter of Revelation, 16th verse, "The city lieth four square, the length is as large as the breadth." The order, symmetry and unity of the celestial city he showed in accordance with God's wondrous plan, and revelation, whether in the kingdom of nature, or of grace, of creation or redemption, were to mark all the grand designs, and be stamped upon the whole visible organization of the body of Christ, and intended as a meet preparation for entrance within the pearly gates of Heaven. With the touching lines, "O, sweet and blessed country," he brought his magnificent discourse to a close, when a collection of \$35 was taken up in behalf of the Synod Mission fund. Holy Communion was then jointly celebrated by the two Bishops present, and reverently partaken of by all the clergy and a number of the congregation.

The Synod opened for business at 2 o'clock at the Collegiate Institute.

Present:—The Lord Bishop of Columbia, Revs. G. Mason, D. Holmes, J. B. Good, T. B. Blundin, J. X. Willemar, C. R. Baskett, H. S. Newton, F. B. Gribbell, His Hon. Lieut.-Gov. Trutch, P. O'Reilly, A. B. Robertson, H. Holbrook, R. Harvey, E. Johnston, T. A. Bulkley, C. E. Pooley, W. C. Ward, R. Hett, C. Good, M. W. T. Drake, Esquires, &c.

The Right Rev. Dr. Morris, Bishop of Oregon, and the Rev. Mr. Bonnell of Seattle, were invited to take seats in the Synod. Rev. C. R. Baskett was elected clerical secretary; M. W. T. Drake, lay secretary; W. C. Ward, treasurer; R. Harvey and R. Ker, auditors.

The Bishop said he was thankful to be permitted to meet the Synod again. Amongst the questions the Synod would have to consider, were the Constitution of Parishes, questions often arose such as "what constituted a Parish, a parishioner, who was entitled to vote in a vestry meeting, what are the rights of the clergymen?" some general rules should be enacted to meet them. Some rules for Church discipline were highly necessary, and he hoped they would take means for the custody of Parish books and registers, and the establishment of a central office for the preservation of these and other records. A very important subject for consideration was how to strengthen the Mission fund of the Diocese. There was the prospect of a serious deficiency in the amount required, involving reduction in the already small incomes of the clergy, unless earnest efforts were made, and the Church ought not to neglect her members in Cariboo and Cassiar, and the Indian Missions required increased ministrations. With so much good and needful work in hand, such high prospects in view, we must sink minor differences, in order that in combined action we might better do the will of God.

Letters were received from His Grace the Archbishop of Canterbury; the Lord Bishop of California; the Lord Bishop of Rupert's Land; and the Society for the Propagation of the Gospel.

The following reports were then presented:—The Executive Committee report, the Treasurer's report, and the Auditor's report.

On the second day, a most interesting feature in the proceedings was the presentation of a resolution of welcome to the Right Rev. Bishop Morris and his clergy, for their presence and assistance at this time, which was as follows:—"The Synod cordially welcomes the presence and appreciates the fraternal sympathy of the Right Rev. Dr. Wistar Morris, Lord Bishop of Oregon, of the Rev. C. R. Bon-

nell, of the Rev. J. Barton, of the Rev. J. Plummer, of the Protestant Episcopal Church of the United States, not only as representatives of the exalted nation to which we are attached by ties of kindred and friendship, but as members of the same Anglican Communion with ourselves, sprung from the common stock of the Ancient Catholic Church of Britain. For his admirable sermon before the Synod the Bishop is accorded our hearty thanks."

The Bishop of Columbia, in supporting the address, alluded to the happy reaction of the Church in America and the Church at home upon each other.

The Right Rev. Bishop of Oregon, evidently much moved and gratified by the warm welcome thus accorded him, responded in words of much cheer, assuring the Synod of his deep obligation for its sympathy and kind expressions of regard. Though he had come with his clergy at some cost of self-denial, they had been heartily repaid by their reception, by what they had seen and heard, and would return much benefited and strengthened by this interchange of feeling and service. He was aware the diocese of British Columbia was no bed of roses, yet in organizing a Synod it was doing the very best thing for smoothing its difficulties and accelerating further progress. He loved to dwell upon the close sentiment of relationship that existed between the mother and daughter churches of England and America, and rejoiced to perceive those bonds were being strengthened every year. He alluded to the election of Mr. Garrett to the Episcopate of the American Church as a proof of the unity of the two bodies. The unhappy Cummins defection he believed would prove itself a plant of speedy decay, and he felt that the American Church had done wisely in maintaining its Prayer Book unrevised. He congratulated the lay delegates on their number and ability, and hoped he would soon have the pleasure of welcoming the bishop, clergy, and laity at a convention of his own.

The Rev. Mr. Bonnell also replied in an eloquent speech.

The report of the Executive Committee and Treasurer were adopted.

The Synod was occupied in discussing in Committee, P. O'Reilly, Esq., in the chair, "The form of declaration of submission to the regulations of the Synod," upon which ultimately a canon was adopted, on the motion of M. W. T. Drake, Esq., seconded by H. Holbrook, Esq.

In reference to the letter of His Grace the Archbishop of Canterbury, the following resolution was passed:—"That this Synod is of opinion that a periodical representative assembly of the whole Anglican Church is likely, through God's blessing, to further the cause of pure religion in the world, and to strengthen the life and work of the Church by united prayer for the Holy Spirit, and mutual counsel on many important subjects. It therefore regards with interest and satisfaction the proposed Synodical Conference in Lambeth in 1878."

On the third day, His Lordship the Bishop presided. The Synod went into Committee on a draft canon on Parsonage Repairs, H. Holbrook, Esq., in the chair. On motion of M. W. T. Drake, Esq., seconded by Edwin Johnson, Esq., the canon, after discussion, was adopted.

The Synod went into Committee, His Honor J. W. Trutch, in the chair, on the draft canon on Constitution of Parishes. After discussion and amendments of M. W. T. Drake, Esq., seconded by Rev. T. Mason, the canon was adopted under the title of "Parochial Organization."

On motion of Edwin Johnson, Esq., the Synod went into committee on the regula-

tions for Church Discipline, His Honor J. W. Trutch in the chair. The Rev. J. B. Good moved, M. W. T. Drake, Esq., seconded, that the draft canon on Church Discipline be referred to a select committee to report to next Synod. Carried.

The Bishop appointed the following Committee:—Rev. G. Mason, Rev. D. Holmes, Rev. J. B. Good, J. F. McCreight, Esq., Q. C., A. R. Robertson, Esq., Q. C.

Moved by H. Holbrook, Esq., delegate from New Westminster, seconded by the Rev. G. Mason, Rector of Nanaimo, that the following address be presented to His Honor the Lieut.-Governor:—"May it please Your Excellency:—We, the Bishop, Clergy and Laity of the Diocese of British Columbia, cannot separate on this, our second session of Synod, without expressing to Your Excellency our thanks for the cordial co-operation which you have given us, both in the Executive Committee and in the Synod. Your long experience in this Province, and thorough knowledge of the wants and requirements of this diocese have rendered your advice and assistance, which has always been freely rendered, of the utmost value to us; and although Your Excellency's term of office in the high position which you have so long occupied with honor to yourself and profit to the Province, is now drawing to a close, we may be allowed to express the hope that your connection with the Synod of this Diocese will not thereby terminate, and that in future sessions we may have the advantage of your presence. We therefore tender to Your Excellency our heartfelt wishes for your prosperity and welfare, and wherever your lot may be cast in the future, we are sure that the Church of England will always have in you a generous and consistent supporter."

The following resolution was moved by the Rev. J. B. Good, seconded by C. T. Dupont, Esq., and carried:—"That this Synod feels that the continued desecration of the Lord's Day by public traffic in various parts of the province, is a subject which calls on all those who have the interest of Christianity at heart, to use their earnest endeavours to put a stop to this as a scandal and disgrace to the Province."

After disposing of several other matters, on the motion of His Honor J. W. Trutch, seconded by the Rev. G. Mason, it was proposed that this Synod return their thanks to His Lordship the Bishop for his conduct in presiding at this Synod, and congratulate him and the Church in British Columbia on the success which, under Providence, has attended this session.

His Lordship having replied, the proceedings closed with the *Te Deum* and the benediction.

TORONTO CHURCHES.

The Editor of the DOMINION CHURCHMAN.

DEAR MR. EDITOR,—I send you a few hasty lines, not so much because of their own merit, but because the DOMINION CHURCHMAN is so extensively circulated, and there are loads of people who would be glad to hear something about the actual services held in the important city of Toronto. Your correspondent arrived in the city about 5 o'clock last Saturday. Of the city it is needless to make remarks, suffice it to say that it strikes the traveller's eye in a way no other Canadian city does, in having an English look about the whole place; and the Public Buildings, Churches, Clubs, etc., have certainly a most solid look, and their appearance on the whole seem to make the traveller imagine that duration is marked on them. The first object catching the eye is the lofty spire of St. James' Cathedral, which is most decidedly an ornament to the city, and when the sweet chimes

peal forth, or vibrate with the tune of some well known hymn, it takes one's thoughts back to days when in old England you have stood and heard the mellow notes proceed out of the clocks in the mother land. These chimes are trifles, but our lives are made up of trifles, and the sound of them again does good to the man who loves his country and his God. Pardon me if I give a description an old friend wrote me on bells, it is this.

"I had come down from the Kremlin to my lodgings at Billots, and wearied with the wanderings of the day, was lying upon my bed, and looking out over the city. It is just before sunset, and the day has been warm, a delicious glow from the gorgeous west is bathing all the domes and roofs with splendid colors, and silence is stealing in with the setting sun upon the crowded city. It is the eve of one of the most Holy Festivals of the Church. Our vast edifice is directly in front of my window, and but a short way off. As I lie musing, from this Church at hand come the softest, sweetest tones of an English bell, another tone responds, and the Ivan tower on the height of the Kremlin utters his tremendous voice, like the voice of many waters, and all the churches and towers over the whole city, four hundred bells or more in concert, in harmony with notes almost divine, lift up their voices in an anthem of praise, such as I never thought to hear with mortal ears; waves of melody, an ocean of music, deep, rolling, heavenly, changing, swelling, striking, rising, sounding, overwhelming, exalting. I have heard the great organs of Europe, but they were tame and trifling compared with this. The anthem of Nature at Niagara is familiar to my ear, but its thunder is one great monotone. The music of Moscow bells is above all. It is the voice of the people, it utters the emotions of millions of loving, beating, longing hearts, not enlightened perhaps like yours, but all crying out to the great father in those solemn and inspiring tones, as if these tongues had voices to say 'Holy Holy, Lord God Almighty, heaven and earth are full of Thy glory.'

Slowly now the cords upheave her,
From her earth-grave soars the bell,
Mid the airs of Heaven we leave her,
In the music realm to dwell.

Up,—upward—yet receive,
She has risen, she sways,
Fair bell, to our city bode joy an increase,
And, O, may thy first sound be hallowed peace.

But now to return to my Church going. At 11 o'clock Matins, your correspondent entered the Church of the Holy Trinity, in which by the bye, I am glad to say all the seats are free. The church itself is not much to brag of, as the organ is placed in an awkward position up in a gallery away for the Choir; however, the Chancel has been made very nice, the Reredos being a great improvement. On the altar is an extremely handsome brass cross, above the altar is a very nice window with the twelve Apostles. I noticed a few holes through some of the figures which I think would look better if filled up, however the Church inside presents a very neat appearance (being thoroughly Churchy.) At 11 o'clock the organ struck up, and the choir and clergy entered from the vestry, the former in surplice and cassock, the latter in surplice, cassock, stole and hood. The clergy being the Rev. Mr. Pearson, Rector Assistant, and Rev. Dr. Scadding; the processional hymn was sung very finely, but it lacked that life and keeping together, which I am sorry to say is rather a drawback to the singing at the Holy Trinity; however, before long I have no doubt it will be different. Rev. Mr. Pearson sung the service and read the Gospel, and preach-

ed a very fine sermon. Rev. Dr. Scadding sung the Litany at the Fold stool and read the lesson and Epistle. The Recessional was sung at the close of the service. The church was not so full as usual, owing to the great number out of town. We must congratulate our Toronto choir at Holy Trinity at not only having a very nice service, but also on having their new cassocks, which gives them a uniformity which nothing else can do. And a few words to our friends who call Holy Trinity extremely Ritualistic. I fail to see where the extreme Ritualism comes in. Firstly then, let me ask you, Have you read your prayer book and properly understood it? and secondly, Do you know what Ritualism is?

At Evensong I went to the Church of All Saints, a free seated church. On entering the church I no longer thought, but knew that this was the most ecclesiastical church in Toronto, the Chancel being larger and quite able enough to hold, I should think, forty choir men and boys in all. The whole aspect of the church tells one that the architect who built that church knew something about church building. The gas burners are very pretty, and the Rev. A. H. Baldwin may be justly proud of such a church. The congregation was good, the church holds about 900, and it was nearly filled last Sunday evening. The choir entered at 7 o'clock and took their seats, the clergyman being one from an adjacent parish, who took the service and preached a thoughtful and most impressive sermon. The service here was monotoned well by the choir, the hymns and canticles, etc., being joined in with a zeal which would do good to every church in Canada to do the same. I think here the Rev. Mr. Baldwin, Rector of this Church, has struck a chord which should vibrate in all of our churches, namely, hearty responses by people, as well as choir. The choir are simply leaders, and if we had many such hearty services as All Saints, Toronto, we should stir up our people to think of something besides looking what way the minister is standing. Would to God that our Churches in Canada could have such a hearty, simple service as in this church. You can join in the singing and prayer without having every one looking and staring at you, as much as to say, we have got a minister to preach and to pray, and a choir to sing for us, and what do you mean by joining in. This I have experienced, I am sorry to say in many churches professedly Evangelical. If Mr. Baldwin would only put his choir in surplices he cannot imagine what a more Churchy appearance it would give them; his church would then look perfect. Let us follow St. Paul's words, "Do everything decently and in order." Now to look at All Saints' Choir coming in, you would not know whether they were going up on the stage to sing or not, but if all are put inside surplices they have one look; and when that garment is on you know what service that choirman or chorister is employed in, and the surplice, that simple but dignified garb, emblematic of purity, would give All Saints' Choir, Toronto, a dignified and churchy look which they by no means have at present, and which would make them think of the time when having their robes washed and made white in the blood of the Lamb, they shall stand before God forever. Of course I don't say surplices for mixed choirs, as we have in country places, but where in towns we have men and boys singing. Let us try and elevate the worship of Almighty God, and when we are in the service of the Lord of Hosts let us have His livery on, and like the Levites, the singers of olden time under the Jewish service, who had dresses similar to our surplices, and I am sure that this order and decency will help anyone to say "This

is none other than the House of God, this is the gate of heaven." What I have said, Mr. Editor, as to alterations, I hope will be taken in the spirit in which they are given. I am a stranger in these churches, and I know that some people like to hear what others have to say on these matters. Hoping this hasty letter is not too long,

I am, yours very truly,
OCCASIONAL CORRESPONDENT.
Toronto, August 1, 1876.

ENGLAND.

THE Rev. S. C. Haines, incumbent of St. Matthias, Earl's-court, Kensington, and formerly incumbent of Trinity Church, Streetville, Ontario, has announced his intention of opening a Sunday School of a novel character in connection with St. Patrick's temporary Church, Cromwell road. He states that hitherto the benefits of Sunday school teaching have been almost the exclusive privilege of the children of the poor (who are by the way well provided for in that district); but he now proposes to open a Sunday School which shall be wholly devoted to the instruction of the children of the upper classes in Christian doctrine and Church principles. He has invited those who move in high society to give their aid either as teachers or by pecuniary contributions to the work, for which purpose he intends having a large room erected adjacent to the church.

IRELAND.

On Wednesday, the 19th ult., the representative Church body held a meeting, the Bishop of Ossory presiding. Several new rules were adopted, laying down rather stringent conditions on which additions to, and alterations in, the fabrics of churches will in future be sanctioned; and the usual business being disposed of, there was an adjournment to the 18th of October. There had been on the previous day a joint council meeting, chiefly for financial matters, of the three Dublin dioceses, the Dean of St. Patrick's (in the absence of the Archbishop) taking the chair. The balance sheet and actuary's report were examined. The latter is based upon a triennial investigation of the accounts, which are declared to be satisfactory. It was, therefore, resolved to pay the full amount of stipends to the parishes as heretofore, according to the diocesan scheme.

The newly constituted Board of Education of the Church met last week at the Synod Hall, the following being a note of the business transacted:—The Board was occupied in revising its plan of operation, which, with the corrections agreed upon, will be printed off and circulated along with the appeal for funds. Forms of certificates of proficiency to be issued by Central Board to teachers after an examination in Scripture and the formularies of the Church, and a register of certified teachers under the Board, were likewise adopted. The Board adjourned till October 18th.

In the city of Kilkenny a Clerical Conference took place at the instance, and under the guidance of, the Bishop of Ossory (Dr. R. S. Gregg). On each morning after service in the Cathedral, the clergy assembled in the adjoining chapel room. Papers were read by eminent clergymen of the United Dioceses, and discussions followed on the following subjects:—The study of the Scriptures; the relation of National Churches to each other, and to the Church Catholic; and the special difficulties of the clergy in the present position of the Church of Ireland; also on the question, How to increase the efficiency of our public teaching. At the close of the second day the

meeting passed a unanimous vote of thanks to the Bishop, and a resolution arranging for future diocesan conferences of the same character.

The Primate has fixed the 21st of August for beginning a series of confirmations in the dioceses of Armagh and Clogher. The *Clonmel Chronicle* states that the Homiletical Society of London has specially invited Dean Walsh (Cashel), to deliver an address before its members on "Preaching to the poor." The Primate has remitted to the treasurer of the fund for improving the tower and spire of Dunmore Church (Waterford diocese) a subscription of £50 from a fund under His Grace's control.

The annual report of the Board of National Education contains much information, while it gives rise as usual to many critical remarks. There are (in round numbers) a million of children now on the rolls of the schools, but the average of daily attendance is under four hundred thousand, and the last year shows a falling off in this particular. The children on the rolls are thus classified:—Roman Catholics, about four-fifths of the whole number; Presbyterians, a little over one-tenth; and children belonging to the Church of Ireland, 89,907, or rather under one-tenth of the whole number—but then there are a number of distinctively Church schools, which, of course, do not figure in this report.

SCOTLAND.

The foundation stone of "The Scottish Church Orphanage," Aberlour, was laid on Thursday, the 29th ult., at 4 P.M., by Miss Macpherson Grant, of Aberlour. The weather, which had promised to be unfavourable in the early part of the day, cleared up towards noon, and during the ceremony was all that could be desired. At a quarter to four a procession was formed at the new school, Aberlour, consisting of the following:—First came the children belonging to the Orphanage, fourteen in number, preceded by a handsome banner, on which was inscribed the words, "The Scottish Church Orphanage." Next came the children belonging to S. Margaret's school, Craigellachie, forty-five in number, before whom was borne a handsome banner, bearing the inscription, "S. Margaret's School, Craigellachie." Then came the choir from Rothes, and the procession was closed by the Aberlour school, numbering eighty-five children, the inscription on the banner carried at their head being, "S. Margaret's School, Aberlour."

The procession, conducted by the Rev. C. Jupp and the Rev. A. C. Webber, proceeded through the village of Aberlour (the children meantime singing some of their school songs), up to the site of the new Orphanage, where a magnificent arch of evergreens and flowers had been erected for the occasion. Here the procession was joined by Miss Macpherson Grant of Aberlour, William Grant, Esq., of Wester Elchies, the Rev. John Ferguson, incumbent of Elgin, etc. Passing under the arch, the procession proceeded along the road to the new Orphanage, and on arriving at the site they took up a position in front of the stone, the spectators being grouped immediately behind. The ceremony commenced with the singing of the hymn, "Onward, Christian Soldiers." A form of prayer was then read, and another hymn having been sung, an address was then given by the Rev. J. C. Juff, the chaplain. The stone was duly laid by Miss Grant, and the hymn, "All people that on earth do dwell," was sung.

FALSE happiness is like false money; it passes for a time as well as the true, but when it is brought to the touch we find the lightness and alloy, and feel the loss.

JUXTA CRUCEM.

From the cross the blood is falling,
And to us a voice is calling,
Like a trumpet silver-clear;
'Tis the voice announcing pardon,
IT IS FINISHED! is its burden,
Pardon to the far and near.

Peace that precious blood is sealing,
All our wounds for ever healing,
And removing every load;
Words of peace that voice has spoken,
Peace that shall no more be broken,
Peace between the soul and God.

Love, its fulness there unfolding,
Stand we here in joy beholding,
To the exiled sons of men;
Love, the gladness past all naming
Of an open heaven proclaiming,
Love, that bids us enter in.

GOD IS LOVE!—we read the writing,
Traced so deeply in the smiting
Of the glorious Surety there.
GOD IS LIGHT! we see it beaming
Like a heavenly day-spring gleaming,
So divinely sweet and fair.

Cross of shame, yet tree of glory,
Round thee winds the one great story
Of this ever-changing earth.
Centre of the true and holy,
Grave of human sin and folly,
Womb of nature's second birth.

TWO MISSIONARY HERESIES.

In an address at the last Annual Meeting of the English Church Missionary Society, the Bishop of Gloucester and Bristol referred as follows to two serious missionary heresies: "Civilize first and Christianize afterwards." How often do we hear this heresy put forward—sometimes with simple and good intentions, and with a belief—an innocent belief—that in the natural order of things it must be so; sometimes, I fear, with very different motives. But, I ask, can we here tolerate any such sentiment? What! is CHRIST, our Master and King, to wait until the merchantman has made the way before him? Oh, no, my friends; "Civilize first and Christianize afterwards" is one of those expressions in regard to missionary labour which we shall all—and especially in these times when we hear it produced in so many different ways—utterly and distinctly disavow. It is quite right that the Christian Missionary should likewise be himself the pioneer of civilization. Let civilization go forward with Christianity—blessed by Christianity—but never let the one—civilization—be placed before the other. I may here say that we are acting on the principle I have mentioned. Our Missionaries are now recognizing that their duty is first of all to preach Christ crucified, and then, also, to do everything that God the Holy Ghost puts into their souls, in the way of raising the heathen people among whom they labour. Both must go together; but Christianizing and Christianity ever, ever first. The second heresy—as I may venture, at any rate, in this audience, to call it—in regard to missionary labour, and against which the noble sentence I have read to you is a distinct protest, may be thus briefly translated: "Teach those with whom you have to deal by showing them that Christianity is somewhat better than the religion that the people you are speaking to may profess." This is a more deadly heresy, my dear friends, than the one I have just alluded to; for what is it but putting in competition with other religions the one true and only religion—the belief in our Lord and Master? And here I would say, Let no one think that I am, as it were, fighting shadows. Have we not heard, not so very long ago, lectures in time-honoured edifices pointing in this direction? Have we not seen Christianity often placed on a

kind of level very little above that of other religions, and are we not told that the way in which our missionaries may most successfully work is to acquire a full knowledge of the ancient religions, and, in fact, to show how Christianity is a kind of improvement upon them? Now, my friends, God forbid that our missionaries should ever act in such a spirit as this! Good it is, God knoweth, and useful it is to study, especially in some of the more cultivated nations, the forms of ancient faith. "I will say at once, in regard even of my poor self and my own poor thoughts on this subject, that some of the most fruitful hours of my passing life have been spent in reading, with a kind of wonder and awe, some of the ancient hymns, say, in a work now hoar with the rime of forty centuries—the *Rig-Veda*—a book of Brahmanic praise. I make no pretence, but through the medium of translation I have read, and wondered as I read, the marvellous ethics of some of the great Buddhist treatises—say such an old one as *The Pathway of Virtue*. I have read and I have wondered, and I have felt that God has never left Himself without a witness in the human heart; nay, I have read, too, and that not without profit, some of those wondrous hymns and invocations which the reader will find in that strange, strange book of religion, the *Zend-Avesta* of the now dying-out Parsees. I feel too much sympathy to denounce such studies as those, but I do earnestly protest against that mode of reasoning and thinking in regard to missionary matters which places our own religion in any degree of comparison or relation to others. My dear friends, let the Missionary acquire that knowledge, for I believe it will be good and useful to him; but let him know that the knowledge for which he has to work in the hearts of those to whom he speaks is one only—it is Christ crucified. What he has to preach is that to which every human heart will listen—every human heart—redemption. Redemption is that which the missionary must bear—redemption through Christ crucified is his message, and this message he must preach as though it were different in degree, in kind, in everything, from every other message that the world has yet received.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

An instant decides the life of man and his whole fate; for after lengthened thought the resolve is only the act of a moment; it is the man of sense that seizes on the right thing to be done; it is ever dangerous to linger in your selection of this and that, and so by your hesitation get confused.—*Goethe*.

A CANDLE does not belong to the candlestick that holds it, but to every one in the room where it shines; and the knowledge of God, the preciousness of the Divine revelation, does not belong to the nation in which it is first and most clearly disclosed. They hold it as a torch; but it is that all may have the benefit of its shining.

We have no right to expect that whatever we take it into our heads to ask of God shall at once be done for us, whether it be for His glory and our sanctification or not. We have no warrant for presuming, in every difficulty and trouble, God will at once work a miracle and deliver us from our anxiety as soon as we make it a subject of prayer. The things about which we pray, must be things having special reference to our own vocation, and Providential position. Above all, we must not think to prescribe to God the time and way he shall remove mountains for us.—*Ryle*.

THE BRIDGE BETWEEN.

CHAPTER XXI.—DOROTHY ENGAGED.

I cannot bear September; there is always something very sad about it," Dorothy said, wearily, as she sat with her betrothed beneath the boughs of the sycamore-tree.

She never had anything to talk to him about—or very seldom, at any rate—and when he talked to her of a hundred things she neither cared for nor understood, she quietly sailed off in a day-dream.

He used to think she would awake some day to the realities he saw so keenly, and so he waited patiently till the time should come.

"Yes, dear," he said, quietly, in answer to her remark, but without the slightest shade of curiosity in his voice, or even looking up from his book.

"It is the month in which the leaves begin to fall, you know, just as if they were trying to make a pall for the dead summer."

"Yes, dear," in the same tone.

"I hate being called 'dear!'" she broke out, passionately.

He looked up then.

"My dear child," he said, kindly, "what is the matter with you?" and he put down his book on the end of the seat, and, taking her hands in his, looked at her face, and at the two brown eyes into which the tears were slowly stealing.

"Don't call me 'child' either," she said.

It used to be Adrian Fuller's term of endearment, and now she could not bear that he should use it.

"Then I'll call you my little girl," he said, tenderly; "and so tell me what is the matter."

"Nothing," she answered; only the summer has gone, or nearly so, and I feel as if all the past summers belonged to me, and I lived in them, but the future ones will belong to others, and I may look on, but shall never feel they are mine any more."

"Where did you get your strange fancies from, Dorothy?"

"I don't know."

"You must read more, and learn to think more, on hard, healthy subjects, and get all those miserable ideas out of your head. You should learn to occupy yourself."

"That is what you always say," she answered. "But what can I do?"

"I'll find some work for you by-and-by. We will study together, dear. You shall write for me sometimes, too; you write such a nice hand, Dorothy."

"Yes," she said, not at all delighted with the prospect or propitiated by the praise. "Shall you always work?" she asked, after a minute or two.

"Yes, I hope so."

And then, seeing that the tears had vanished from her eyes, half absently he opened his book again, and she sat thinking.

She had been engaged a month, and she was so tired of it. It was like being in school, she thought, though school was a thing she had never known. She thought when she accepted George Blakesley, too, that after all Adrian Fuller would be sorry, and even his sympathy would be grateful to her; but no, he had only seemed a little surprised—that was all. And Netta had been delighted; it was a step towards the prosperity of the family, she considered; and her mother and father had been pleased also, and kissed her, and told her that now she must leave off her wild roving habits, and behave like a young lady; and her rebellious spirit rose at the speech. As for Tom, he had chaffed her in no sparing terms, and it had fretted and worried her; and Will and Sally seemed to think that as she was engaged she was no longer one of themselves, and so they left her to her own

devices; and the old happy life went for ever.

George Blakesley was always with her—always bringing her books to read, and talking to her of things she could not and would not understand or like, and she got impatient, and angry, and fretful. He was always kind, always affectionate and patient, and willing to explain things, but still she shrank from him. She was grateful to him; for, did he not love her? Yet she was not satisfied, and longed—oh, how wildly she longed!—to be free; but she felt chained and bound.

He shut his book presently. "It is getting dusky," he said. "Get your hat, dear, and let us go a little way."

She meekly obeyed him; and they sauntered out at the garden gate, and on through the dim lanes.

"Dorothy," he said, presently, "will you come to tea to-morrow at my house. You have never seen it yet, you know, and I want you to meet my aunts. We have been engaged a month, and they have not seen you yet."

She had always put it off.

"Oh no, no!" she answered, shrinkingly.

"Why not? You shall come to early tea, with your mother, in the afternoon. My aunts are nice old ladies, and they will be so fond of my little girl. We'll invite Netta too."

"Not to-morrow," she pleaded.

"Yes, dear; I have asked them already, so you must manage it. I saw them to-day, and they were so anxious to see you." Then there came a dead silence, and they walked on. "Don't you think we might be married this year?" he began.

"Oh no, no!"

"Why not, dear?"

"Oh please don't!" she broke out; "oh pray let me off! I don't want to be married, and I shall never do—indeed I shall not! I am not half clever enough; and I would give the world to be free again. Oh, George, do let me off! I am not old enough yet, and want to be by myself a little longer!"

"My dear child!" he said, when a pause came, and reverting in his surprise to the old phrase, "you musn't go on like this. You quite distress me. It is all strange to you yet, dear."

"Oh no—it is not that," she said, sadly; "but I shall never be reconciled to it. Won't you let me off?" she pleaded.

He looked at her with a long, long grave look.

"No, dear," he answered. "I could not bear to do that now. You will get reconciled in time. I cannot let you off."

CHAPTER XXII.—DOROTHY A HYPOCRITE.

It came about that Tom escorted Dorothy to her lover's tea-party the next day. Mrs. Woodward was not well, and, to Dorothy's relief, Netta excused herself, on the plea of expecting visitors at home. A change had come over Tom lately. What it was Dorothy did not know; but he seemed more taken up with himself, and a little preoccupied, and almost selfish. He used to be so very unselfish at one time—ready to buy her anything he could afford out of his pocket-money, and to help her in a bit of fun, or sympathise with her in any of the trifling troubles that came to her, in the old happy days.

"I suppose as we get older we get more selfish, all of us," she thought, as they trudged along, "and more taken up with our own individual troubles and pleasures. I am. I used to think of all sorts of things once, and now all my time is taken up in thinking how much I would give if my life were different."

"What an awful 'gig' you look, Dorothy!" said her hopeful brother, arousing

her with a start from her reverie, and recalling her to the terrible ordeal before her—i.e., the first visit to her future home (as she supposed it would be), and the meeting of the maiden aunts.

"Do I?" she exclaimed, ruefully; "and I have got on all my best things. Netta made me put them on, and they are so uncomfortable."

"Made you do it on purpose, you may depend. This is Blakesley's house, Doll. Awfully prim-looking crib, isn't it? and you have no idea what it's like inside—all spider-legs and crockery, chairs you can't sit upon, and clocks that won't go—a get-up which he calls Old Style. He'll make you get up like a Dresden china image when you are married, to complete the picture."

It was a prim-looking house—a square, squat little place, standing under the shelter of a much larger house which was next to it, and enclosed on three sides with a neatly-kept garden. There was a rustic porch—"so make-believe countrified," she thought, as they entered. A middle-aged servant opened the door, and showed them into a peculiar-shaped drawing-room, which was reached by ascending a steep little staircase, lighted by a diamond-paned window. It was a quaint room—only a man of culture and refinement could have collected and arranged the things in it—and yet it had a hard uncomfortable look everywhere, save in one corner by the fire, where there was a large old-fashioned easy chair, into which Dorothy longed to creep and hide herself.

"The old cats haven't arrived, that's evident," said Tom, with his usual want of politeness.

There was no one in the drawing-room when they entered.

"Oh Tom, don't!" she began; but George Blakesley entered, and Dorothy stood shyly before him, awkward with the weight of her best clothes and the shining glory of the bracelet Netta had given her long ago, and some additional ornaments which the beauty had insisted upon lending her (to do her justice, Netta had tried to make her sister look nice, and had succeeded), and shrinking from the ordeal of meeting strangers as the acknowledged fiancée of the master of that house.

"How pretty we look!" he said.

The words would have given such new pleasure to her once, no matter from whose lips they fell, but now she hardly cared. The faint sound of a door-bell was heard, then a rustle of silk, and Dorothy retreated into an uncomfortable arm-chair in a corner (there were lots of arm-chairs), just half a second before the door opened, and three ladies entered. From her corner and the arm-chair, from which she suddenly realized that it was impossible to rise, Dorothy first looked at her future relations. Tom was perhaps the only self-possessed person in the room for a moment.

"Aunt Milly" George Blakesley said, when he had saluted the elderly spinners, "this is Dorothy, and this is your Aunt Milly, dear."

She was the eldest of the three—a kind old lady, with a bright sunshiny smile, and a voice as crisp and clear and sweet as the chirp of a bird.

"I am very glad to see you, my dear," she said; but Dorothy hung her head, and had nothing to say in reply to her.

"I feel such a dreadful hypocrite!" she thought.

"This is Aunt Josephine."

And the second lady (she could not be called old yet) came forward; but she only bowed. A handsome woman still was Josephine; she had been a beauty in her day, and she carried the conscious remembrance of it about with her. She was not

a sunshiny happy-faced thing, like her elder sister, nor was she as gentle, though her heart was every bit as kind, perhaps. But she was stiff and proud, and sometimes perhaps a little hard when she meant to be only just. Then Dorothy was introduced to the third aunt, Minnie, who was not more than forty-five; she was a smaller woman than the others, and had a nervous little laugh. She came forward and kissed Dorothy.

"I am so glad to see you, dear," she said; and Dorothy sank back into the ugly chair again, relieved.

Tea was brought up, and some more people arrived. George Blakesley had quite a party, and every one looked at Dorothy, who felt herself getting more and more frightened.

"I only wish I dared make a face at that man sitting on the sofa!" she thought. The man on the sofa was handsome, but looked miserable (it was a way he had Dorothy found out afterwards); "and I would give all the world to do something outrageous, and horrify every one. Of course, they all think I'm dreadfully in love, and I'm not—not a bit; I'd give the world to go away and never see any one as long as I live!" Then a half sad, a half comic train of thoughts came floating through her brain. Never to see any one again! why, she must be a Robinson Crusoe to accomplish that! And she thought of Mr. Fuller, and the summer day on which he had told her, carelessly enough, that she should be "Man Friday," and the tears came into her eyes. "I shall never be so happy again," she thought; "never, never, as long as I live!"

"I have brought you some tea dear," a low voice said; and she looked up.

It was the man to whom she was engaged, whom she ought to love more than any one in the world, and whom, oh sorrowful thought! she did not love even the least bit. Presently the miserable young man rose, and went, and the other visitors followed his example, all but the aunts, each pointedly shaking hands with her, to show that they recognized her position.

"Tom," said George Blakesley, "I want to show you some fossils I have in my study." Dorothy rose to her feet also, but he went over and put his hand upon her shoulder, and wondered why she trembled so. "I dare say she is nervous, poor little thing," he thought. "No, dear," he said, in the kind voice her ungrateful heart would not answer; "you stay and talk to our aunts a little while."

And he vanished with Tom, and left her to their tender mercies.

CHAPTER XXIII.—TABBY, TORTOISESHELL, AND BLACK-AND-WHITE.

So they gathered round her—those three stiff spinsters, in their old-fashioned rustling silk gowns; the youngest (Minnie) did not wear silk either, but something soft and clinging, with a dead-white collar about her throat.

"And are you very happy, my dear?" began the eldest, in her purring sort of way.

"Yes—I don't know—I suppose so, Miss Mil—" stammered Dorothy, feeling that she was about to undergo a cross-examination, and fearing lest she should betray what a rank imposter she was.

"You must call us all aunts, my dear; I am Aunt Milly," you know," the old lady said, kindly.

"You must let me tell you, Dorothy," said Josephine, grandly, "you have every reason to congratulate yourself. I can assure you I do not know a more worthy young man than our nephew George. A most clever, upright, conscientious—"

But Minnie (among their friends they

were always addressed by their Christian names, preceded by the title of Miss) interrupted her sister with a nervous little laugh. "You musn't frighten her, dear Josephine," she said; and then, feeling it was her turn to put a question, she asked, "and when do you think it will be, Dorothy?" They all carefully called her Dorothy to show that she was considered a future member of the family.

But Dorothy only looked still more afraid, and said she didn't know, but "not for a long time she hoped;" and they thought it only natural that she should be shy.

Then they asked her if she was musical, and if she was fond of reading, and how long she had known George, and all sorts of questions, which poor Dorothy answered to the best of her ability till Tom and the hero of the occasion appeared, and the aunts got up to go.

"You must let us see you often, Dorothy," Josephine said; "I dare say George will bring you to dine with us one evening next week," and she swept grandly out of the small room, ruffling a tiger's skin, and nearly upsetting a valuable and singularly ugly old china vase on her way.

"Good-bye, dear!" said Miss Milly, kindly, and she whispered, "Be a good little wife to my George; he has always been my boy since he lost his mother, and now you must belong to me, too," and when she looked up, surprised at receiving no answer, she saw two wistful brown eyes, and so sad an expression on the sweet girl's face, that it haunted and puzzled her for many a day afterwards. She stooped and kissed her, and the third sister followed her example, and then they vanished, and the dreadful tea-party was over.

The September days were drawing in when Dorothy and her brother and George Blakesley left the prim cottage.

"We'll go and make Netta sing to us in the twilight," the latter said, as an excuse for returning with them; and then he asked, "well, how did my little girl like the aunts?"

"They were very kind," she began.

"Nice old cats!" said Tom, approvingly.

"Tom!" exclaimed Dorothy, horrified.

"Well, so they are; I don't mean it disrespectfully, do I, Blakesley?"

"No, of course not!" he answered.

"Do you know," continued the youth, blithe at finding himself encouraged, "the eldest makes me think of a nice kind old purring tabby. I like cats," he added; "so does Dolly; I remember she blubbered like anything over Venus's funeral two or three years ago."

"I'm sure I didn't, Tom!" said his sister, indignantly; and then she added, "do you know, I think Aunt Minnie is something like what Venus was—so very gentle and soft, and all black-and-white."

"And what is Aunt Josephine?" asked Blakesley.

"Tortoiseshell, of course!" said Tom. "She's handsome and grand, and wags her tail just like a tortoiseshell."

"Very well then, we'll call them Tabby, Tortoiseshell, and Black-and-white, in future," he said; and thus, without one spark of disrespect, and in no uncomplimentary spirit, the aunts were generally spoken of afterwards.

"Now I shall trudge on," said Tom, obligingly, and give you two a chance to spoon in the twilight."

Dolly tried to hold him back (being alone with her fiancée always distressed her), but he said he wanted to get on faster, and left them to their fate.

CHAPTER XXIV.—"DOROTHY."

"We might take a walk," George Blakesley said.

"No," she pleaded, humbly.

"Yes, come a little way," he said, and went on under the dim trees. "I want to ask you something. Can't it really be this year, Dorothy?"

"No, no! oh no!"

"Why not?"

"I don't know; I can't tell you. Let me be free a little longer. And I must go in. Turn back, oh do turn back, George!"

She had hardly ever called him by his Christian name before, and he gave in to her immediately on hearing it. Yet when they reached the house he was still loath to enter.

"Will you come into the garden and talk there?" he added.

"Yes, if you will let me go in and speak to them all first," she answered.

She wanted to see what they were doing. "Then I will wait for you under the sycamore-tree;" and he passed through the house and out into the garden.

Dorothy opened the door of the sitting-room, and walked in. It was dark, and yet there was the sound of some one within.

"Netta," she said.

"It is I," said a voice that in her present mood made her almost shiver. "Come in Dorothy." It was Mr. Fuller. "I am alone," he said. "Your father is in the study, and has called Netta to him for a minute or two, and your mother has a headache, and is lying down. Come in, child, and don't stand like a frightened ghost by the door!"

"It is so dark," she said; "and I am going into the garden; Mr. Blakesley is waiting for me."

"Never mind him," he answered, impatiently; "I want to know how you like your new relations?"

"Very much," she said, awkwardly, thinking how strange his manner was.

"Come in," he said again, impatiently; "do you think I am going to eat you? Or are you afraid Blakesley will if he catches you talking to me?"

"No," she answered; "I am not a bit afraid."

"Well then," he said; and going up to her, he took her hand, and drew her further into the room, till in the grey light he saw her pale face and flashing eyes. "Come and tell me how you got on with your new relations. You have quite forgotten me; I said Blakesley would cut me out, you know, dear."

"No, he never did, never!" she exclaimed. "You forgot me, and liked Netta better because she was beautiful and—"

"No," he said, "remember how I kept your rose."

"I don't care," she answered, proudly; "that was no sign you remembered me; perhaps you merely forgot to throw it away, and afterwards, you know, you liked Netta."

"How can you be so silly, child! I only wanted her to sit for me because she was pretty. You were always my friend. Don't you remember what chums we used to be, Dorothy? You were quite fond of me till the interloping Blakesley came and cut me out."

He had roused the fire sleeping in the girl's nature at last, and she turned round and faced him.

"I was very fond of you when I was a child!" she exclaimed. "You were very kind to me, and the dearest friend I ever had, and I shall never forget you as you were then." Her voice softened as she spoke of the old days; but she put her hand to her throat for a moment, as if to steady it, and then went on as hard as before.

"But when you came back, though I was the same, you had changed. I had the old feeling still, and you pretended to be

the same, though you were not. And then you told, or as good as told me, that I was in love with you, and you told Netta so as well, and tried plainly to make me understand that it was hopeless. I wonder you dared! If it had been true!"—she could not say that it had not been; but this he never guessed—"if it had been true you should have died rather than said so—it was mean and cowardly and contemptible!"

"Dorothy!"

"So it was. I have never forgiven you for it. I never shall! I shall never like you again as long as I live; I could not; and you have given me the bitterest remembrance of my life. It has spoilt my world too; for I used to think you such a hero, Mr. Fuller; and when I lost my faith in you I lost it in all others as well; you dragged down everything in your fall."

"Why did you tell me this to-night? I have—"

"Why, because you dared to talk to me in a manner to which you had no right, forgetting that I am engaged too, and perhaps shall be married soon;" she felt cold at the very thought; "and that you are in love with my sister."

"No—"

"Yes you are, you are, and engaged too, I believe!"

"Dorothy, your sister will be married to Sir George Finch in less than a month, and is going to India. She told me so to night, and I am waiting here to say good-bye to her."

"Netta going to be married, and going to India!" exclaimed Dorothy, the meaning of his strange manner flashing on her now. She stood dumb with surprise.

"Yes."

"But she doesn't care for him. Why, I heard—" she hesitated. She did not like to confess what she had overheard.

"He is rich," he said, scornfully; "and she cares for that." It was such a pained voice in which he spoke, though he tried to steady it; and the girl before him understood his feelings better than he imagined.

Things had been altogether rough on Adrian Fuller that evening.

"I so sorry for you, Mr. Fuller," she said, simply.

"You need not be, child. I dare say it is much better. She will be here again directly, to say good-bye to me, Dorothy; you won't see me again for many a long day. I shall go abroad for a couple of months, or a couple of years, if I can get anything to do."

"Good-bye," she said, the old feeling rushing back for a minute; "I am sorry I told what I did to-night; but I didn't know of this then."

"No, Dolly, of course not," he answered, using the old pet name, which only Tom gave her now, "I have been a great scoundrel to you. Perhaps we shan't see each other again; good-bye;" and he shook her hands, and then, unable to say more, Dorothy turned and went; but when she got to the hall he spoke, and she stopped, and he came out. "I shall keep the rose," he whispered; "I shall keep it as long as I live, Dorothy."

And all this time George Blakesly was in the garden waiting for her.

(To be continued.)

STORY OF A PRINCELY BOY.

Charles X., of France, when a child, was one day playing in an apartment of the palace, while a peasant of Auvergne was busily employed in scrubbing the floor. The latter, encouraged by the gaiety and playfulness of the young Count, entered familiarly into conversation with him, and to amuse him, told him a number of diverting stories and anecdotes of his pro-

vince. The prince, with all the ingenuousness of childhood, expressed his commiseration for the narrator's evident poverty, and for the labor which he was obliged to undergo in order to obtain a scanty livelihood.

"Ah!" said the man, "my poor wife and five children often go supperless to bed."

"Well, then," replied the prince, with tears in his eyes, "you must let me manage for you. My governor every month gives me some pocket-money, for which I have no occasion, since I want for nothing. You shall take this money and give it to your wife and children, but be sure not to mention a word of the matter to a living soul, or you will be finely scolded."

On leaving the apartment, the honest dependent acquainted the governor of the young prince with the conversation that had taken place. The latter, after praising the servant highly for his scrupulous integrity, desired him to accept the money, and to keep the affair a profound secret, adding that he should have no cause to repent for his discretion.

At the end of the month the Count d'Artois received his allowance as usual, and watching the moment when he was unobserved, hastily slipped the whole sum into the hands of the protege. On the same evening a child's lottery was proposed for the amusement of the young princes by the governor, who had purposely distributed among the prizes such objects as were most likely to tempt a boy of the Count's age. Each of his brothers eagerly hazarded his little store, but the Count d'Artois kept aloof from his favorite amusement.

The governor, feigning astonishment, at last demanded the reason for his unusual prudence; still no answer came from the Count. One of the princes, his brother, next testified his surprise, and at length pressed the young Count so hard that in a moment of childish impatience he exclaimed,

"This may be very well for you; but what would you do, like me, you had a wife and five children to support?"

THE KING AND HIS DAUGHTER.

George III. had fifteen children. His favourite was the Princess Amelia. In her early days she was a gay, light-hearted girl; but as she grew older she became affectionate and reflective, yielding to the deeper sentiments of her emotional nature, and making herself the companion of the king in his decline. She once told her experience in life in two fair stanzas, that have been preserved:

"Unthinking, idle, wild, and young,
I laughed and danced and talked and sung,
And, proud of health, of freedom vain,
Dreamed not of sorrow, care, or pain,
Concluding, in those hours of glee,
That all the world was made for me.

"But when the hour of trial came,
When sickness shook my trembling frame,
When folly's gay pursuits were o'er,
And I could sing and dance no more,
It then occurred how sad 'twould be,
Were this world only made for me."

In 1810 she was attacked with a lingering and fatal illness. Her sufferings at times were heart-rending to witness, but her sublime confidence in God kept her mind serene, and brought the sweetest anticipations of another and a better world.

The old king lingered by her bedside, her affectionate watcher and nurse. They talked together daily of Christ, of redemption, and of the joys of heaven. "The only hope of the sinner is in the blood and righteousness of Jesus Christ. Do you feel

this hope, my daughter? Does it sustain you?" "Nothing," says an English clergyman who witnessed these interviews, "can be more striking than the sight of the king, aged and nearly blind, bending over the couch on which the princess lies, and speaking to her of salvation through Christ as a matter far more interesting than the most significant pomps of royalty."

As she grew weaker, he caused the physicians to make a statement of her condition every hour. When he found her sinking, the old dejection and gloom began to overcast his mind again. He felt, like Lear, that he had one true heart to love him for himself alone. This love was more precious to him than crowns and thrones. The world offered nothing to him so sweet as her affection. She was his Cordelia. One gloomy day a messenger came to the king's room to announce that Amelia had breathed her last. It was too much for the king; reason began to waver and soon took its flight. "This was caused by poor Amelia," he was heard saying, as the shadows deepened and the dreamy winter of age came stealing on.—*Selected.*

TRUTH AND ERROR.

Custom, without truth, is but the antiquity of error. And there is a short way for religious and simple minds to find out what is truth; for, if we return to the beginning and origin of Divine tradition, human error ceases. Thither let us return, to our Lord's original, the evangelical beginning, the apostolical tradition; and hence let the reason of our act arise, from whence order and the beginning arose. If, therefore, Christ alone is to be heard, we ought not to regard what another before us thought fit to be done, but what Christ, who is before all, first did. For we ought not to follow the custom of man, but the truth of God; since God himself speaks thus by the prophet Isaiah: "In vain do they worship me, teaching the commandments and doctrines of men." Which very words our Lord again repeats in the Gospel: "Ye reject the commandments of God, that ye may keep your own tradition.—*Cyprian.*

DEPEND ON YOUR OWN EFFORTS.

Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one, perhaps; but carving your own way up the mountain, you make each one lead to another, and stand firm in that while you chop out still another. Men who have made their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame, have not been thrust into popularity by puffs begged or paid for, or given in friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew one to fail so signally as one who had induced his affectionate grandmamma to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will!" and some day you will conquer. Never let any man have it to say, "I have dragged you up." Too many friends hurt a man more than none at all.—*Melbourne Spectator.*