

# Dominion Churchman.

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# Dominion Churchman.

THURSDAY, SEPT. 27, 1877.

## THE WEEK.

ALTHOUGH it can no longer be boastfully said that "when France is tranquil Europe is at peace," still that country, even if fallen somewhat from its high estate, is still so important politically, commercially and geographically, that no state of Europe, or of the civilized world, can look forward without interest to the 14th of October next, the day fixed by Marshal MacMahon for the general election throughout France. For the fight—which will be a desperate one—both sides are making every preparation. The Government have power, prestige and custom on their side; for the electors have been thoroughly broken in to the idea that it is a legitimate function of the Government of the day to organise the election campaign, to nominate candidates, and to influence and control the voting at the polls to an extent which to us, with our experience of freedom, seems perfectly intolerable. The President's manifesto does not, of course, seem to Frenchmen so strange a document as it does to us, but, after making every allowance for the practices hitherto observed in France, we are forced to admit that the Duc de Broglie's Cabinet, in direct intimidation, and in the pressure which it is exercising on the electors, seems to exceed even the lengths to which the wire-pullers under the Second Empire felt justified in resorting.

Once more the political picnic fever has set in, and the symptoms indicate that the attack will be a severe one. The approach of a general election adds zest both to the appetite with which the electors flock to the rhetorical feasts provided for them, and to the desire of the cooks to serve up their dishes with all the spices of abuse, high flavour of mis-representation, and garnishing of self-laudation of which their respective larders, cookery manuals, or imaginative uncharitableness enable them to avail themselves. *Nemo omnino malus* is an old saying of ridiculously tolerant charity which is altogether alien to the opinions which political speakers and writers pride themselves on holding concerning their opponents. It may be that, in their hearts, they do not believe that those whom they bespatter with colour of an extra-Satanic hue are really quite as black as they paint them; but it is a pity that the thousands who flock to their gatherings should have their ears accustomed to wholesale denunciations of some of the most prominent men in Canada. It is a poor compliment to Canadians to be told that those whom a moiety, more or less, of the electors have chosen to be their representatives and leaders can only be fitly described by the freest use, in the superlative degree, of the most forcible adjectives. But then we are told the colour is only laid on for effect, and, if not applied in broad lines, the country critics cannot appreciate the distinction be-

tween black and white. Complimentary again to Canadian electors!

How often is the complaint heard that there is "nothing in the papers!" When we hear a man of rapid mind and yawning mouth making this querulous statement, we are inclined to ask what are his ideas as to the relative value of "something" and "nothing." At home, it is true that the even tenor of life may be only disturbed by an occasional large fire or now and then by a murder, or that the surface of the political lake is only ruffled by the gentle ripple of the bun-and-speeches festivals; yet it must be admitted that the daily press does its best to make sensations out of the most unpromising materials. But if a man will but look abroad, he surely must be hard to please, or his ideas of "something" must be very magnificent, if he can find "nothing in the papers." Is it nothing that events are now passing which may alter the political aspect of Europe for many years to come? or is it of no interest to us, safe in the peaceful plenty of our Western homes, that in Eastern Europe every returning sun looks down upon hundreds of fresh corpses, thousands of wounded men writhing in fresh agonies, villages in flames, more women and children driven to captivity or brutally abused? Or is it nothing that in India, already, half a million of our fellow-subjects have succumbed to a famine of unexampled severity, and which can only be alleviated—and then but partially—by the instant assistance of those who are able to afford it? Surely there is "something" in all these incidents, something in which the most *blase* do-nothing might find a little to interest, something to which our preachers might, more frequently than they do, direct the attention and the prayers of their congregations.

There can be little doubt that the life of the Pope is very precarious. Of temperate habits and genial mind, his Holiness' days have already been protracted beyond the usual time of man, and far beyond the average duration of the Pontificate; but indications are now appearing that his end is considered to be approaching. We have been under the impression that Pio Nono's chief malady was weakness and a liability to fainting fits, but apparently we were mistaken. For there has been an outburst of miracle-working at Lourdes, and Father D'Alzon, we are told, remarking upon the fact that most of the miracles consisted in making those walk who could not do so, draws the inference therefore that Notre Dame de Lourdes thereby invited them to pray for the legs of the Pope. For those who are not initiated in the mysteries or the logic of thaumaturgy, the inference is hardly as obvious as it is harmless. But that his Holiness does suffer in his extremities, as well as have a keen sense of humor, finds confirmation in the story told of his interviews with a lady who went to thank him

for having been cured of an affection of the legs by putting on one of his Holiness' old stockings. The Pope (the story runs) congratulated his visitor: "As for me," he said, "I wear two of my own stockings every day, but cannot regain the use of my limbs!"

The French press, commenting on M. Thiers' death and character, has dissected the dead statesman rather unmercifully. The Republicans, of course, see his virtues in the strongest light; the Orleanists gloss over his faults and deal gently with what they consider his backslidings; and the Bonapartists find something to say in his favor. But the tone of the whole articles is but moderately commendatory, and perhaps, therefore, the more true. For M. Thiers was more brilliant than deep, more versatile and flexible than thorough and reliable. He rendered great services to France at the time of the German occupation, and by his firmness during the trying days of the Commune, and this must not be overclouded by the fussiness and want of dignity that characterized his dealings with the Assembly. The Ultramontanes and Clericalists sneer at his character and career, and M. Veuillot, in the *Univers*, of course classes him amongst the hopelessly lost. Anyhow, were he great or small as a politician, his sudden death is of immense importance in the present political situation, as one large section of the community had pinned its faith on the man whom the *Temps* not inaptly describes as "the most French of Frenchmen."

More than once the *Whitehall Review* has shown an ambition to rival in matters ecclesiastical the sensationalism of which in mundane affairs the *Daily Telegraph* is the chief exponent. It now announces the immediate promulgation of a long and argumentative manifesto or Pastoral containing and explaining the reasons for the establishment of "The Order of Corporate Reunion," which, as far as can be gathered from the hints given, seems to be an independent branch of the Church of England, repudiating on the one hand all State control and connection, and, on the other, restoring to their due position doctrines and usages which are claimed to have been held and practised by the Primitive Church, but to have been overlaid by innovations, disregarded, or despised in more modern days. When the document alluded to is before us—if it ever is—in its entirety, we shall be better able to judge of its meaning and value.

## THE EIGHTEENTH SUNDAY AFTER TRINITY.

ST. Paul's thorough devotion to Christ is nowhere more fervently manifested than in the first chapter of the Epistle to the Corinthians, where he refers every thing the Christian receives to the grace of Christ. The whole course of the Christian is referred to Jesus Christ. It is all by Christ, through Christ, in Christ, with Christ; and when the

Christian's attainments are matured, when all the perfection permitted on earth has been realized, when the goal is about to be attained, and when the earthly tabernacle is just about to be put off, so entirely is the whole pervaded by the one principal idea of the Gospel, that every gift without exception is to be secured by waiting for the coming of our Lord Jesus Christ, Who is to confirm His people unto the end, that they may be found and declared to be blameless when the full manifestation of the Lord Jesus Christ shall be made. With St. Paul, Christ is much more to the Christian than Adam is to his descendants; He is the sphere in which the Christian moves and breathes, the parent of that new nature in which he shares; Christ is the Head of a Body whereof he is really a member; or the Body, of which he is a member, is itself Christ. From Christ, risen, ascended, glorified, as from an exhaustless storehouse, there flow powers of transcendent virtue; and in this life-stream, in the estimation of St. Paul, the believing and baptized Christian is bathed and lives. According to this Apostle, Christ is the invisible King, Whose servants Christians are, and Whose will is to be obeyed. The Kingdom of God is His Kingdom. He is the object of Christian study and of Christian hope. In the Epistle to the Philippians we are expressly told that all created beings in heaven, earth, and hell, when His triumph is complete, shall acknowledge the majesty even of His human nature; and death is represented as a blessing to the Christian, because by death he gains the eternal presence of Christ. St. Paul could suffer the loss of all things, that at the last he might win Christ, because he was constantly reaching towards the arm of a Saviour who is God as well as man. He always writes and speaks in language which would become the servant, the slave of Jesus Christ. We uniformly find him a most willing and enthusiastic slave, reverently gathering up and passionately enforcing all that touches the work and glory of that Divine Master to Whom he freely consecrated his liberty and his life.

The Gospel records two of the greatest triumphs of our Lord's earthly pilgrimage, in the contest His enemies were continually having with Him. The one was so brief and yet so comprehensive a delineation of the two great commandments of the Law as could come from none but from the great Lawgiver Himself, Who understands and knows intimately whatever may be included in His own precepts. The other triumph was obtained by putting His enemies on the horns of a dilemma:—"If David then call Him Lord, how is He His son?" All the ingenuity of the universe could only furnish one answer, and that answer is that He Who was born of Mary as a perfect man, was also the Root of David, the First and the Last, the True God and our Saviour.

#### THE PROVINCIAL SYNOD.

THE recent meeting of this important body has been marked throughout by such a spirit of kindness, toleration and courtesy, as may well afford cause for thank-

fulness to all Christian people. The party lines and party spirit which have heretofore marked and marred the comfort and efficiency of its sessions, were on the recent occasion conspicuous by their absence. A large number of men, including some of the ablest in the country, both from the ranks of the laity and the clergy, devoted their powers to the consideration of important practical matters nearly affecting the well-being of the Church in this great ecclesiastical Province. There were, of course, wide differences of opinion, sustained by able argument and leading to keen debate; but the warmest zeal was ever tempered by courtesy, and no man's convictions seem to have been influenced by partisan considerations.

The members of the Synod, instead of (as on former occasions) dwelling upon and exaggerating every point of divergence, seemed with one mind to recognize the vast breadth of ground which they held in common, and were evidently reluctant to enter upon subjects the discussion of which, while powerless for good, would beyond a doubt have been fruitful in evil. The causes of this better state of things, for which there was a universally-felt sense of gratitude, are not, perhaps, far to seek. Sensible men have felt that the strife which for some years has raged amongst us was discreditable to us,—that agitation, misrepresentation, and reckless charges of conspiracy and Jesuitical dishonesty, were not the best way of settling our differences—that the prolongation of such a state of things could lead to nothing but disastrous consequences, and therefore they resolved to do all in their power to put an end to it.

With this object in view, the disturbing element, in the shape of a few leading agitators from the Dioceses of Toronto and Montreal, were wisely left at home. Those who were elected refrained from bringing forward any useless and inflammatory motions, and at once dropped from the notice paper any resolutions which, without the possibility of being of the slightest use, would inevitably have brought differing parties to the sword's point.

In the recent session there has been no surrender of principle on any side, but the Christian spirit by which it has been characterized when compared with the unhappy passions evoked on former occasions, should lead to the continued exclusion of every one, whatever his opinions or ability, who has shown anything like that factiousness of spirit which has excited the dissensions of former days.

Another influence which told strongly upon the Synod was the wise counsel of the able and venerable Bishop of Fredericton, who was the preacher at the opening service. The forcible contrast which he drew between the past and present of his own personal experience must have convinced all who listened to his clear, incisive sentences, that there were indeed "worse times than these," and that though we had our dangers, we had also our consolations. The noble, manly-imparted sentiments that marked his utterances, eloquent, not with the sound of

flowery words, but with sharp, clear-cut, definite, weighty meaning, expressed in "pure English undefiled," found an echo in the breasts of all fair-minded men, while his pleadings for toleration, his suggestions of hopefulness, and his exhortations to charity, brought moisture to many an eye, and resolution to many a heart, that, with God's help, they would set a watch before their mouths, and keep the door of their lips, lest they should speak unadvisedly with their tongue, to the marring of that charity to which the aged Bishop so fervently entreated them.

Again, the fraternal feeling generally prevailing was increased by the warm words of regard with which the Right Reverend the Bishop of Connecticut and his accompanying delegates from the General Conference of the Church in the United States, reciprocated the welcome which the Synod extended to those who honored it by their presence. How could men feel alienated from each other when they felt how strong was the thrill of affection with which they regarded men of another nationality, because they were bound to us by the bond of that common faith which united us to each other?

Again, the Synod was happy in the selection of its officers, which tended, no doubt, to the harmony which prevailed. The Ven. Archdeacon Whitaker was, we believe, quite taken by surprise by his nomination to the office of Prolocutor, and accepted it only under a sense of duty, and with great reluctance. Although entirely unprepared for his duties by any special study of the rules, he almost immediately rose to the requirements of his position, and presided with a courtesy, dignity and efficiency which added to the great influence and weight which he always exerts in the deliberations of the House over which he had now been called to preside.

The Rev. Chas. Hamilton again acted as secretary, with that marked ability for the office which has won for him such warm appreciation—an appreciation which, but for his own modesty, would have placed him in the chair of the Prolocutor.

In conclusion we may say that the members of the Synod generally, of every school and party, and of both Orders, seemed to respond to these influences tending to harmony. There was no voting upon party lines—no votes by Orders—no recording of names. There was a perfectly free expression of opinions, but with a kindly and courteous restraint. Mr. Brydges and Mr. S. Bethune, as usual, did good service by their marked business ability and calm and considerate demeanor, while many other prominent and distinguished laymen gave their well trained powers to the perfecting of those practical measures which were submitted to the Synod. Many of the clergy, especially some from the Maritime dioceses, took a leading part in the various discussions which arose, and although in many cases holding diverse theological opinions, there was nothing to mar the general unity of feeling which prevailed.

Let us earnestly hope and pray that this may be the beginning of a better state of

things, and that our Synods, Diocesan and Provincial, may hereafter be marked by a more Christian spirit than has heretofore marked their course.

#### THE LATE REV. CANON PRESTON.

WE regret exceedingly to learn of the sudden death of the Rev. Canon Preston, Rector of Cornwall, while returning from the Provincial Synod. About three weeks ago he had a short but severe illness, but was able afterwards to attend the Synod. On Sunday he returned to his parochial duties with his uncle, the Venerable Archdeacon Wilson. On Monday they returned to Montreal, and at the Synod the Canon delivered an energetic speech on the subject of the Diaconate, recommending the Canon sent down by the House of Bishops, allowing the ordination of a deacon at the age of 21. The exertion caused him great pain. He, however, remained until the close of the Synod on Wednesday, and afterwards took several walks in the city. He was again ill that night. His friends thinking there was not much the matter took him to the railway train, in one of the cars of which he lay down, feeling no pain, but extreme exhaustion. He continued to get worse, drank a great quantity of water, and shortly afterwards died. Just before his death he appeared to be engaged in earnest prayer. When the late Archdeacon Patton was removed to Belleville his arduous post at Cornwall fell to Canon Preston, and it is feared the anxious struggle to relieve the parish of its burden of debt—incurred in erecting the Strachan Memorial Church—tended to shorten his life. The expectations of assistance were not realized, and the parish of Cornwall, when the handsome church was not much more than half finished, found itself loaded with a burden of debt. About seven thousand dollars still remain upon it.

The death of the Rev. Canon was entirely unexpected as well by himself as by his friends. We were frequently in conversation with him during the session of the Provincial Synod, when he expressed his confident hopes of entire restoration to health. His loss will be deeply and extensively felt. His exemplary attention to duty as a parish priest won for him the esteem of his people. His kindness and frankness endeared him to all his brethren. In committees he was always found to be a wise and judicious counsellor, and in the Synod his eloquence as a debater will long be remembered by the present generation.

In the first psalm for the day, (the 102nd) which a clergyman on the train took up to read immediately after the melancholy event, the verse occurs:—"He brought down my strength in my journey, and shortened my days."

#### OBITUARY.

THE late Rev. Henry Cholwell Cooper, B.A., late rector of Christ Church, Mimico, and Rural Dean, was born at Westminster, London, England, on the 20th of

August, 1806. At an early age he entered the well known school of that name, where he remained for eight years. Previous to his being sent to the University he was placed under a private tutor for three years, and then entered Pembroke College in the University of Cambridge. He graduated in January, 1828, and on attaining the canonical age he was ordained deacon on the 6th June, 1830, by the bishop of Bristol, acting for the bishop at Oxford. Shortly after he was nominated one of his domestic chaplains by Viscount Lorton, and was licensed as curate of Stratton Audley in the county and diocese of Oxford, where he remained till he left England for Canada in 1832. In addition to his own family he was accompanied by several of his younger brothers, with whose care and settlement in Canada he had been entrusted by his father. He settled in the township of Stanley in the county of Huron, and for several years did missionary duty gratuitously in the destitute settlements around him. Having made the acquaintance of the Bishop of Toronto in one of his confirmation tours in the west he presented his testimonials, which he brought with him, and was ordained priest in 1841, when he was licensed as missionary in the township of Osborne and parts adjacent, and continued to labor there until August, 1848, when he was appointed rector of Christ's Church, Mimico, which he held till the time of his death, nearly thirty years. Mr. Cooper was a true specimen of an old fashioned country clergyman, and discharged his laborious duties with great diligence and promptitude. Perhaps in the whole diocese there was no one who complied more faithfully than he did with all the requirements of the late Church Society and latterly of the Synod. In their deliberations he ever took a prominent part, and brought to bear the treasures of sound learning and research he had accumulated. On committees his services were especially useful, and as Chairman of the Widows' and Orphans' committee they were invaluable. His clerical brethren will remember with what earnestness he supported the Mission Fund of the diocese, the pleasant gatherings with which the annual meetings in his parish were associated, and the zeal with which he pleaded the cause in other parishes and Missions, often at great inconvenience and exposure.

In addition to his resources of sound learning, he combined a remarkably clear and convincing style of writing which he felt it his conscientious duty to use when alarmed at the innovations on what he deemed the true doctrine discipline of the Church. And many will remember the communications which, for years, appeared on these topics under the initials of H. C. C.

His sudden death took his friends by surprise, but not himself; for he officiated in both his churches on the Sunday but one before his death; truly "departed in peace."

His remains were deposited in the graveyard attached to St. George's Church, Etobicoke, being borne to the grave, amid a large

concourse of sorrowing friends and parishoners, by "six of his clerical brethren," the Rev. Rural Dean Givins reading the service at Church, and the Very Revd. the Dean of Toronto officiating at the grave.

#### RETREATS.

ON the evening of the 18th inst., during the Session of the Provincial Synod, an impromptu meeting of the clergy was held at the Synod Hall, to consider the subject of Retreats. No less than fifty were present, representing every Diocese in the ecclesiastical Province of Canada.

The meeting was one of intense interest, and full of blessed promise for the future. There was entire unanimity of feeling amongst those present. Those who had already taken part in Retreats bore most heartfelt testimony to their value. Others expressed an earnest desire for such means of reviving and quickening their spiritual life. There was also a spirituality pervading all the proceedings, which was deeply impressive, and will cause the meeting to be long remembered.

At the close, the matter was taken up in a practical manner; and clergymen in the different dioceses were requested to consult together with a view to further action.

The movement is earnestly commended to the prayers of all who love the Lord Jesus, and desire the salvation of souls.

#### PREMIUM PHOTOGRAPH OF THE HOUSE OF BISHOPS.

THE subscribers of the DOMINION CHURCHMAN will, we are sure, be glad to learn from the advertisement on the first page, that we have secured a very superior photograph of their Lordships, the Right Reverend the members of the House of Bishops, recently assembled in Provincial Synod at Montreal. The importance of the occasion will add additional value to this memento of the event; and we are sure that every churchman in the Dominion will feel proud to possess a copy of it. The photograph is large, measuring 17 inches by 14; and as to its superior excellence, we need say no more than that it is prepared by the celebrated photographers of world-wide eminence, Mr. Notman of Montreal. If the photograph was sold by itself the price would be two dollars. But we present it to our subscribers on the following terms:—

New subscribers, on paying two dollars and fifty cents, will receive the picture and also the DOMINION CHURCHMAN for One Year. Our present subscribers, by paying up arrears to the end of 1877, and sending us two dollars and fifty cents, will receive a copy of the picture and also the DOMINION CHURCHMAN till the end of the year 1878.

As the photographs will be sent out in the order in which the subscriptions are received, it will be easily understood that an early application is desirable.

#### ACKNOWLEDGMENT.

WE are happy to be able to acknowledge the receipt of 3 volumes of books sent

by H. A. Johnson, Esq., Dalhousie, N. B., for the clergyman in the backwoods, who is short of books and who finds his salary too small to purchase them. We doubt not Mr. Johnson's example can be followed, and we trust will be followed, by many others who may have a few volumes they can very well spare, and which would be of service to many a hard working and ill-paid clergyman.

## Diocesan Intelligence.

### MONTREAL.

PROVINCIAL SYNOD.—*Third Day, Sept. 14.*—Rev. Mr. Darling called attention to the fact that the proceedings of this Synod were conducted in such a noisy manner that they were inaudible to two-thirds of the persons present. Many of the delegates had come eight hundred miles to attend this Synod, and if it was worth coming that distance it was worth hearing what was said and done. Mr. Thomas White, on behalf of the reporters, requested that the speakers should announce their names when they rose to address the meeting. After some discussion, it was decided to request the Metropolitan to address a letter to the Mayor on behalf of the Synod for permission to spread straw or tan bark on the pavement outside, to prevent the rattle of vehicles on the street from disturbing the meeting, and the speakers were requested by the Prolocutor to announce their names.

After notices of motion were given, the House went into Committee to consider the Canon on the consecration of a Bishop. The first clause was read and, as amended, was passed as follows: 1. Whenever an election is made by any Diocesan Synod within the Ecclesiastical Province of Canada, of a person to fill the office of Bishop, the chairman, or in the case of his death, incapacity, absence or refusal, the clerical Secretary of the said Synod shall transmit a certificate of the election to the Metropolitan, within seven days after the election.

The second clause was passed as follows: Such certificate shall be in the following form: We, the clergy and lay representatives of the Diocese of \_\_\_\_\_, in Synod assembled, do hereby certify that at \_\_\_\_\_ on this \_\_\_\_\_ day \_\_\_\_\_ A. D. \_\_\_\_\_ A. B., of the Diocese of \_\_\_\_\_, was duly elected, according to the Canons of the Diocese, to be Bishop of \_\_\_\_\_.

Signed on behalf of the Synod,

\_\_\_\_\_ Chairman,  
\_\_\_\_\_ Secretary, or  
\_\_\_\_\_ Secretaries.

The third clause was adopted as follows, without debate: On the receipt of this certificate, the Metropolitan shall, within seven days, send formal notice of such election to all the bishops within his Ecclesiastical Province.

Clause four was adopted after considerable discussion, as follows:—

Should any of the said bishops desire to object to the consecration of the person so elected, on the ground of canonical disability, as hereinafter defined, he shall make the objection in writing delivered to the Metropolitan within fourteen days from the date of said notification to him of such election, setting forth the grounds of his objection.

At this stage a message was received from the House of Bishops as follows:—It was moved by the Bishop of Quebec, seconded by the Bishop of Nova Scotia, that a committee be appointed to consider and report upon the canon of the Provincial Synod and Synod of the diocese of Montreal affecting the election of a Metropolitan; that the attention of the committee be drawn to the aforesaid canon, and that the committee be requested to report whether, in their judgment,—1st, the agreement between the Synods has been rescinded; 2nd, if it has been rescinded, what, by the Letters Patent, will be the title, status and powers of the future Bishop of Montreal. The Prolocutor suggested that in accordance with the resolution a committee should be immediately appointed, and it should consist of legal gentlemen. He therefore begged to nominate the following gentlemen

as a committee:—Judge Ritchie, Mr. Hodgson, Senator Haviland, Hon. George Irvine, Mr. Desbarres, Mr. Morris, Mr. Bonner, Mr. Jones, Mr. Vankoughnet, Judge Allan, Mr. Leslie Peters, Mr. Jarvis, Mr. Bethune, Mr. G. M. Macrae, Judge Kingsmill, Mr. Ready, Mr. Walkem, Judge Macdonald, and Mr. W. J. Imlach.

The House again went into committee on the canon on the consecration of a Bishop. The fifth clause of the Canon was passed as follows: On receipt of such objection in writing by the Metropolitan, or in case the Metropolitan himself object to such consecration, he shall summon the House of Bishops to meet within one month, to consider such objection, giving not less than fourteen days' notice of the time and place of meeting. And the Metropolitan shall send by post a true copy of such objections to the person so elected, at least 21 days previous to the meeting referred to in this section, and shall also notify him of the time and place of meeting.

A message from the Metropolitan was then read, informing the Synod that the Upper House had passed the following resolutions, and asking concurrence of the Lower House in the same:—That the meetings of the Provincial Synod shall be held on the last Wednesday in September, instead of the second Wednesday, as at present. That the time of meetings shall no longer form part of the constitution, but shall be at the option of the Synod at each Synod to appoint the time of year at the next tri-annual meeting.

Clause seven was read as follows, and adopted without debate or amendment: Thereupon if the House of Bishops, or a majority of them, determine that the objection is canonical and has been sustained, the Synod of the diocese aforesaid shall proceed to the election of another person to fill the office of Bishop.

Clause eight was read as follows:—"No Bishop making the canonical objection aforesaid shall vote at the final decision of the validity of the objection." This passed on a vote of 84 to 56.

Clauses 9 and 10, now changed to 8 and 9, were adopted without any amendment, after some debate, as follows:—Should no objection be made within the time specified, or after objection made, should the House of Bishops reject the same, the Metropolitan shall, with all convenient speed, proceed to the consecration of the said person so elected, and to that end shall summon two or more of his Provincial Bishops to assist him in such consecration; and it shall be the duty of such Bishops to attend at such time and place as he, the Metropolitan shall appoint, and to assist in the consecration of the said person elected.

Before proceeding to consecrate, the Metropolitan shall cause to be read publicly in the Church, where the consecration is held, a duly attested certificate of the election of said person to the office of Bishop, and that no canonical impediment to his consecration exists, which shall thereupon be given in for record.

Clause 10 was read as follows:—No Bishop object to the consecration, with or without reason assigned, shall be required to take part in such consecration.

The clause was under discussion when the House adjourned.

*Fourth Day.*—A committee was appointed to consider the canon of Mr. Bleadell on registration of marriages, &c.

Rev. Canon Preston submitted the report of the committee on the Diaconate. The documents had only come into possession of the committee on the previous day. They therefore asked to be re-appointed.

Notices of motion were then given.

The discussion on canon on the consecration of a Bishop was then resumed at clause 10, which read as follows:—No Bishop object to the consecration, with, or without reason assigned, shall be required to take part in such consecration." To this Mr. Hodgson had moved as an amendment to be added to the clause the words "and if the Metropolitan have made such objection to take part in such consecration, the senior Bishop of the ecclesiastical province shall perform the duties of the Metropolitan referred to in section 8 of this canon." To this Mr. Bethune had suggested as an amendment to strike out the words "with or without reason assigned," and in-

troduce after the words "Bishop objecting," the words "as aforesaid."

Mr. Dawson moved the following amendment as a substitute for Mr. Bethune's. After a long discussion Mr. Davison's amendment was ultimately carried; "No Bishop who shall have made any Canonical objection, as aforesaid, or shall have voted in favor of such objection shall be required to take part in any such consecration."

Rev. Mr. Hodgson then moved to amend the clause by adding the following words, seconded by Rev. Dr. Hill: "And if the Metropolitan shall have made such objection to take part in the consecration of such persons, the senior Bishop of the ecclesiastical province, not having so objected or so voted, shall perform the duties of Metropolitan referred to in section eight of this canon."

Mr. Bethune said it was his intention to move, at the proper time, the following as a rider to the whole canon as a closing clause: The word 'Metropolitan' wherever it occurs in this canon shall be held to mean and include the senior Bishop in the ecclesiastical province of Canada in every instance where the Metropolitan See is vacant, or the Metropolitan is incapacitated from any reason from acting as such.

Rev. Mr. Holland said he questioned very much whether the senior bishop would undertake such an act as that if it was contrary to the wish of the Metropolitan, and he doubted very much whether any other bishop would do so under the circumstances. The amendment was then put and declared carried.

Clause 11 was then read as follows:—The following objections shall be considered canonical and none others:—1. That the person elected is not fully thirty years of age. 2. That he is not a priest in holy orders of the Church of England, or of some branch of the Church in full communion therewith. 3. That he is deficient in learning. 4. That he is guilty of crime or any other immorality. 5. That he has taught or held doctrines or opinions contrary to the doctrines and discipline of the Church of England.

The 1st and 2nd sub-sections were passed without debate.

After some discussion sub-section 3, was then carried.

On sub-section 4, Mr. VanKoughnet proposed an amendment, by adding the words: "Or of having directly or indirectly secured, or attempted to secure the office by any improper means." The section was carried without amendment.

Mr. VanKoughnet then moved his amendment as a new sub-section, which was carried.

Sub-section six was read.—Mr. Silver moved to amend by inserting after the word "have" the words "held within—years from the day of election."

Mr. Macrae moved as follows: to insert after the word "that" in the first line the following words, "while in communion with the Church of England, or some branch of the church in full communion therewith," etc. After some debate, the Prolocutor announced to the Synod that Bishop Williams was about to leave for his home in Connecticut, and he desired to address a few words to this House before taking his departure.

The meeting rose and Bishop Williams coming forward addressed them as they stood. He said he felt the greatest hesitation in asking for a moment to say farewell; but as he had to be at home on Monday morning he did not want to go without saying good by. He wanted in the first place to thank them most cordially, both on his own behalf and on behalf of the delegates who had accompanied him, for the very great kindness with which they had been received. He was not vain enough to apply all that kindness to themselves personally; they quite understood it was because they represented their sister Church in the United States, and they were all the more thankful on that account. They had honored that Church with appointing a delegation to be present at their next General Convention, and he begged to assure them that they would be heartily welcomed. He was going to say, only that it would be unreasonable in such hot weather that the oftener they warmed themselves at each other's fires (laughter), and the oftener they could take each other by the hand, the better it would be for Christ's Kingdom. He had witnessed with

the greatest satisfaction the admirable spirit that had pervaded the debates of this Synod, showing they substantially possessed that unity in practical life which was, after all, the great crucible in which all minor differences would meet together at last. He would leave them with his most earnest prayers that God would pour out His spirit on their minds and labors; that this great church in this great and growing Dominion might stand out before the world, and no people would rejoice in it more than the people in the United States—as a prosperous body at unity with itself. (Applause.)

The Prolocutor in reply said:—On behalf of this House I beg to express to you the deep sense of your brotherly kindness and affection in appearing as you have amongst us. We feel as you do how essential it is for the interests of our communion, and of the Church of Christ throughout the world, that the Church in Canada and the Church in the United States should be recognized, as Your Lordship recognized them last night, not as two churches but as one. We shall be most happy, my Lord, to show our appreciation of your kindness in coming hither, to meet the assembly of your Church, as we have been kindly invited to do, in Boston, and I hope in years to come the union between us which has been so happily inaugurated may by God's blessing be perfected.

Bishop Williams then left the room, the assembly remaining standing as a mark of respect until he had departed. The debate on the canon was then resumed, and Mr. Macrae's amendment was lost. Mr. Silver's amendment was then put and carried, and a motion to fill up the blank in the said motion was subsequently filled in with the number "5." Rev. Mr. Langtry moved to add to the end of the clause the words "and has not publicly retracted any heretical writings that he may at any previous time have published, or openly renounced whatever he may have held or taught contrary to the doctrine of the Church of England." After a long debate the amendment was lost on a vote of 50 yeas and 57 nays.

FIFTH DAY.—The prolocutor took the chair at 10 a.m., and there was a very noticeable falling off in the attendance of both clerical and lay delegates. The debate on the canon on the consecration of a Bishop was resumed.

Clause xii. "The Bishop so consecrated shall, previous to his consecration, subscribe a declaration of submission to the canons of the Provincial Synod." The clause was amended by striking out the words "so consecrated" and substituting the word "elect" and as so amended it was adopted without debate.

Debate on clause thirteen was postponed in the absence of Mr. Bethune.

Clause xiv. If a person shall be elected Bishop of a vacant diocese, who has been previously consecrated Bishop of the Church of England, or of any branch of the Church in full communion therewith, the said election shall be notified to the Metropolitan as herein before provided and the Metropolitan shall proceed, as in the case of the election of a person in Priest's Orders, except that when no canonical objection has been received within the period limited for entering such objections, or when such objections shall have been heard and rejected by the House of Bishops, the Metropolitan shall issue a certificate to the Bishop so elected, and to the secretaries of the electing Synod, that there is no canonical impediment to the installation of the said Bishop.

In reply to Mr. Macrae, the Prolocutor explained that the object of this clause was to provide for what was simply done when a Bishop was elected instead of a priest.

Clause xv. "In all cases when the Bishop elected has been duly consecrated, or a certificate has been furnished by the Metropolitan, as before provided, the said Metropolitan shall, either by himself or by some person duly commissioned to act on his behalf, formally instal the said Bishop elect, inducting him into the actual possession of the See." The clause was adopted without amendment, but the arrangement of the clauses was changed. Clause 12 was made 14, and clauses 13 and 14 were made 12 and 13.

Mr. Bethune moved the interpretation clause, of which he had given notice. The motion was adopted, and clause 14 was expunged.

Chief Justice Allen suggested the desirability of making some provision as to what number of the Bench of Bishops should be a quorum to hear objections to the consecration of a Bishop elect. He therefore moved, seconded by Canon Bleasdel, that a majority of the House of Bishops shall constitute a quorum for hearing the objections to the consecration of a person elevated to the office of a Bishop, and the word "majority" in the 8th section of this canon shall mean a majority of the Bishops present at the hearing.

Mr. Bethune moved, seconded by Mr. Brydges, that the 7th. clause be amended so as to read as follows:—Thereupon if a majority of the Bishops of the ecclesiastical province determine that the objection is canonical, the synod of the diocese aforesaid shall proceed to the election of another person to fill the office of Bishop.

After a protracted discussion, the amendment proposed by Mr. Bethune, was put and carried, and the adoption of the canon as amended was postponed until it should be re-printed with the amendments.

The following report of the joint committee on inter-communion with the Church in the United States was presented and read:

"They have had the benefit of the assistance of the Right Rev. the Bishop of Connecticut, and of some other members of the deputation to the Provincial Synod, appointed in New York, at the session of the last General Convention of the Protestant Episcopal Church, and have agreed to recommend as follows:

1. That in case of clergymen coming from the United States, great caution be exercised with respect to the testimonials produced; and that formal Letters-Dimissory be required before granting a license.

2. That clergymen having charge of parishes and missions be requested to furnish families and individuals in their respective cures, who are about to emigrate to the United States, such letters of commendation and other information touching their character and wants as will secure for them, upon their arrival, fraternal welcome and pastoral sympathy and care in the common fold in which they have been nurtured; and that, when practicable, duplicate letters be sent to the clergyman under whose parochial charge the person or persons immigrating may come.

3. That on the suspension or deposition of any clergyman from the ministry notice of the same shall be given by the Bishop, suspending or deposing such clergyman, to all the other Bishops of the Church in the United States and in British North America.

4. That in the event of the Board of Missions taking action in accordance with the recommendations of the Joint Committee in their report, dated New York, October 18th, 1874, the Metropolitan be respectfully requested to take steps for the appointment of an editor to collect and furnish for insertion in the "Spirit of Missions" missionary intelligence from the Canadian Church. H. Nova Scotia, Chairman Montreal Sept. 14th, 1877.

Mr. Blair moved the adoption of the report. Carried.

Chief Justice Allen submitted a report from the committee appointed to consider the canons affecting the electing a Metropolitan, to the effect that they could not during the present session give the several documents the careful consideration which the important character of the question demanded, and asking that the powers of the committee be continued until the next session of the Synod. The report was adopted.

Mr. Brydges begged to move that a committee of this House be appointed to consider the alterations in the canon for consecration and that the House of Bishops be requested to appoint a committee to act with the committee of this House in the consideration of the same. The Rev. Mr. Norman having seconded the motion it was carried. The Prolocutor then named the following gentlemen to act upon the committee:—Mr. C. J. Bridges, Mr. Justice Ritchie, S. G. Wood, E. B. Reed, Kirkpatrick, Rev. Dr. Hill, Dr. Henderson. A point of order having been raised, that the object for which the committee was appointed should be first communicated to the House of Bishops, Mr. Brydges inserted the words—"That in consequence of the many details involved, &c." At a later stage of the proceedings the Pro-

locutor announced that the Bishop of Nova Scotia has been appointed by the House of Bishops as a committee of that house.

Canon on Consecration of Bishop.—Mr. Brydges said that it was desirable that clause 8 be reconsidered in order to make it consistent with the alteration already made in clause 7. He therefore moved, seconded by Mr. Strachan Bethune, that in clause 8 the words "Should the House of Bishops reject the same," be struck out, and the following substituted: Should the same not be sustained by a majority of the Bishops, the majority shall, etc." The object was simply to make the clause consistent with what had already been done. The motion was carried.

Chief Justice Allen moved an additional clause to paragraph 7 to the effect "that a majority of the House of Bishops of this ecclesiastical province should constitute a quorum for the hearing of objections to the consecration of a person elected to the office of Bishop." It was simply to explain that the House of Bishops meant the majority of the House. Mr. Justice Ritchie seconded the motion and it was carried.

Judge Kingsmill moved seconded by Rev. J. D. Noble, that clause No. 6 be reconsidered for the purpose of inserting the words "in writing" after the words "shall be communicated." Carried.

Rev. Mr. Schofield moved, seconded by Rev. Canon Brigstocke, that the term "suffragans" be substituted in clause 8 for "his Provincial Bishops." The motion after same discussion was lost. And the motion for the substitution of the word "the" for "his" in the same clause, was amended to read "the Bishops of this ecclesiastical Province," and so amended was carried, 69 voting for and 33 against.

Chief Justice Allen moved a resolution that the Canon be now referred to a Committee, not to alter any matter of substance, but simply to consider whether any alterations in verbal expressions were requisite. Mr. Brydges seconded the motion for reference to a committee.

Messages were received from the Upper House, informing the Prolocutor that the House of Bishops had adopted a certain form for the consecration of churches; also, that a resolution had been passed, that inasmuch as liberty was given by canon 12 for any clergyman to use a shorter form of morning and evening prayer, the permission be considered to extend to Sundays and holydays, when the clergyman shall deem it advisable, either from the peculiar condition of his congregation or from the laborious nature of his ministrations, such form to be subject to the approval of the bishop.

A communication was received from the Bishop of Algoma, begging to be permitted to present his report in person. Tuesday morning was appointed for that purpose.

The discussion on Chief Justice Allen's motion for the reference of the canon to a committee was then resumed. After discussion, the motion was declared lost.

Rev. Mr. Roe moved, seconded by Mr. Strachan Bethune, that the canon as amended be adopted. Mr. Hemming moved in amendment that the canon be not adopted, but that it be referred back for the purpose of adding a clause, that nothing in this canon contained shall be held to compel a Bishop to take part in a consecration contrary to his own conscience.

A point of order having been raised, the Prolocutor ruled that no amendment affecting the substance of the canon could be received, but simply matters of form. After some discussion, Judge Kingsmill moved the previous question, and the Rev. Mr. Roe's motion for the adoption of the canon as amended, was carried.

Mr. Strachan Bethune moved, seconded by Rev. Mr. Norman, that Article 4 of the Constitution be amended by striking out the words, "1. On the second Wednesday in September," and that the following be adopted as a rule of order: "2. The Synod shall meet on the last Wednesday of September in every third year."

Marriage.—No. 11 was then taken up. It reads as follows: "No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage forbidden by the 99th canon of year A. D. 1603, which is as follows: No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in

the year of our Lord God 1563." Mr. Walkem moved that the subject be referred to a Committee, for the purpose of having the matter thoroughly examined. Mr. VanKoughnet moved in amendment, that the resolution sent down by the House of Bishops be concurred in. Mr. VanKoughnet's motion was carried after considerable discussion.

Mr. Strachan Bethune moved, seconded by Mr. Justice Ritchie, the adoption of the report of committee on article 1 and 5, sent down by the House of Bishops, viz.: The committee appointed to consider the message of the House of Bishops on the subject of certain amendments made by that House in Articles 1 and 5 of the Constitution, beg to report, that they do not recommend concurrence in those amendments, and recommend instead that the first Article of the constitution be amended so as to read as follows:—"1. The Provincial Synod shall consist of the Bishops of the Church of England in Canada, having Sees within the Ecclesiastical Province of Canada, presently composed of the Provinces of Ontario, Quebec, Nova Scotia, Prince Edward Island and New Brunswick, or executing by due authority the Episcopate as Assistant or Missionary Bishops therein, and of Delegates chosen from the Clergy and from the Laity." And that the fifth article be amended so as to read as follows: "5. In a vacancy of the Metropolitan See, a meeting may be called at the appointed period, or in either of the above requisitions, by the senior Bishop of the Ecclesiastical Province of Canada."

The report was adopted.

**Subscriptions and Oaths.**—Rev. Prof. Roe moved the adoption of the report on the subscriptions and oaths of the clergy, viz.:—The committee to whom was referred the canon from the House of Bishops upon the oaths and subscriptions of the clergy, beg to report:—"That they respectfully recommend the Lower House to concur in the canon, for the reason given by the House of Bishops in their resolution introducing the canon. They beg to suggest, however, that some words should be inserted in the canon to make it clear that by the Provincial and Diocesan Synods are meant the Synods of this Ecclesiastical Province. They beg further to suggest that it will be very convenient to have 'the Declaration of Subscription to the Canons of the Provincial and Diocesan Synods' of the Province of Canada printed *in extenso* in the body of this canon. The committee therefore recommend the Lower House to adopt the following resolution, namely:—"Resolved, that the Lower House concurs in the canon from the House of Bishops upon the oaths and subscriptions of the clergy, with the addition to Section 2 of the words 'as required by canon II. of the Canons of this Ecclesiastical Province,' and with the proviso that such declaration of Assent be immediately after those words inserted at full length." Mr. Campbell seconded the adoption of the report. Carried.

The report of the committee as to the age for admission to the Diaconate, was taken up, but its consideration was postponed till the following morning.

**SIXTH DAY.**—After notice of motion had been given,

His Lordship the Bishop of Algoma at this stage ascended the platform, and was introduced to the House by the Prolocutor, prior to reading the report upon the Diocese of Algoma. His Lordship stated that the printed report had already been distributed to the members, and therefore he did not intend to read it through, but he would ask to be permitted to make one or two remarks in connection therewith. He hoped that by bringing up the subject of Diocesan Missions an interest would be awakened in that department of Church work. As regarded the work of his own Diocese he was glad to say that some progress was being made. He acknowledged with thankfulness the kind reception he had met in with in the Ecclesiastical Province by the clergy and laity. Good spiritual progress has been made in his Diocese, as well as a satisfactory advancement in a material direction. Each year he found new life and energy and a warm attachment to the church among the settlers in his Diocese. He, however, desired to say that he was anxious to see some central organization through which missionary operations could be carried on, and suggested the establishment of one grand society,

wherein all missionary efforts should be centred. He thought such an organization would have a good effect in many ways, and become an important means of carrying out the great Redeemer's cause. But there were two points which he desired to bring out more especially. He believed that the object in establishing a diocese at Algoma was the furtherance of the cause of Christ. But the clergy found that in taking the very first step in that direction they were checked. They found that they were to sustain loss of privileges to which they were entitled before entering on their work in their new field of labour. They were expected to give up all claims upon the widows' and orphans' fund—a matter which should be dealt with by each diocese. His Lordship did not think it was too much to ask those who had put his clergy in that position to help to sustain them, and not to check them. He would ask whether an arrangement could not be made by which they could still contribute to the widows' and orphans' fund and still have their claim upon it. This deprivation of privilege would be keenly felt by those for whose benefit his clergy had contributed to the fund, in the event of it being God's will that some should be called from their sphere of labor. He did not think it fair that they should forego such a blessing as the fund was designed to be. His remarks also applied the Surplus Commutation Fund, and he would ask that those who had been laboring in the different dioceses should be permitted to count their time as if they had not been transferred to Algoma, and in this respect to be considered as still working in the dioceses to which they had previously belonged. Speaking for himself he found himself in a different position from what he had expected. At first he had found it up-hill work; now it was more satisfactory. The financial position was still better, having a balance of \$1,400 to the good, which was larger than they had ever before. He held it to be the special work of the Provincial Synod to foster this "child of the church." (Applause.) Among the settlers were many loyal members of the church, and one of the most cheering features of the work was to find the evidence of increasing love and attachment. He would mention one little fact in proof of this. The Muskoka and Free Grant districts were rapidly filling up, and the necessity for spiritual aid was increasing. He had given his approval to congregations which had no ordained minister among them, that if they could get a layman—a man of good report—for him to act in the capacity as a lay teacher. There were sixteen of these congregations in the various districts counting from 20 to 40 in each congregation, whose teachers were receiving no remuneration. Some ten or twelve buildings were erected, while others were going up in different parts of the diocese, humble they might be, but the people met there for the special purpose of worshipping God. (Applause.) In one part a chancel has been built, in another a nave, and thus was the work going on. Hence they have the nuclei of what he hoped would be the stronghold of the Church in the future. His Lordship wanted four travelling missionaries. A period of three years had elapsed since the diocese had been organized. He had been in correspondence with the Society for the Propagation of the Gospel in London, and had received the reply that the Society would vote one hundred pounds towards paying two additional missionaries, and so the salaries of two had been received for next year. The Society in England has seemed to regard the Diocese of Algoma as being under the special direction of the diocesan synods at home. With the exception of this sum and the aid which had been extended by the Colonial and Continental Church Society they had nothing to depend upon. It was a matter for much regret to have to find himself placed in the dependent position in which he was constantly appealing for assistance. He suggested that if eight members in each congregation in every diocese would only give five cents per week he could by that means obtain all the money he required to carry out his work. His Lordship then retired amidst the applause of the House.

Mr. S. Harman then moved, seconded by Rev. R. W. Norman:—That this House has listened with the deepest interest to the address of the

Bishop of Algoma, and has perused with like attention his statement presented to the Synod, and directs the appointment of a committee to prepare a report to be communicated to the several Diocesan Synods, commending to their hearty consideration the important matters thus introduced to the attention and support of all true members of the Church in this Province, and especially recommending the carrying out of the endowment of the See, which was originally proposed, and suggesting a well-considered plan for raising the amount required.

Mr. S. Harman spoke strongly in favor of the motion, and appealed to the members of the House to sustain as strongly as they could the spirit of the motion. He deprecated the trying position in which the Bishop of Algoma was placed and did not think there should have been any necessity for him to have made the appeal which they had heard. The resolution was carried unanimously.

**AGE FOR THE DIACONATE.**—Moved by Rev. R. W. Norman, seconded by the Dean of Niagara, that the report of the committee as to the age for admission to the Diaconate be adopted.

After considerable discussion, Canon Preston submitted the following amendment, seconded by Rev. Isaac Brock:—That the report of the committee on the canon for the admission of candidates for the order of deacons at the age of 21 years be not now adopted, but the said report be referred back to the committee with instructions to insert a clause to the effect that when any candidate shall have given individual proof of distinguished learning, knowledge of Holy Scriptures and Church History, peculiar fitness and other qualifications necessary for the discharge of the duties of the office of a deacon, any Bishop of this Ecclesiastical Province may admit such a person as aforesaid to the order of deacons, subject to the restrictions set forth in the Canon sent down by the house of Bishops, and to any other conditions which the Bishops who shall admit such person as aforesaid, may deem meet and expedient.

The amendment was lost.

The resolution was then put and carried.

**Canon on the Trial of a Bishop.**—Mr. Brydges begged to present the following report of the Committee on this matter, which report had not been presented at an earlier stage for the reason that he had been engaged in the Upper House at the time when the Reports of Committees had been called for. The report read as follows:—"The Committee beg to report that they have gone carefully through all the amendments proposed in the said Canon, and have agreed to recommend that it be passed in the following form as agreed upon by the Committee of both Houses." He gave notice that he would, on the following day, move the adoption of the report.

The induction of Ministers.—Upon resuming the order of proceedings under this head, which in the Orders of the day read as follows:

Form of service which may be used at the induction of Ministers to their cures:

II. Inasmuch as liberty is given by Canon XIII for any clergyman in this Province to use a shortened form of Morning and Evening Prayer on ordinary days,

Resolved, That similar permissive modifications in the Order of the Public Services of the Church shall be considered to extend also to Sundays and Holidays, when the clergyman shall deem it desirable, either from the peculiar condition of his congregation, or from the laborious nature of his ministrations. Such liberty, however, shall not be used without the written sanction and approval of the Bishop.

Mr. S. Bethune, Q. C., moved, seconded by Judge Kingsmill, That the resolution on Canon XII be concurred in with the addition of the following clauses:—

"That the resolution of the House of Bishops on the subject of Canon XII be concurred in, and that the said Canon be now amended by adding thereto the following clause:—

The permission is hereby granted to use the shortened form of Morning and Evening Prayer specified in the Schedule of Canons, is hereby extended to Sundays and Holy days, &c.

And that the House of Bishops be asked to concur in the amendment. Carried.

The next resolution of Canon Townshend,

(Amherst, N.S.,) gave rise to a long discussion. "Whereas under existing usage or law affecting the tenure of office by clergymen duly instituted as rectors of parishes, great detriment to the interests of the Church and to the spiritual welfare of its members has occurred, owing to the want of some power or authority by which such rectors may be removed or their appointments cancelled in cases when, from any cause, the work and progress of the Church are retarded by their presence,—Therefore resolved, that a committee be appointed to examine the subject, with the view of suggesting for the consideration of this Synod some remedy by which so serious an evil may be rectified." The object of the motion was not to deal with cases where definite charges could be brought against a clergyman, or where actual differences existed between an incumbent and his parishioners, but for the cases where no specific quarrel existed, or charge of neglect of duty or immorality was made; still when from some unfitness the usefulness of the clergyman was destroyed and the progress and work of the Church stopped. In such cases, it is desired to give the bishop power to remove the clergyman to some other place where he might be more successful, and put in his stead one who would be more likely to carry on the work which he had failed to do. Considerable objection was made to the resolution, which was therefore withdrawn.

Rev. Mr. Armstrong moved, seconded by Rev. Mr. Brigstocke, That the report of the committee on Lay Readers be sent up to the House of Bishops for their concurrence, and that their lordships will give it effect, as far as they can in their several dioceses. Carried.

The Prolocutor read the names of the following gentlemen to accompany the Bishops of Niagara and Huron, being the delegation from the Upper House to the American Convention of the Episcopal Church, to be held in Boston in October next, viz: Nova Scotia, Hon. Senator Howland; Quebec, Rev. C. Hamilton; Toronto, Senator Allen; Fredericton, N.B., Canon Medley; Montreal, Mr. S. Bethune, Q.C.; Huron, Dean of Huron; Ontario, Mr. G. A. Kirkpatrick, M.P.; Niagara, Archdeacon of Niagara. As three of the gentlemen named would not be able to go the following were named in their place: Quebec, Rev. Isaac Brock; Montreal, Mr. Thomas White, jr.; Ontario, Mr. Fenning's Taylor.

THE CONSTITUTION AMENDED.

Judge Kingsmill, seconded by Rev. C. Hamilton, moved to amend section 28 of the Constitution with reference to the reception of certificates of election as delegates to this Synod by adding the following words: "A certificate signed by the bishop, or in his absence by the clerical secretary, declaring that 'A B' being a clerical or lay delegate from his diocese is unable to attend, and that 'C D' is authorised by vote of the Synod of that diocese to fill his place as delegate, shall also be final and conclusive whether presented before or during the session of this Synod."

A vote was taken on the words "or in his absence," which resulted in a tie of 35. The Prolocutor voted for the insertion of the words, and the resolution as amended was carried.

Moved by Mr. Thos. White, that the report of the Auditors be adopted. Carried.

Rev. G. W. Hodgson moved to appoint a Committee to report at next session some amendments to Canon 5, whereby presbyters may form part of the Metropolitan Court of Appeal. Carried.

Mr. Brydges moved that the Treasurer's report be adopted, and that the sum of \$125 be paid by each diocese, except Algoma, to meet the expenses of the Provincial Synod. Mr. S. Harman paid a graceful tribute to Mr. Brydges' valuable services in connection with the work of the Synod.

Rural Dean Onslers' motion was next discussed—that this Provincial Synod recognizes the duty and obligation of giving more attention than has hitherto been given to foreign missions, especially to the missions in Algoma and Rupert's Land, and that, to carry into effect this resolution, a Committee be appointed.

The mover having consented to strike out the words "especially to the missions in Algoma and Rupert's Land," the motion was carried.

Rev. Dr. Ketchum next moved, seconded by the Dean of Niagara, that the report of the delegates to the present Council of the Church in the United

States be received and printed in the journals of the Synod. Carried.

Rev. J. Langtry moved seconded by the Rev. T. C. Roberts, That their Lordships the Bishops be respectfully requested to appoint a committee to confer with a committee of this House, and report upon the functions, powers and duties of Deans, Archdeacons, Rural Deans and Canons.

The motion was carried on a division.

Mr. S. Bethune, seconded by Mr. S. Harman, moved that the report of the committee on Synod Acts be adopted. Carried.

(To be continued.)

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—The Rev. J. A. Lobley, Principal of the Theological College of Montreal, has been appointed successor to the late Dr. Nicholls Principal of Bishops' College, Lennoxville. The Diocese of Montreal will sustain a very great loss, but the Diocese of Quebec will reap the benefit of our loss.

LACOLLE.—A Harvest Home Festival, for the benefit of the Episcopal Church, was held here on Friday 7th inst. There was a very large attendance of friends from the neighboring towns and villages. The church was beautifully decorated with fruits, flowers, grain, &c., which has been brought to the House of God in grateful recognition of His mercies in "crowning the year with goodness." The service was conducted by the pastor, Rev. Mr. Boyd, assisted by the Rev. Messrs. Evans, Duvernet, and Parnell, the latter delivering an able and eloquent address suitable to the occasion. At the conclusion of the service, dinner was furnished in the sheds in the rear of the church—which were also very nicely decorated with sheaves of wheat and stalks of corn, giving one to feel that they were right in the midst of the harvest. Too much praise cannot be given to the ladies for the quality and quantity of good things provided.

The day's proceedings terminated with a concert in the evening, given by the Dominion Silver Cornet Band, of St. John's, which has been present all day, and added much to the day's enjoyment by their music. The concert was a complete success. Prof. Bedard's cornet and violin solos were well received; also Mr. Cousin's flute solo. The band was assisted by the Lacolle Quartette Club.

MONTREAL.—On the 9th. inst., His Lordship the Metropolitan inducted the Rev. William Craig, of Seaforth, Ont., to the charge of Trinity Church, St. Denis St. There was a large audience. Rev. Canon Anderson conducted the opening services; the Very Rev. the Dean read the lessons; the Bishop read the Gospel, and the new incumbent read the epistle. After reading his nomination, the Bishop addressed Rev. Mr. Craig according to the usual form. Mr. Jones, the senior Churchwarden then presented the newly inducted rector with the Keys of the church, saying: "In the name and behalf of this Church of the Holy Trinity, I do receive and acknowledge you, the Rev. Wm. Craig, as Minister and Rector of this church, and in token thereof I give into your hands the keys of the church." To which the Rev. Mr. Craig replied: "I receive these keys of the House of God at your hands, as the pledges of my institution and of your reception of me as your appointed minister, and I on my part do promise, by God's help, to be a faithful shepherd over you, in the name of the Father, and of the Son, and of the Holy Ghost."

After the conclusion of the solemn service, Very Rev. Dean Bond preached an able sermon from the words: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." 1 Corinthians iv. 1.

Rev. Mr. Craig has laboured with much acceptance in the Diocese of Huron. He preached to a large congregation in the evening, from Ephesians iv. 20 and 21.

MONTREAL.—[The following notices reached us too late for publication last week.]

Sept. 24th, St. John the Evangelist.—As might be expected this church was the special point of attraction yesterday by many of the clerical and

lay delegates of the Provincial Synod. The early celebrations of the Holy Communion were largely attended. At half past ten matins were said by the Rev. T. E. Dowling, rector of Carlton, St. John's, New Brunswick. The 1st lesson by the rector Rev. E. Wood, the 2nd lesson by the assistant priest, Rev. C. A. Daniel. The matin service is plain, no choir being in attendance, the musical portion of the service being led by the rector. To the writer of this notice, the plain and hearty rendering of the morning prayer was very grateful. It was a thoroughly congregational service. The Eucharist Office began at 10.45. A very imposing procession left the vestry precisely at that hour. The distinguished Prelate from the Diocese of Fredericton being the preacher—he was preceded by the Pastoral Staff borne by the Revd. E. Hodgson of Charlottetown. The service was full choral. The sermon—an earnest appeal to love and unity—was listened to with marked attention by an enormous congregation. His Lordship was the celebrant and was assisted by the rector and some of the clergy. In the afternoon the litany was said when his Lordship of Algoma delivered a most interesting address on missionary work in his diocese. In the evening the church was again crowded, the service was of course thoroughly hearty, in fact St. John's is one of these churches where coldness and listlessness are unknown. The evening preacher was the Lord Bishop of Nova Scotia. Before closing I would bear testimony not only to the careful training of the choir of St. John's, but also to the thoroughly devotional tone of the several members of the large choir which has evidently borne good fruit amongst the members of the congregation.

St. James.—At morning service, which was very hearty the Rev. Dr. Hill, chancellor of the Diocese of Nova Scotia preached an excellent sermon. In the afternoon the church was crowded, and if possible, the service was more hearty than in the morning. The Bishop of Fredericton, preached what might be considered a plain, practical, parochial sermon to a rather thin congregation. In the evening the Bishop of Connecticut preached a most admirable sermon and in an admirable manner.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

TYENDINAGA.—A very successful and enjoyable Sunday School picnic in connection with the Indian Church was held on Friday, 31st ult., in the beautiful grove adjoining the church. Great efforts had been made by the missionary, Rev. Mr. Baker, to have a very successful gathering, and in this he seems to have well seconded by the members and friends of the church. About eleven o'clock, there was a short service in the church conducted by the Rev. Mr. Baker and assisted by the Revs. J. J. Bogart, of Napanee; J. Burke, of Belleville; T. Bousfield, of Iroquois; and W. Roberts, of Shannonville. An appropriate address was given to the scholars by Rev. Mr. Bogart, after which the whole company repaired to the grove, where the tables were bountifully spread for them. Nearly 1,000 were present and after every one was satisfied, great quantities of food still remained. After dinner addresses were given by Rev. Mr. Burke, Rector of Belleville, Rev. Mr. Bousfield, and again a few remarks from Mr. Bogart, and Mr. Roberts, of Shannonville. A large number of prizes were given to the children of the schools, after which every scholar was supplied with an abundance of candies, peaches, and other similar luxuries. During the afternoon the Indian brass band added much to the pleasure of the gathering.

ARCHVILLE.—The brick church was formally opened on the 3rd inst. It has a belfry on the top, and is calculated to seat about 150 persons. Beneath is a very commodious basement. The church will cost about \$2,000, and cannot fail to be a great convenience to people residing in the vicinity, who have assisted in its erection. Service has been held since January. It is proposed to have a ferry between the church and the other side of the river, so that residents in the locality may have an opportunity of attending.

At the opening services the church was well filled, many members of the city congregations

being present. After the usual morning service, conducted by His Lordship the Bishop and the rector, the Bishop preached an excellent sermon on Psalm 122 1.

**BROCKVILLE.**—The Harvest Home of Trinity Church, held on Wednesday the 19th instant, was the first festival of the kind that ever took place in Brockville. The day was as bright and lovely as even September could make it; and all was as successful as its promoters could have wished. There was service in the church at 11 a.m., when there was a very good attendance. The decorations for the occasion were as varied as they were beautiful. They were chiefly of the different sorts of grain, but almost every "kindly fruit of the earth," wherewith this section of the country is blessed and adorned, was there represented. The most graceful and beautiful wreaths, some of golden grain intertwined with scarlet berries, others of flowers, or again of brilliant autumn leaves—relieved every cornice, arch and column. Uncouth looking vegetables were most artistically arranged with great regard to form and color. On the altar were vases of flowers, and in the centre a pyramid of the rich fruits of autumn, that of the vine being predominant; while on either side, in the chancel, were huge sheaves of corn and wheat, typifying the fullness of blessing there bestowed. The font was wreathed with flowers and surmounted with a cone of the same lovely blossoms. White banners bordered with cedar and grain and bearing appropriate texts, worked with scarlet berries, were suspended from the reading desk and lectern, the pulpit having corresponding ornamentation in the panels: and these gave the finishing touch to the picturesque beauty of the whole decoration. All was done, with exquisite neatness and taste, that could only proceed from loving and grateful hearts. The service was short, but full of praise and gladness. The lessons and part of the prayers were taken from the "Form of Prayer and Thanksgiving" in the American Prayer-book. This festival being also a Sunday-school picnic, after service was over, the children who were already assembled at the church, marched in procession to the wharf. They were here joined by quite a number of towns-people, and proceeded by steamer to one of those lovely groves on the bank of the St. Lawrence, which seem by nature intended for a picnic. A good dinner was here supplied to all, and afterwards there were races and games for the children. Before dark the party returned home, having had a most delightful and enjoyable day, unprecedented in the peculiar nature of its glad festivities.

It is a happy circumstance that these Harvest Homes are being more and more celebrated every year. They bear witness to much increase of life in the Church, for to truly rejoice and return thanks to God for His numberless blessings is as much a part of the Christian religion, as to truly repent; and further, they point us to the great ingathering of souls to our Eternal Home. Nor is it the least of God's mercies to us of Trinity that our Rector so fully recognizes these joyful occasions, and in so practical a manner.

#### TORONTO.

**Christ Church, Yonge Street.**—A special vestry meeting was held on the 11th inst., at which the following resolutions were passed unanimously:

I. That the parishioners of Christ Church, in special vestry meeting assembled, having learnt with deep regret, from their respected incumbent, that he has been advised, owing to the precarious state of his health, not to attempt to continue his duties in this climate during the coming, and probably the succeeding winter; and having heard his statement as to the arrangements proposed and almost completed by him, for carrying on the work of the parish during his absence—which arrangements entirely meet their approval—desire to extend their heartfelt sympathy towards himself and family, under the trying position in which through the dispensations of an all-wise Providence they are placed; and to express the hope that in God's own good time, the precautionary step he has thus been advised to take, may result in his complete restoration to health, with strength

renewed to perform the duties of his sacred calling.

II. That an appeal be made to the members and friends of this congregation on behalf of the Rev. A. G. L. Trew, the Incumbent of this parish, to enable him to defray the expenses of his journey to California, rendered imperative by the precarious state of his health; and that a committee of the ladies of the congregation composed of Mrs. W. A. Baldwin, Mrs. Joseph Jackes, Mrs. Philip Armstrong, and Mrs. Larratt W. Smith (with power to add to their number), be invited to take up a house to house collection for this purpose.

We understand that several generous subscriptions were made at the meeting. Mr. Trew leaves for California about the 10th of October.

**NORWAY.**—A thanksgiving service was held in St. John's Church on Sunday, 16th September. The prayers were read by the Incumbent, Rev. E. Rutan, and a most appropriate sermon preached from St. James i. 17, by the Rev. T. Paterson. The little church looked very pretty. Thanks to the kindness of Mr. Leslie, the font was filled with the choicest flowers. The chancel was adorned with grain wreathing and scarlet berries, while mammoth vegetables and fruits were heaped in great profusion at the communion rails. The sacred monogram I.H.S. in flowers was very effective. The walls were adorned with suitable texts, wreaths, and rustic bouquets. The church was well filled, and it is earnestly hoped the beautiful display and the words of the preacher made everyone realize how good it is to be blessed with peace and plenty.

**CHARLESTON.**—A very pleasant and most successful concert took place at Boston Mills on Wednesday evening, Sept. 12th, in aid of the organ fund. Where all did so well it would be invidious to particularize, yet we cannot but mention in the highest terms of commendation the quartette string band, which certainly has attained a wonderful degree of proficiency. A very large audience greeted with hearty applause the efforts of the different performers. Rev. Mr. Spragge occupied the chair. The clergyman of this mission may well be congratulated upon having so zealous and efficient a churchman as Mr. Charles Spalding, to whose efforts, together with those of a competent committee, the success of the concert is in no small degree due.

**COBOURG.**—In addition to the testimonial we have already mentioned in the DOMINION CHURCHMAN, on Sunday afternoon Sep. 16th, the teachers and scholars of the Sunday School, presented Rev. W. E. Cooper, on his leaving the parish, with a beautiful silver pocket Communion Service, and an address.

**EAST YORK.**—The quarterly meeting of the Clerical Association of this Deanery is appointed to be held on Tuesday 2nd. October at the Rectory Oshawa, at 10 a. m.  
C. R. Bell, Hon. Secretary.

**COOKSTOWN.**—The Harvest Home festival and picnic, held on the 21st inst., will long be remembered by the church people of this place. The church, which has lately been restored in its interior and which surprises and delights those who knew it six months ago, so striking has been the contrast from plain and whitewashed walls and broken plaster to a beautiful tinted church, both in the nave and transept and chancel (the latter illuminated with stars of gold), was most tastefully and ornately decorated with the most graceful wreaths of oats, wheat, cedar buds, and berries of the mountain ash; while its lectern, prayer desks, choir seats, and desks in the extended chancel, were still more lovely. The altar, shewing in its middle panel a beautifully executed monogram (I. H. S.), was covered with baskets of fruit and flowers, and beside, at even spaces, sheaves of wheat and oats. The texts selected for the transept, which were done in beautiful lettering, and over the choir seats were, "Let the people praise Thee, O God, let all the people praise Thee;" one of the above portions on each transept wall, and beneath these on either side were the following: "Then shall the earth bring forth her increase," and "God, even our own God, shall give us His blessing." On the east wall was the appropriate text, "While the earth remaineth, seed-time and

harvest, summer and winter, day and night, shall not cease;" and on the west wall, so suitable for the present year, "He maketh peace in thy borders and filleth them with the finest of the wheat." On the wall over the entrance door and under the permanent text, "This is the house of God, and the gate of heaven," was a frame five feet high by four feet wide, and beautifully decorated, on which was the text "The earth is the Lord's and the fulness thereof." The service commenced with the well-known processional, "We love the place of God," as the clergy entered the church. The Rev. Mr. Clarke read morning prayer to the end of the Creed; Rev. Mr. Sills read the remainder of morning prayer to the end of 3rd Collect; Rev. Mr. Bull read the lesson; Canon Morgan read the ante-communion and preached on the occasion, and the Rev. S. Baker, the Incumbent, read the Epistle. The choir sang "The Venite," to Helmore; "The Benedicite," to Newby, and the 67th, 148th, and 180th Psalms to chants 714, Cooke & Helmore; the hymns, from "Hymns Ancient and Modern," were 360, 224, 225. The sermon which was an earnest and beautiful exposition of the words, "He who now goeth forth weeping and bearing precious seed shall, doubtless, come again with joy, and bring his sheaves with him," was listened to with the deepest and most marked attention. After Divine Service, there was a picnic in the drill shed, and eloquent addresses were delivered by Canon Morgan, the Rev. W. M. C. Clarke, and the Rev. Mr. Sills. In the evening a peach festival and concert closed a very happy day, and the amount realized was somewhat over \$53, which went to defray part of the price of the new organ. The band concluded the entertainment with the national anthem.

**ASHBURNHAM.**—The church recently erected in the village of Ashburnham, a village separated from the town of Peterboro by the river Otonabee, and dedicated to St. Luke the Evangelist, was formally opened for the celebration of Divine Service on Sunday, the twenty-third day of the current month. At 6:30 a. m. six persons were admitted into the Christian Church by the Sacrament of Holy Baptism, and subsequently there was a solemnization of matrimony, typical of the "mystical union that is between Christ and His Church." At 11, morning prayer was said by the Incumbent, the Rev. W. C. Bradshaw, and the ante-communion service by the Rev. V. Clementi. The Bishop preached an admirable sermon, founded on the words uttered by Jehovah by the mouth of his prophet Isaiah, "Mine house shall be called an house of prayer for all people." The service was brought to a conclusion by a celebration of the Holy Communion, the Celebrant being his Lordship the Bishop, who was assisted by Messrs. Clementi and Bradshaw. At 3, p. m., there was a second service, at which Mr. Clementi said the Litany, after which the Bishop administered the Apostolic rite of confirmation to 37 persons of all ages and both sexes. His Lordship then delivered an address to those who had just taken upon themselves the promises and vows made in their names in their infancy, an address that must have touched the hearts as well as have commended itself to the understanding of all who had the privilege of listening to it. The ante-communion service was then said by Mr. Bradshaw, and was followed by a second celebration of the Holy Communion, partaken in by all those who had so recently qualified themselves for the reception of that emphatically Christian Sacrament, Mr. Clementi being the Celebrant, assisted by the Incumbent. The services were very hearty, and their effect was much enhanced by the efficiency of the choir. On both occasions the church was thronged, the congregations numbering between 400 and 500 at each service, and the communicants from 50 to 60 at either celebration. There was also an evening service, at which the Rev. Rural Dean Allen preached. Well might the Bishop express the surprise and the gratification he experienced at the number of candidates presented for the imposition of his hands, when he reflected that but a twelvemonth had elapsed since he had administered the rite to a somewhat equal number.

Some of the gems recently stolen from the British museum have been recovered by the Brussels police.

## NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

MARYBOROUGH.—Every recorded item of Church life and activity is, in its nature, a benefit to the whole Body. What some members of the Body have accomplished, others may be stimulated, encouraged to attempt. The more successful undertakings of any kind are made public the stronger becomes the force of example. And, moreover, the variety of manner in which the same general object is carried out, gives additional suggestiveness and value to the multiplication of published accounts, duly condensed, of the Church's acts and deeds in all parts of the great field. And as I have looked in vain for any record of the Harvest Home Festival in the Maryborough Mission, I will now supply the lack. It was held on Wednesday, the 29th August, which fortunately proved fine after a very wet day preceding. The Mission includes three Stations, Moorefield, Rothsay, and Drayton. The Festival was held in St. John's Church, at the first named place. But great numbers of people came from the other Stations, and generally from the country round. Public worship was held at 11 a.m., and the Church was crowded. The interior of the building had been very neatly decorated with grain, fruit, flowers and vegetables. Besides other suitable sentences the Chancel wall was arched over the window with the very appropriate words "Thou crownest the year with Thy goodness." By a happy coincidence this sentence was also the text of the sermon preached on the occasion by the Rev. L. Yewens of Mount Forest. The other clergy present, each of whom took some part in the service, were the Rev. C. E. Thomson, R. D. of Elora; R. Cordner, of Harriston; G. H. Hooper, of Arthur; and P. L. Spencer, just removed to Palmerston; and the Missionary, Rev. W. M. Tooke. About 2 o'clock dinner was served in the open air, under the extensive sheds, (nicely cleaned and prepared for the occasion), which, with the Church, form an enclosed square. A cabinet organ had been set on a platform erected under another part of the sheds, and the rest of the afternoon was occupied with music and addresses by the clergy already named, with the addition of the Rev. R. C. Caswell of Fergus. Another interesting feature of the occasion was the presentation of a verbal address of thanks and farewell by one of the leading laymen of the Mission to the Rev. Mr. Tooke and his sister, who were on the point of removing to Port Sydney, in the diocese of Algoma. Mr. Tooke's brief ministry of three years, in the Maryborough Mission, has been marked by a great increase of active interest among the Church people, and much improvement in the Church buildings, &c., as well as the providing of a Parsonage at Moorefield.

## HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—*Christ Church*.—The eighteenth Sunday after Trinity was a joyous festival in Christ's Church. On that day were conducted in this church the services of thanksgiving for the ingathering of the harvest. Though this festival has always been duly observed in the Church of Old England, it has been but recently introduced into this western diocese. In Christ Church it was first observed in this, the cathedral city. In this "Evangelical Diocese," as it has been called, we have seen some few changes within these few years, not departures from the good old Church, but returning to her long neglected usages. We congratulate the Rector of Christ Church on the very happy result of the Harvest Home Festivals, as year after year pastor and flock offer to Him, who has blessed the labours of the husbandman with seedtime and harvest, the glad offerings of praise and thanksgiving.

The sacred edifice bore on the thanksgiving Sunday the manifestation that the day of rejoicing had come. The pulpit and, above all, the chancel was elegantly adorned and enriched with flowers and the fairest of orchard and parterre. On the walls were baskets ornamented with the grain from the harvestfield and the most beautiful foliage from our Canadian forests. Attached to the pillars were sheaves of wheat and maize, and clusters of rich fruit. The lower parts of the

windows were covered with moss, and, as if springing up through the moss, were beautiful flowers. The doors and windows were arched, not now with stone or brick, but with the produce of the harvest fields; and over the baskets of fruit and foliage were mottos skilfully worked with grain. "The gifts of God," "Our First Fruits," "Our Harvest Home," and many such texts spoke of the grateful hearts that had adorned the sacred edifice for their Harvest Home, and, though "in solemn silence, all" bore testimony to the willing hearts and skilful hands of the fair artificers. Rev. A. Zimmerman was preacher at the morning service; the text Eph. v, 18, 19. A very large audience seemed to drink in every word of the very appropriate thanksgiving discourse. At evening service, Rev. Dr. Darnell, of Hellmuth College, preached, taking as his text St. Matt. xiii 30. An appropriate sermon and a large congregation.

DURHAM.—A year ago on the 5th September the village of Durham, Grey County, was visited by a fire that destroyed, among other buildings, Trinity Church. It was a wooden structure, and somewhat inferior in style. The zealous Incumbent, Rev. T. W. Magahy, set to work at once to raise funds for a new and better one. He succeeded so well that a neat brick church has been erected on the site of the old wooden Trinity. It was opened on Sunday the 9th inst. with three very satisfactory services. It has a nave, about thirty by sixty feet, and a chancel some fifteen feet square, with a commodious vestry on the north side. A neat little turret surrounds the western end of the roof, which last is pitched high, and pierced on each side by three windows, more for ventilation than for light. A new bell hangs in the turret. The opening services were very largely attended. The Presbyterian and Methodist bodies gave up their usual services, and came to church in large numbers, especially in the morning and evening, at both which times the building was filled to its utmost capacity. Of several clergymen invited, only the Rev. Mr. Short, of Walkerton, was present to assist the missionary in the morning and afternoon. He preached both times. His texts were Haggai ii 9, and Malachi iii 1. But in the afternoon the Rev. H. L. Yewens came over from Mt. Forest, and preached from Gen. xxviii 17. An insurance of \$1000 was received for the old building and another \$1500 was raised by subscription. But the new church has cost something more than \$3000. However, of the few hundreds still due upon it, the handsome sum \$105 was obtained by collections on the opening day.

## ALGOMA.

The Bishop of Algoma has recently appointed the Rev. W. Macaulay Tooke, late of the Diocese of Niagara, to the Mary Lake Mission, Muskoka. Also Rev. J. Ker. McMorine, M. A., late of the Diocese of Ontario, to the Thunder Bay Mission, Prince Arthur's Landing, Ont.

## SASKATCHEWAN.

On Sunday, the 5th August, St. Mary's Church, Prince Albert's settlement, took place, the installation of the Rev. Geo. A. Forneret, B. A., late of Montreal, as Incumbent of St. Mary's Church, and the ordination to Deacon's orders of Mr. Ernest Edward Wood, late of the Montreal Diocesan Theological College. Immediately after the 3rd Collect morning prayer the Bishop addressed the congregation in a few well-chosen words, introducing Mr. Forneret as their future Incumbent, and placing him in possession of the church. Next followed the ordination sermon on Exod. vi. 13, preached at the Bishop's request by the Rev. G. A. Forneret. The ordination service was then proceeded with in the usual way, the last named gentleman acting as Bishop's chaplain and presenting the candidate. About seventy persons partook of the Lord's supper, the Rev. Messrs. Forneret and Wood assisting. The neat little church was filled to its utmost capacity. In the evening the church was again well filled, the Lord Bishop and the Incumbent taking the service, the Rev. Ernest E. Wood reading the lessons and preaching the sermon from St. Luke

xxiv. Mr. Wood is to proceed immediately to Battleford, the new capital of the Northwest Territory, where a mission will at once be formed under his charge.

## FOREIGN MISSIONARY NOTES.

VOLUNTARYISM IN AMERICA.—A Nonconformist journal, the *Glasgow Christian News*, contains the following instructive comment on the real tendencies of Voluntaryism and Disestablishment:—"DEPLORABLE CONDITION OF CHURCHES IN THE UNITED STATES.—There are 1,074 vacant Presbyterian churches in America, and 1,799 have 'stated supplies,' so that nearly 3,000, out of a total of little over 5,000 churches, are without pastors. From another quarter we learn that several ministers, occupying important churches, have recently resigned, owing to the financial embarrassments. Still more unwelcome are the statistics published in the *Presbyterian*. Nearly a third of the whole number of Presbyterian churches in the United States could not report a single addition to the roll of communicants last year. A friend, writing from a town in the State of Maine, asserts that in general ministers are not much respected, and that the sermons must be such as to please the peculiar tastes of the more important members of the Church, otherwise the pastor must leave. If these facts are true, they reveal a most deplorable state of matters in the Churches."

THE STRAITS SETTLEMENTS.—An old resident merchant writes to us from Penang under date of July 6:—"It is perhaps not generally known in the Church world at home that in several of our colonies Mission work is going on, supported by local subscriptions only, and not connected with any of our home societies, but which are doing much good in spreading the knowledge of Christianity among the heathen populations. A local Mission to the Tamils has been for some years in existence in the island of Penang, one of the Straits settlements, to which new vigor was imparted about two years ago by the arrival of the Rev. Arthur Fearon, a son of the late rector of St. Mary's, Torquay, as colonial chaplain. Mr. Fearon found the Mission in charge of a Tamil catechist, Ballevendrum Royapen, whom he has since, with unwearied pains, instructed in the doctrines of the Church, so as to capacitate him for the office of deacon. The Lord Bishop of the diocese visited Penang in May last, and ordained him. It is noticeable that the Rev. Ballevendrum Royapen is the first Tamil catechist that has been ordained deacon since the foundation of these Settlements, and it has had a very gratifying and encouraging effect on his fellow native Christians."

## Correspondence.

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

## SOLO SINGING IN CHURCH.

DEAR SIR,—In your paper of the 13th inst. is a letter signed "Enquirer," which I regret should have been written, both because of the animus displayed, and of the apparent lack of any good purpose. The trouble would appear to have arisen from some indefiniteness on the part of your reporter—probably not a professional one—in saying, "singing, Mr. Thos. Giles." Mr. Giles was the leader of the singing, which, I presume, was the idea intended to be conveyed. And "in so distant a place" as the back-country mission where this occurred, where congregational singing is at a low ebb and a choir all but impossible, such a member of the congregation is most useful; and it appears to be a lack of charity, to say the least, to wish to deny to one so efficient, obliging, and attentive as Mr. Giles the slight meed of praise conveyed in the paragraph criticised by Enquirer. Allow me to add that so far as I am competent to judge the proceedings on the occasion in question were such as would have been satisfactory, even if not gratifying, to a sound churchman.

The tone of the last paragraph is so irreverent that I shall not notice it further than to recom-

mend Enquirer to add to his virtue knowledge, and to knowledge, brotherly kindness.

Yours, faithfully,

September 17, 1877.

PH.

## Family Reading.

### ONE LIFE ONLY.

#### CHAPTER XLII.

Mrs. Northcote had not delayed an hour after Atherstone's visit in hastening to Vale House, there to clear him most effectually from the suspicions which she herself had raised against him in the mind of her friend; and from that moment Lady Elizabeth regretted exceedingly the summary manner in which she had driven him from the house the year before; with the instinct of her woman's heart she felt that it had been the death-blow to Una's happiness, for she knew nothing of the rumors in the neighborhood respecting her marriage with Trafford: on the contrary, she had seen her repelling every person who showed signs of too warm an admiration, with a gentle firmness, which could only be the result of a deep-seated resolution to listen to no whisper of love from any new acquaintance. Despite her selfishness, Lady Elizabeth was not an unfeeling woman, and even her personal comfort had been a good deal marred for the past year by the sight of Una's sweet sad face, and its look of patient suffering. She had therefore welcomed gladly the information brought her by Mrs. Northcote, which put an end to the necessity of further separation between Atherstone and Una; and Mrs. Grubbe had been obliged to own that it was useless for her to attempt to interfere with Miss Dysart's prospects of happiness, if Mr. Atherstone came to seek her again at the hands of her aunt.

But now it seemed to Lady Elizabeth that his departure for an indefinite length of time, so immediately after his return home, could admit of no other interpretation but a deliberate intention of avoiding Una, and putting an end to any idea that he wished to resume his former relations with her, and Una herself drew the same conclusion. The aunt and niece had never spoken on the subject together, however, and they did not now; only for the next few days the invalid's mental discomfort showed itself in greater irritability than that which was already habitual to her, and Una went about calm and gentle as ever, but strangely silent, and with a dim shadowy look in her eyes when she came down from what was supposed to be a night's rest, which might have told the most indifferent observer of the secret suffering which was so keenly trying her once joyous spirit.

Meantime, when Atherstone returned home from his visit to Dr. Burton, he found as it so often happens in this world, that circumstances were working at a distance, in such a fashion as to render it simply impossible that he should carry out his intension of leaving home without again seeing Una Dysart. He had been aware Wilhelmina Northcote was to be married on the following day to Henry Crichton, and he had received a warm invitation from her parents to be present at the ceremony, but he had felt from the first that he really had not sufficient moral courage to witness such a scene in the very presence of his lost Una.

He knew that she must inevitably be there, as Miss Northcote's chief friend, and he was equally certain that Trafford would perform the rite which would so soon be repeated in order to unite himself to her who should have been poor Humphrey's bride, and still was the very darling of his heart. Could he bear to see that good man's happy triumph, and watch him meeting the tender glance of those sweet eyes that once had looked with such deep love into his own?

No; to go through such an ordeal seemed beyond his power; and he had that morning sent a cautiously worded answer to Mrs. Northcote, in which he tried hard to conceal the true reason of his refusal to attend the wedding of her daughter. No sooner did he arrive at home on this afternoon, however, than he was greeted with the information that Mr. Northcote was waiting for him

in the library, and when he opened the door, he saw the squire seated on a chair in the centre of the room, with hands firmly clasped on the top of his golden-headed stick. He looked up with a merry twinkle in his eye as Atherstone came in, but did not move.

"Here I sit friend Humphrey," he said, in his hearty genial voice, "and from this chair I do not move till I have brought you to repentance of your cold-hearted indifference to what concerns us so nearly, and won your promise to do honor to our pretty Wil. to-morrow by your presence. I could not have believed you would be so unfriendly as to refuse us."

"It is not indifference, indeed, Mr. Northcote," said Atherstone, his lips quivering with pain; "no one can rejoice more heartily than I do in any happiness that may come to you or yours, and Miss Northcote has my fervent good wishes; but really must excuse me from appearing at her wedding."

"What is your reason? can you tell it to me?" said the squire, looking him straight in the face.

Humphrey's proud spirit revolted from any confession of his truth, and he answered, deprecatingly, "Forgive me, Mr. Northcote, but even that I cannot do."

"No, because you cannot have not a single valid reason to give me. You know as well as I do that the Northcotes and Atherstones have been friends for some hundreds of years, and there yet never was a great festive occasion in the one house without the representative of the other being present; there must be a mutual consent before you break up such an old custom as that, and you will not get mine, I can tell you. But the truth is, Atherstone," continued the squire more seriously, "it is not merely to give us pleasure I urge you to do this, but for your own sake; it may affect your future standing in the county very injuriously if you seem to fight shy of your neighbors on this special occasion; it will be your first appearance after your absence, and all the painful circumstances connected with it, and every one expects to see you there, and to welcome you back to your own place once more; if you avoid being present—which at any time would have seemed very strange conduct on your part—it will inevitably convey the impression that matters are not after all cleared up, and there will be a renewal of doubts and suspicions which may not be easily dispelled."

Humphrey was too sorely wounded at the heart to feel all the bitterness which would once have been aroused within him by such remarks, and he answered, despondingly, "I do not seem to care much what any one in the world thinks of me now."

"But you should care, my dear fellow; we have to avoid even the appearance of evil, and you are bound to make yourself worthy—in the eyes of others as well as in reality—of the position in which God has placed you. Come, my friend, be advised by me; you must come to us; I will take no refusal; and, after all, it is no such very dreadful affair; we meet at the church soon after eleven, and when they have converted my little 'Will o' the wisp' into Mrs. Hervey Crichton, we shall come back to the Manor House for luncheon—breakfast I believe it is to be called—and the whole business will be at an end before three o'clock. I do not care about you staying to the evening party unless you like to do so; but I do beg you to be present at the wedding itself."

Then Humphrey resigned himself. What, after all, was a little additional pain, more or less, when all was so dark and hopeless around him? "You are very kind to care what I do, Mr. Northcote," he said; "and since you wish it, I will come to the church at all events."

"And to the breakfast. Good! Now I am satisfied; and you will not regret it yourself, Humphrey, I am very sure."

Atherstone only smiled rather sadly; and then the squire took his leave, declaring he had more to do than he then knew how to manage.

#### CHAPTER XLIII.

Wilhelmina Northcote's wedding day dawned as sunny and cloudless in all the perfection of summer beauty as if this world were but the fairyland of hope and brightness, which it often

seems to us to be in the days of our untried youth; none could have dreamt those azure skies were ever darkened by snow-laden clouds and angry storms, or that the fair green valleys of the flower-decked earth but hid the ashes of the countless dead. All was serene and gay; and the morning smiled like a radiant bride, jewelled with the sparkling dewdrops, and heralded with songs of triumph from a thousand caroling birds.

We are often aware of a strange sympathy existing between Nature and the human race—a sympathy which links itself with our immortal being rather than with that personality which is known and seen to our fellow-creatures. It has been well said that to God and to Nature we never grow old; by these we are known to be ever the same, even as we know ourselves; the same in our child-like need of a Father's love, in our self-pity for our unseen pangs, in the imperishable desire for happiness, which sets our heart bounding in its earliest years, and still burns within it fierce and strong as ever, when, worn and wounded, it is feebly beating out its last remains of life. If the world presses hard upon us, and we are hurt to the quick by cruel wrongs from trusted friends, or by the sting of slanderous tongues, there is a subtle consolation in passing out to the solitude of woods and fields, where the unseen presence of the only true and deathless Love impresses itself upon us through the outward aspect of Nature in some mysterious manner, felt though not understood; but there are times when this mysterious mission seems to be repudiated by our mother Earth, and she turns upon us with glittering smiles and garish brightness, when we long for the soft shadows and the tender gloom of sun-veiled skies to speak responsive to our darkened souls.

What a cruel mockery that brilliant sparkling morning seemed to Humphrey Atherstone, as he stood on the steps of his own door waiting for Nightshade to be brought round that he might ride to the church in time for the wedding ceremony, according to his promise. Never through all the troublesome years since his uncle's death had he felt so dispirited and hopeless as he did that day; his conscience was clear, his position assured, his future all before him free and independent, only Una was lost to him, and she had so twined herself about the very fibres of his life, that, since it must be spent without her, he longed to be rid of it as an intolerable burden, and would have been well content if his friends assembling that day had been called together in order to lay him down in peace beneath the churchyard sod.

He let the bridle lie loose on Nightshade's arched and glossy neck as he rode along; perhaps he almost hoped the instincts of his favourite horse would guide the animal to bear him away in reckless flight far in the opposite direction; but the stately black horse paced onward steady and sure, and soon it bore him back to the lich-gate, where the villagers were assembled in happy groups, looking out eagerly for the coming of the bride. Atherstone's groom rode up as he dismounted, took the bridle which his master flung to him listlessly, and led Nightshade away; so that Humphrey seemed to have no alternative but to pass on to the scene he dreaded, yet never perhaps had his splendid beauty and noble dignified bearing been so striking as on that day, when he uncovered his dark head in the sunshine in answer to the salutations of the crowd, and passed on calm and grave into the shade of the churchyard trees.

Here were assembled well-nigh all the wedding guests, who preferred to wait out side in the pleasant air rather than within the church; and to Humphrey Atherstone the whole scene seemed strangely out of harmony with the quiet resting-place of the dead; light laughter filled the air, gay dresses swept over the graves, and merry groups leaned on the marble monuments which recorded how much beloved had been the lost and how full of anguish were the living. Atherstone was met very cordially by his neighbours, to all of whom the peculiar circumstances of his history were now known, and he patiently went through the congratulations on his return, and answered courteously, to the hope expressed by many, that he would mix again with his friends, as in the days of his earlier youth; but as soon as he could he withdrew himself from among them, and es-

aped into a side alley shaded by branching trees, which seemed to him to be quite deserted. It was lined on either side with the green mounds which sheltered the very poor, whose surviving friends had been unable to mark each cherished spot, except by a few wild flowers laid on the turf from day to day; but there was one solitary grave placed at a distance from all the others under a fine old elm-tree which was distinguished by a white marble cross at the head, while at the foot there stood the figure of a young man, motionless as if he sought to be a living monument to the dead who slept beneath. Atherstone did not know whose resting-place it was, for that quiet grave had received its tenant—brought many miles to rest in Valehead churchyard—since last he had passed within its gates two years before.

But in a moment he guessed the truth, for it was Rupert Northcote who stood there; and as Humphrey drew nearer he saw that a broken lily was sculptured on the cross, with the inscription below it, recording no name but only the words, "They shall walk with me in white," while a row of the same pure stately flowers marked out the narrow space where Rupert's darling slept. Atherstone had already seen him since his return, and they had renewed their early friendship; so now he went up to him quietly, and laid his arm on his shoulder with a sympathetic pressure which the young man easily understood.

"You have made it a lovely spot," said Humphrey; "those beautiful lilies are most appropriate."

"It was Una Dysart who suggested to me to plant them there," said Rupert; "she said they always reminded her of saints in their white garments, and my Lilith is a saint—the angels have gained what I lost. Generally speaking I can school myself against daring to regret her; but on this, her brother's wedding-day, it wrings my heart to feel that only her senseless form lies there cold and unheeding while all she loved best are gathered round her, and while I above all would give the best years of my life to gain one look from her again."

For a moment Atherstone did not speak, and then he said, in a voice of deep emotion, "Rupert, do not think that I fail to appreciate your trial, for I do with all my heart; but, believe me, there are worse enemies for human love than even death."

"Not, surely, for the love that survives! how is it possible? for her it is best, I know, but for me—could any separation be more complete?"

"Yes, a thousand times! though both were still breathing the self-same air. You have not lost her, Rupert; she is yours as entirely, as faithfully, as when you still could clasp her dear hand in your own. She died loving you, she loves you still, and she will never change to you through all the eternal ages. You have her memory in your heart, embalmed there fresh and pure as in her days of life, your own for ever. Who dare dispute that grave with you? or who but yourself can claim to be the dearest earthly memory of her blessed spirit in the realms of paradise? And you think there can be no worse fate than yours? I tell you, Rupert, you little know what men may have to bear, or with how much reason they might envy your gentle sorrow!"

Atherstone had spoken with so much vehemence that Rupert looked round at him surprised; but at that moment a burst of joyful shouting from the crowd at the gate announced that the bride had arrived, and it was needless that her brother should be there to greet her. The young man silently linked his arm in that of his friend, and they walked together out from the sombre alley where they had been standing, to the broad sunny path leading to the church door, where already the wedding procession was being marshalled. The little children of the village school lined the road on either side, holding baskets of flowers from which they flung sweet blossoms beneath the feet of the veiled bride as she passed along, leaning on her father's arm; and close behind Wilhelmina—the chief actor in the scene on which the dazzling sunshine was streaming down—there came another fair and graceful figure, walking with her beautiful eyes fixed on the ground, her little hands clasped tightly together, and her gentle feet seeking to avoid stepping on the pretty flowers which strewed the path, that her light tread might not crush them.

He stood there and watched her; his lost Una, in all her gracious loveliness, with her flowing white robes, only distinguished from those of the bride by the rose-pink flowers which looped them up, and her soft brown hair catching flakes of light upon its waving masses. She was very pale, but her sweet face was rigidly calm, and she passed on with a quiet noiseless movement, never lifting her eyes to look to the right or to the left, yet Humphrey had an instinctive consciousness that she knew he was present, and that she was aware how the sweeping folds of her dress had touched him as she moved along.

Mr. Trafford and Richard Crichton were at the west door of the church with the choristers to meet the bride, and as the squire led her in, his bright and happy little daughter, the choir and clergy turned and preceded her up the nave, singing the well-known bridal hymn, "The gale that breathed o'er Eden," till they reached the altar, where Hervey stood waiting with his friends.

Atherstone saw Una's figure, all white and dazzling in the sunshine, disappear under the shadow of the doorway, while the gay crowd swept in after her, and the impulse was strong upon him to dash back the gate, and mount his horse, that it might bear him far away at its swiftest pace; but Rupert still held his arm and drew him on, and, yielding in the recklessness of despair, he, too, entered the church.

## CHAPTER XLIV.

Rupert Northcote left his friend, as they drew near the altar, and went to join his mother, who was standing a little apart, visibly agitated, now that the period of final parting with her daughter had arrived; while Atherstone took up his position where, half hidden by a pillar, he could fix his eyes undisturbed on Una's face. Just at that moment the deep melodious voice of Mr. Trafford was sounding out the solemn charge to those who were about to be joined in the life-long bonds, that they should declare whether they knew of aught against their union, as they would have to answer for it at the dreadful day of judgment, when the secrets of all hearts should be made known.

"Now," thought Atherstone, "Una knows that those words will soon be addressed to her and Trafford, and unless she has made herself hard and cold as ice against me, she must betray her consciousness that if the deepest secret of her heart were revealed it would tell of a love between her and me, which well might hold her back from taking vows to any other man."

He watched her intently, as the awful adjuration rolled through the echoing aisles, and was followed by a pause of intense silence, when no answer came from the true young hearts that had long been open to each other in loyal affection. But Una never moved, and her beautiful face remained white and still, as if chiseled in monumental marble. Humphrey continued to gaze upon her earnestly, while the sacred rite went on and the pledges of undying love were given and taken: and only once he marked a change. Like a sudden breeze rippling the surface of the quiet lake there came a tremor of agitation over Una's pure pale countenance, which made her lips tremble, and her eyes grow dim with tears, when she saw the young bride rise from her knees, her hand clasped in that of her husband's while the clear voices of the choristers rang out the words, "Oh, well is thee, and happy shalt thou be!" Atherstone knew not what chord was touched at that moment in Una's heart, but in truth she felt as if it were ready to break within her, for it was crying out in passionate longing for the bliss which she believed her own young life was never to know. Ah! well it was with the bride so deeply loved, and happy would she be; but she had given all her life and all her heart to him who stood there in his living beauty as utterly dead and lost to her as if the grave had hid him away for ever from her sight. The thought of the long years of loneliness that seemed to lie before her was more than she could bear, and as she swayed like a reed under the tempest of anguish that shook her very soul, her glance fell for a moment on Atherstone's countenance, looking dark and stern from his inward pain and resentment, and at once her maidenly pride enabled her to master the emotion which might betray to the man whom she believed

had deserted her how unchangeably she loved him still. With a strong effort she drove back the tears that well-nigh choked her; raised her fair head in dignified calm; and from that moment never showed by look or movement the least sign of feeling through all the subsequent scene.

The service was over, and the newly-made husband and wife passed out of the church, and walked down the graveyard path in the sunshine, with their friends following close behind them.

"Caught at last, my Will-o'-the-wisp!" whispered Hervey to the little bride whom he was bearing away in triumph.

"Fairly caught," she answered. "I hope it is not proper for me to cry, because I can't, I am so happy;" but there were bright drops on her bright eyelashes as she spoke, for her eyes turned lovingly on the kind old father, whose house was to be her home no more.

At the gate the village people clustered round the squire's daughter and her husband, all eager to touch her hand or win a last look from her smiling eyes, and in the confusion Atherstone found himself close behind Una, but she still maintained her statuesque calm, till suddenly Trafford hurrying from the church-door with his swift vigorous tread, came straight up to her, and bending down from his stately height, whispered a few words in her ear; they were, in truth, only prompted by a kind wish to remove the sadness which the quick-eyed clergyman had noted on her face, by reminding her that all the happiness that day around them was due to her own success in bringing Rupert Northcote back to his home. But Atherstone did not hear what was said, he only saw that Trafford's voice brought light to her eye and colour to her cheek, and that she looked into his face with a sweet bright smile, and answered low and softly to his secret whisper. As the sight was too much for Humphrey's powers of endurance; with a determined effort he made his way through the crowd to the place where his horse was waiting him, and hastily pencilling a note to Mr. Northcote, begging him to excuse him from being at the luncheon, he gave it to his groom, and told him to ride to the Manor House with it, and then mounting Nightshade, Humphrey himself darted away in the opposite direction, and was soon galloping at full speed along the most lonely road he could find.

Poor Una could not so easily escape from what had been to her an almost unendurable ordeal. She was obliged, as the bride's favoured friend, to accompany her back to the house, to sit in patience at the table while the wedding feast went on, and finally she had to take her place with all the other guests on the outer steps, and join her good wishes with theirs as the daughter of the house was borne away by her husband, to begin together the new life that seemed so full of promise. Then only would she hope for a few minutes' relaxation from the strain of the determined calm beneath which she had hidden her anguish through these long trying hours.

The Northcotes had insisted that Una should remain with them till the following day, in order that she might be present at the evening party with which the festivities were to terminate, and bitterly distasteful as all such gayeties were to her at present, she knew that she must not avoid them if she would conceal the reason which made them so; but now that Wil. was gone, for the next few hours at least she was free, and hastily throwing a dark mantle over her white dress, she ran with fleet steps through the shrubberies till she reached a side gate which led to an outlying hamlet on the Northcote estate. Una had a definite purpose in taking this direction, but when she found herself in the perfect solitude which was so great a relief, she relaxed the rigid self-control with which she had maintained her composure, and gave way to irrepressible sobs. Like the king of old, who hastened away, weeping as he went, when he heard that the son was dead, whom to have retained in life he would have been well content that all others should have died that day, she passed on through the quiet woods in all their summer brightness, with her fair face bathed in tears and her lips wailing out the bitter cry, "Would that I had died before I lost him! Oh, my love—my love!" for Atherstone's conduct at the wedding had utterly killed the last hope within her, and the whole long life that she might have

to live stretched out before her one dark and dreary blank, where the lights of earth had all gone out, and the far-off stars would alone have power to shed radiance on her path.

This complete abandonment of herself to her grief for a few minutes brought a sense of relief, and when she reached the little old-fashioned farm-house which was her destination she was able to wipe the tears from her eyes and regain her composure, at least in outward appearance.

(To be continued.)

#### A GUILTY CONSCIENCE.

When Dr. Donne, afterwards Dean of St. Paul's took possession of his first living, as he walked into the churchyard, he took up a skull thrown by the sexton out of a grave, and in it found a small headless nail, which he drew out secretly, and wrapt it up in the corner of his handkerchief. He then asked the grave digger if he knew whose the skull was? He replied that it was the skull of a person who had kept a spirit, shop, and who, having gone to bed intoxicated, was found dead in his bed in the morning. "Had he a wife?" asked the Doctor. "Yes." "What character does she bear?" "A very good one; only the neighbors reflect on her, because she married the day after her husband's burial." A few days afterwards the doctor paid her a visit, as if by accident; asked her some questions; and at last, of what sickness her former husband died. As she was telling him the same story as the sexton, he opened his handkerchief, and cried out in an authoritative voice, "Woman! do you know this nail?" Struck with horror, she instantly confessed the murder.

#### THE CHRISTIAN'S JOY.

How permanent is a Christian's joy! Its roots are strongly embedded, like the cedar of Lebanon. No wind that blows can hurl it down. The very tempest that beats upon it only adds to its stability, and rivets it more firmly to its foundation. The joy grows not on earth, nor depends for its stability on aught that earth can bestow. It is planted in heaven, and is watered by that stream that which makes glad the city of God. How then can it wither? Why need the Christian despond, even when all else is gone, if this is left? Why may he not smile amid the wreck of his earthly hopes, if he can look up and claim God as his portion, and heaven as his eternal home.—*Waterbury.*

#### GROUNDS OF CONFIDENCE IN GOD.

Lord Bolingbroke once asked Lady Huntingdon, how she reconciled prayer to God for particular blessings, with absolute resignation to the divine will. "Very easily," answered her Ladyship; "just as if I were to offer a petition to a monarch of whose kindness and wisdom I have the highest opinion. In such a case my language would be, I wish you to bestow on me such and such a favour, but your majesty knows better than I, how far it would be agreeable to you or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."

### Children's Department.

#### A CHILD'S HYMN.

Oh, how sweet to know that Jesus  
Such a faithful Shepherd is—  
He can tell if one sheep wanders,  
Counts the lambkins too as His!

From the flock that seeks His guidance  
Never turns He one away;  
Folds them by the quiet waters,  
Watches them by night and day.

Even I, so small and helpless,  
I can come and claim His care;  
He will hear my cry, and lead me  
To those pastures green and fair.

If on earth we love and serve Him  
Till our lives are o'er,  
Then in heaven His lambs will nestle  
Close beside Him evermore!

#### THE FIVE PEACHES.

A peasant, returning from the city, brought with him five peaches, the most beautiful ones he could find. It was the first time his children had ever seen this fruit; therefore they admired them, and were delighted with their red cheeks and delicate down. The father then divided them among his four children, reserving one for their mother.

At evening, before the father went into their sleeping-room, he asked them, "Well, how have the peaches tasted?"

"Deliciously, dear father," said the eldest. "They are fine fruit, so juicy and sweet. I have carefully kept the stone, and I will plant it, and rear a tree."

"Good," replied the father; "that is acting prudently and caring for the future, as becomes a farmer."

"I ate mine up at once, and threw away the stone," said the youngest, "and mother gave me half of hers."

"Well," said the father, "you have not acted very wisely, but still naturally, and like a child. Wisdom will come by-and-by."

The second son then said, "I picked up the stone which little brother threw away, and cracked it. There was a kernel in it just like a nut. But I sold my peach, and received for it money enough to buy twelve when I go to the city."

The father shook his head, and said, "It was wisely done, indeed, but it was not natural or child-like. I think you are designed to be a merchant."

"And you, Edmund?" asked the father.

Edmund answered frankly and carelessly, "I carried my peach to our neighbour's son, the sick George, who is ill of fever. He refused to take it. Then I laid it upon his bed and came home."

"Well," said the father, "and who has made the best use of his peach?"

Then all three cried out, "Brother Edmund!"

But Edmund was silent, and his mother embraced him with tears in her eyes.

#### OUR HANDS.

Little hands were made, my pets,  
Not alone to gather gold,  
But for nobler things, my pets,  
Made to help the weak and old.

Little hands were made, my pets,  
Made to fold and clasp in prayer;  
And to plead to God, my pets,  
For a Saviour's love and care.

Fold them, then, in prayer, my pets;  
Fold them every morn and night;  
Nothing half so dear, my pets,  
Nor more pleasant in God's sight.

#### THE BIRDIES' HOME.

Is not this a curious home for three new-born birdies? A hat on a pole what can it be? Ah, now I know! it is Farmer Belt's scare-crow, which he put in the village road field, to frighten the birds away from his corn.

He looks at it now and then from the road, when he is driving home from the village, and says; "That's a fine scare-crow, that is; not a bird would come within a mile of it, I daresay."

Little does Farmer Belt know how a brave mother bird flew round and round it every time, feeling quite sure in her little mind that it could not hurt her, and wondering if she might not find it a good place for her nest. And when at last she grew bold enough to alight on the pole and look on the great, old hat, she found, to be sure, a beautiful, safe and sheltered place for her nest. And there she built it, and there she laid her eggs, and there in Farmer Belt's scare-crow, came out, three birdies, with their mouths wide open, and crying for something to eat.

Very ugly little birdies they are as yet, and very weak and helpless; as weak and helpless as you were, little one, when you were a tiny baby. But just as you grew stronger and stronger they will grow stronger and stronger too, for the great God Who made you, made them also, and, wonderful to think, watches over them carefully as he watches over you.

By-and-by under His watchful care they will have grown beautiful and strong and quick, and will fly away to make other homes of their own.

Hurry, little birdies, and learn to use your wings, and fly away from farmer Belt's field to some other and safer place. But until that time comes I think you are safe where you are, for I know Who made and tends and cares for you.

#### THE DEATH OF ELISHA.

Do you know how Elijah died? Did he die at all? I wish you would find out. Elisha died, however,—there is no doubt about that. He fell sick and died. Every body must die. We are sorry when some people die, but I have known of the death of a man for whom no one seemed to care. I remember him very well. He was old and rich. He had an elegant house, many servants, fine carriages, and could buy anything that he wanted. One day he died, and nobody seemed sorry. I suppose no one loved him. Perhaps he had not been kind to any one. So he was forgotten.

It was not so with Elisha. Even the king wept when he died, and he has been remembered ever since, because he was good and did good in the world. After he was dead his example did good.

I hope you will live such lives that you will be remembered after you are dead; but above all, I hope you will serve God so that he will take you to heaven when you die. The Bible is the only book that will teach you how to serve God aright. Read 2 Kings. xiii. 14-21.

—When the poet Samuel Taylor Coleridge was a boy and a charity scholar in London, he was one day walking along the Strand, throwing out his arms wildly from right to left. One of his hands came in contact with a gentleman's waist-coat pocket, and the gentleman accused the poor lad of thievish intentions. "No," said Coleridge, "I am not intending to pick your pocket: I am swimming the Hellespont. To-day in school I read the story of Hero and Leander, and it made such an impression on my mind that now I am imitating the latter as he swims from Asia to Europe. I threw out my hands in imitation of the act of which I read this forenoon." The stranger was so much impressed with the vividness of imagination on the part of Coleridge that he subscribed enough for his admission to a library, which became the beginning of the poet's education.

The Emperor of Brazil is at Berne.

M. de Malarce has left Paris for England to study Saving's Bank Book Keeping.

The Grand Duke Vladimir has been robbed of jewels worth 60,000 francs.

H. M. troopship *Euphrates* has arrived at Malta having on board 1584 rank and file.

A spirited protest has been signed in Holland against the annexation of the Transvaal to the British Empire.

A weekly journal in the English language is about to be established at St Petersburg. The object of which will be to convince the people that are in error in objecting to Russian progress in Central Asia, and to Russia's struggle for the liberty of the Balkan Christians.

A party of English scientists have gone to Colorado, the head quarters of the potato beetle, to explore its streams and marshes for infusorial life.

Oleo-marjarine, or artificial butter is extensively manufactured in the United States.

Of the losses by the St. John's fire \$4,822,000 will fall on English companies, \$1,469,000 on Canadian, and \$445,000 on American Companies.

The disappearance of two islands with their inhabitants is reported from Western Australia.

**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasscott, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants.

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M. A., Curate.

**TRINITY.**—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

**ST. GEORGE'S.**—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, M. A., Assistant.

**HOLY TRINITY.**—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

**ST. JOHN'S.**—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

**ST. STEPHEN'S.**—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

**ST. PETER'S.**—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

**CHURCH OF THE REDEEMER.**—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

**ST. ANNE'S.**—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

**ST. LUKE'S.**—Corner Breadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trow, M. A., Incumbent.

**ALL SAINTS.**—Corner Sherbourne and Beecle streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

**ST. BARTHOLOMEW.**—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B. A., Incumbent.

**ST. MATTHIAS.**—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m., (Holy Communion after Matins), & 2.30 p. m. Rev. R. Harrison, M. A., Incumbent.

**ST. THOMAS.**—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.

**ST. MATTHEWS.**—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

**GRACE CHURCH.** Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. C. B. Mathew, B. A., Incumbent.

**ST. PHILIP'S.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. G. H. Moxon, Rector.

**CHURCH OF THE ASCENSION.**—King street West, near York street. Sunday services, 11 a. m. and 7 p. m. Rev. S. W. Young, Incumbent.

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TORONTO, April 28th, 1876.

KINGSTON, June 24th, 1876.

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J. T. ONTARIO.

SAULT STE. MARIE, ONT., May 4th, 1876.

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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Trinity College, Aug. 1877.

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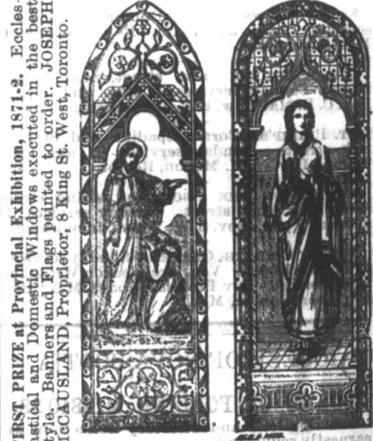
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