

# Dominion Churchman.

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[No. 38.]

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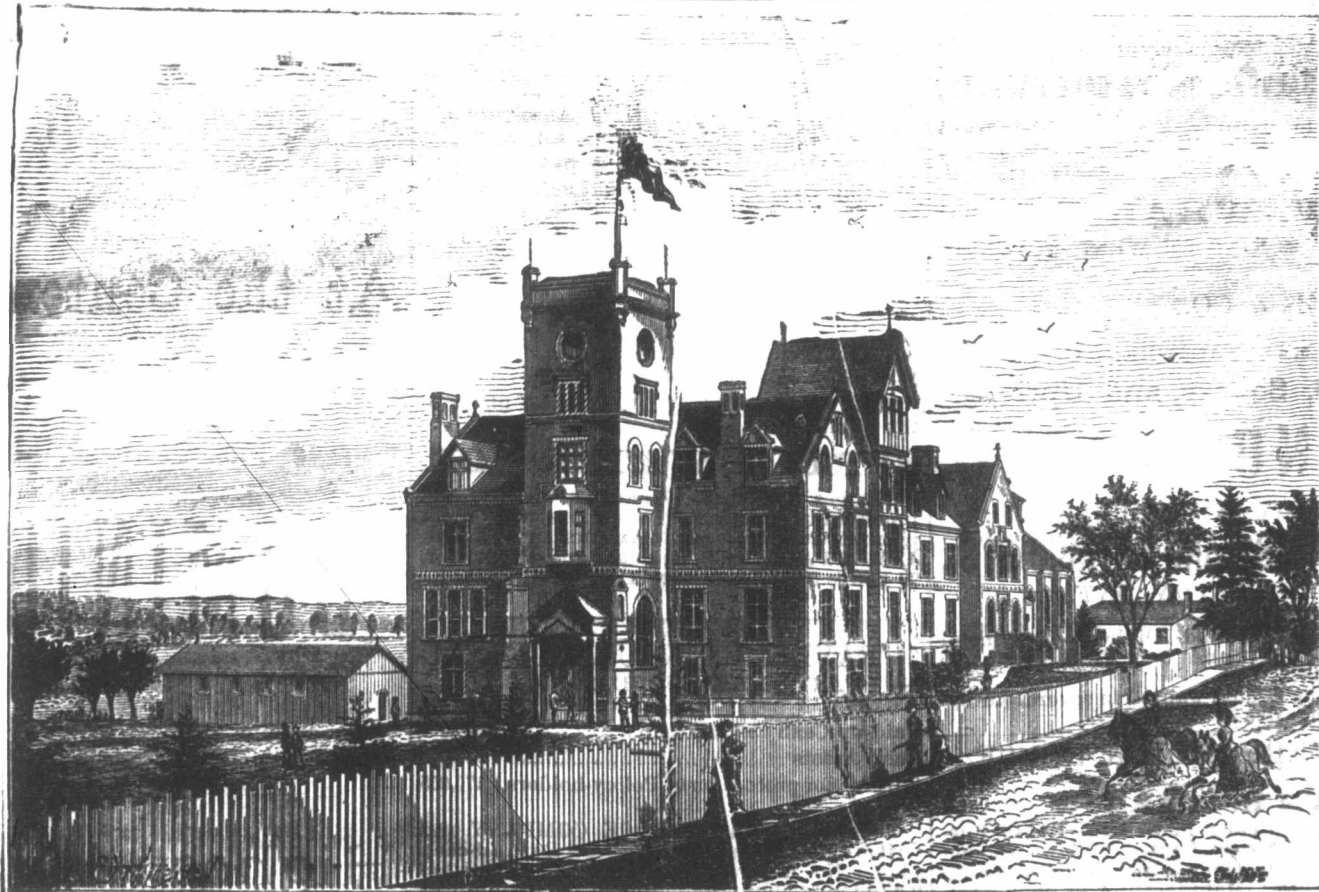
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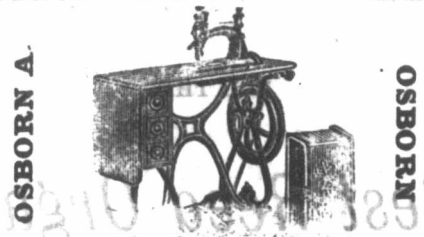
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# Dominion Churchman.

THURSDAY, SEPT. 20, 1877.

## THE WEEK.

THE geographical interest of the week undoubtedly centres in the curt announcement that Mr. Stanley has reached Embomma, a station about eighty miles from the mouth of the Kongo, after having traced the Lualaba down to its junction with that river. Livingstone's theory that the Lualaba was the head and main stream of the Nile may be said to have been long ago exploded, and although Cameron as well as Livingstone was unable to follow the mysterious stream from Nyangwe northwards, yet its identity with the Kongo was, from calculations and measurements, settled as satisfactorily as any geographical theory can be. Stanley's journey, therefore, though it only establishes on the basis of fact that which has previously been accepted as an irrefutable theory, yet is extremely important as supplying us with information as to the navigation of the stream and the state of the country through several hundreds of miles hitherto unvisited by any European. Every Englishman should feel an interest in Africa, in the history and Christianization of which vast continent it seems destined that England is to take so noble and prominent a part. We know already how we can approach Lake Tanganyika from the east, and already advantage is being taken by traders and by missionaries of the knowledge thus acquired. But how to reach the country beyond the central watershed, the fertile land of Manyuema which so charmed Livingstone and Cameron, and all the districts lying along the Lualaba and its affluents has hitherto been unknown. If Stanley can now report that the vast Kongo, above the Yellala rapids, offers no insurmountable obstacle to navigation, we have every hope that very shortly English steamers will ply on its upper waters, carrying the arts, civilization, and religion of Christendom into one of the religiously darkest, but commercially richest, corners of the earth.

The indications of a revival of trade are cheering, and there is reason to hope that we have "touched bottom" at last in the depth of depression. This, in addition to a splendid harvest, ought to produce a commercial revival in Canada which would go far to obliterate all traces of the late "hard times." But whatever good fortune may be in store for merchants and farmers, we are afraid work having been so slack all the summer, and the season being now so far advanced, that under the most favourable circumstances, the coming winter will be a hard one for labouring men and for the poor. It behoves, therefore, those especially who are interested in and entrusted with the supervision of the poor in our cities to look well ahead and make provision against the evil days, not by preparing only for a more liberal expenditure than heretofore, but by making well-considered

plans for repressing pauperism, for watching over those in distress, and for endeavouring not so much temporarily to relieve want as to improve the condition, raise the hopes, and encourage the self-dependence of those who, it may be feared, would, under a lavish system of doles, be speedily debased to the level of professional paupers. It is impossible in relieving distress, to do good without doing harm also; and however carefully and conscientiously relief is given by the various societies in such a city as Toronto, yet we regard the whole plan as intrinsically faulty in its present shape. There is no general organization, no corporation, no substance in the work; the plan of operation having been, no doubt, sufficiently well adapted to the requirements of a young and small community, but being totally inadequate to meet the needs, to check the imposture and repress the mendicancy of the complicated society of a large city. In short, we daily see the increasing need for a poor law, in some form or other.

The recent meeting of the British Association, at Plymouth, has been in many respects an exceedingly interesting one. On such occasions it is, of course, true that those who are selected to address the mixed and somewhat fashionable audiences find it necessary to dress up dry facts in a rather popular garb, and that Irish humour will have more appreciative listeners than the more valuable conclusions of a less amusing *savan*. But yet it is not altogether "science made easy." The annual gathering is an occasion taken advantage of by some of the most learned men and most diligent enquirers for the promulgation of new ideas or for the refutation of the heretical doctrines of their opponents. The Address of the President is always more or less valuable, either as a compendious *resumé* of recent discoveries or as an exhaustive monogram of that peculiar study which the speaker has made his own speciality. This year, Professor Allan Thompson devoted the Presidential Address to a consideration of the position and progress of the doctrine of Evolution. His treatment of this important subject may be summed up in the conclusion which he unhesitatingly puts forward, that no "development, even of the most simple organism, has ever been observed to occur where the possibility of its derivation from pre-existing bodies of a similar kind has been absolutely excluded. There is no direct combination of component elements, no spontaneous generation, or by whatever other hard name it may be called. *Omne vivum ex ovo* is the general rule. *Omne vivum e vivo* is the rule without an exception."

Under the heading of "Oil on the Waters" a writer signing himself *Philadelphia* laments in the *Guardian* over the differences which keep asunder the two schools of thought in the Church, and he asserts his conviction that much of the existing disunion is caused

by the mutual ignorance which each has of the other's real tenets, and for the practice which each has of looking at the other's doctrines, perhaps unconsciously, through the medium of their own prejudices. He proposes to open a "new style of correspondence with a view to clear off groundless suspicions and take away blind misconceptions and so to promote a greater spirit of unity and fraternal fellowship among us." He offers to "lead the way in a series of four letters written from my own standpoint as an evangelical clergyman, touching questions on which it seems to me that we are far more separated from ordinary High Churchmen than is necessary." We shall watch this experiment with some interest.

Having called attention last week to the Bishop of London's somewhat severe reply to some parishioners of Hammersmith in which his lordship referred to Archdeacon Sharpe's charge as sustaining his own and the Privy Council's interpretation of the Ornaments Rubric, it is but fair to point out that a correspondent maintains that the bishop has taken as the archdeacon's own opinion the words which he merely quoted from another author, whereas his own view is expressed in these words: "The whole truth of the matter is that both the use of hoods, and the disuse of copes and tunicles, are now so notoriously and universally allowed of by the ordinaries, that although neither of them could in strictness be reconciled with the letter of the rubric, yet we are not bound at this time to make any alteration in our practice."

The calculations recently made, by a sensational London paper, of the average expense of the entertainments given at a large and fashionable house during the season are certainly a little startling. To provide her acquaintances with a concert or a dance, or merely to give them an opportunity of crushing each other nearly to death at an *At Home*, a hospitable lady has to draw upon her husband's good-nature to the tune of from £400 to £700. If these sums seem extravagantly enormous, yet it must be conceded that the age which is extravagant over its pleasures is also, on the other hand, lavish with its offerings for good and charitable purposes. The sum raised in England, during the last decade, for church-building and restoration, for schools, for endowments, for missions, and for the general purposes of charity has been simply astonishing. It is not only of a few such noble bequests as that of £200,000, lately left towards the Bishopric of Northumberland, that the amount is made up, but countless tiny dribblets swell the mighty stream. The Mansion House subscription for the India famine, for example, in a very short time amounted to £64,000, and if money can save lives in that frightful calamity money will, no doubt, be forthcoming. Still, with all our societies and charities and churches that are supported, some munificently, others beg-

gally, by the public, it is; unfortunately, but too true that Society and pleasure each take more than a tithe of our substance, while, for the service of God, a very small portion is set aside.

As we anticipated, the Russian attack on Plevna has been of a most determined character, but, as we did not anticipate, and, we may say, to the surprise of everybody, it has up to this time signally failed. The Turks have retaken, with prodigious and fearful slaughter on both sides, all the redoubts, except that of Grivica, which the Russians had captured, and now Osman Pasha defies the whole force which the Grand Duke Nicholas can bring against him. Suleima Pasha has effected a junction with Mehemet Ali; the Russian fort in the Shipka Pass has fallen; and the Czarevitch has been obliged gradually to retreat. All this looks serious for the Russian cause, and even if Plevna falls today the check to the Russian advance and prestige has been irremediable. But if, on the contrary, Osman makes good his defence what will be the result? We may then anticipate that the name of Plevna and its defender, both utterly unknown to fame, will be ever associated with very important political and territorial alterations in Eastern Europe. It is impossible to forecast the effect in Russia itself if the Czar has to return to his own dominions baffled by the Turks and thwarted in his designs.

#### THE SEVENTEENTH SUNDAY AFTER TRINITY.

**L**IBERTY, springing from a unity which implies due subordination, is an acquisition which has ever been obtained only by a conquest of the carnal mind. To cling to the chain that binds us, strange and unaccountable as such an infatuation may appear, is a phenomenon by no means so rare as the libertine or the rationalist would have us believe. But it is only when we fall in with the unity of the faith of the gospel that we can have the remotest chance of being free indeed. A slave to divers lusts and passions is not free; a slave of Satan is not free; nor is a servile worldling any more free than either of the others. But he who is joined to the one body and the one Spirit, which lead us to the one hope of our calling, he alone is "emancipated and free." He is at liberty to pursue those objects which constitute the highest excellences of his mortal and immortal being; and, in the course of the pursuit, the soul is trained towards the highest perfection of which its nature is susceptible—trained to the freest and the holiest companionship with the most exalted orders of Beings the universe contains; and becomes enabled to approach more and more nearly to the centre and the sun of all intellectual, moral, and spiritual freedom. But in the unity which entitles to this freedom, and which secures it, there must be limitation, that is to say, restriction, or there could be no unity at all; for unity cannot possibly exist without restriction. In all unity there must be limitation and subordination in all the members save one; and in this unity the licentious worship of many gods

must be given up for the worship of one God. There must be one faith as the basis of that worship, and one authorized and established means of initiation into the family of that One. No room is given for human invention, for wild excesses or for unauthorized speculation; when these are indulged in, nothing is gained by the change of name; licentiousness still gives the law; the man follows the dictates of his own corrupt inclinations, and is as much a slave to evil as ever. But as Christ, Who makes His people free, is their King as well as their Priest, so the restrictions of the gospel are a means of real spiritual freedom, however much they may seem an irksome bondage to those who regard them as restraints only. The Christian who worships the one God is surely more free than the heathen who worships many divinities; and the believer in a faith once for all delivered is more free than the man who is continually looking for new developments and who is exposed to the bondage of every novel speculation.

The self-abasement recommended in the parable of the wedding feast, in taking the lowest room, may scarcely accord with our modern notions, or with the success which, in the present day, often appears to attend the exertions of those who put forward claims and pretensions to something higher or greater than usual. And yet the principle of the parable may be considered of universal obligation and of permanent truthfulness. In religion, humbleness of mind is absolutely essential to ultimate exaltation in holiness; and in dealing with our fellow men a proper modesty is always recognized as the handmaid of real merit by those whose good opinion is worth having, and whose rewards are truly honorable and therefore desirable.

#### THE MINISTRY OF ANGELS.

**T**HE Festival of St. Michael and all Angels occurring in the ensuing week, brings to our notice the subject of the angels as ministering spirits sent forth to minister for the heirs of salvation. The blessed angels are commemorated by the Church from a conviction of their communion with the saints and of their ministrations among men in this world—the warrant for which is believed to be contained in St. Paul's admonition that Christians have "come unto Mount Sion and to an innumerable company of angels," as well as to the general assembly and church of the first-born, as also in the last verse of the first chapter to the Hebrews, and in that remarkable saying of our Lord's, "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father."

An angel is not God. It is a being between the divine and the human. It is a created being, and yet something higher than man—higher in point of intelligence, higher in point of heart, capacity, and affection—higher in majestic strain of will. How many there are of these loftier forms of created beings we know not. St. Paul speaks of an innumerable company, thus corroborating the sentiment of the ancient Greek:

"Myriads of spiritual creatures walk the earth unseen, Whether we wake or if we sleep."

There are only two of them mentioned by name in the Canonical Scriptures, Gabriel and Michael. In the books of Tobit and Esdras, Raphael and Uriel are also named.

Many parts of the Old Testament scriptures show the interest which these beings have always taken in the affairs of men, even from the day when some of them, in the character of cherubim, guarded the Tree of Life. And when the Lord came on earth, he condescended to be ministered to by angelic beings. In his temptation and agony they were there. They waited on Him at His birth and resurrection; and at His second advent, He will come "with all the holy angels." St. Peter was set free from prison by an angel. One of them stood by St. Paul in the ship when he was in danger. It has been a constant tradition in the Church that angels attend specially at the ministration of baptism and at the celebration of the Holy Communion; and that, as in the case of Lazarus, so in the sickness and death of the faithful in all ages, they are about the bed of the suffering, and carry their souls to the presence of Christ in Paradise.

We have abundant authority, therefore, for the pleasing and consoling conviction that angelic beings are joined in very close communion with those who have been redeemed by the blood of Christ, and who are on their way to the inheritance of salvation. As our Lord has taught us to pray that we may do the will of our Father in earth as that will is done in Heaven by the holy angels, so we may take their example as the highest next to His, of perfect submission to the will of God. And in our worship on earth we may regard it as an exalted privilege to have such communion with them as to be able to say, "Therefore, with angels and archangels and all the company of Heaven, we laud and magnify Thy glorious name, evermore praising thee, and saying, "Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to thee, O Lord most High."

#### THE SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

**I**N to-day's issue we give the remainder of the Rev. Rural Dean Givins's letter on this subject, the former part of which we inserted two weeks ago. As the entire letter has been circulated in pamphlet form, it will be of the less consequence that we have not given the whole of it in the same issue.

The subject is one of the very first consequence to us in this Dominion, and it has been treated by the writer in a way that shows he has a deep conviction of its immense importance. The society, of which he is the President, has reference to *foreigners*; but those to be first attended to are *foreigners* which exist among ourselves, spread over all parts of our vast territory by thousands and by myriads. Large tracts of country in that portion of this continent which belongs to Britain, and which is more or less closely connected with Canada, are peopled

with scarcely any other than by races foreign to ourselves, speaking other languages, with habits, usages, and social regulations widely different from our own, worshipping gods which their own imagination has pictured to their minds, and with no hope beyond the grave except a visionary hunting ground or battle field. We are year by year taking possession of one portion after another of their land, and by this means hastening the extinction of their races; but, alas! how feeble and how few are the means we use in order to provide them with the consolations of the gospel of the Son of God, before they silently and gradually waste away and leave behind them scarcely a trace of their former existence. Some parts of this immense tract of country have been mapped out into Dioceses, and Bishops have been consecrated and sent to evangelize the population; but they have been almost entirely unsustained by the means wherewith to carry on the work. Our own Missionary Diocese of Algoma presents unusual features of interest which ought to arouse all the energies of the Church in Canada. A Bishop has been appointed for that Diocese. We can hardly say that he has been sent there, for he appears to be expected to spend a great part of his time in traveling about to collect money for carrying on the work of his clergy; and the way in which he has been left without resources for this purpose may almost be said to be a standing mockery of the Christianity of our country.

We trust the Rev. Rural Dean Given's letter will be carefully studied, and that its recommendations will be acted upon. Should it fail in producing the desired effect, we know of no means that can be adopted to bring the Church in Canada to a sense of its duty in connection with this subject.

CANON BARRY AND THE REFORMATION.

In a series of six lectures which the Rev. Canon Henry Barry has been giving in the Chapter House of Worcester Cathedral, he has traced the course of the Reformation in a masterly and graphic manner, and has shown how it affected the whole constitution and character of the entire Western Church, and has left its impress on the individual Christian life. The movement on the Continent of Europe and that in England had a marked effect upon the entire Roman Catholic body as well as upon those portions of the Western Church which were separated from its communion, whether by their act or by its own.

After a thorough review of the whole subject, the Rev. Canon comes to the conclusion that there were many evils which sprung up with the Reformation, untoward developments and results; that even the best of the Reformers were not faultless men, but were themselves guilty of errors, some of which were of a flagrant nature; but notwithstanding all this, he spoke as one who believed that, upon the whole, the Reformation in England had been one of the greatest blessings which God had ever given to the Christian Church,

and he had not the slightest wish to conceal that opinion; although at the same time his object was to draw out the facts of history and leave others to deduce inferences and morals for themselves.

True reformation, as he remarked, "implies two things, continuity in substance, and alteration in form. The truth of Christ and the grace of Christ could not change;" and in the Reformation in England there was an equal absence of change in the external organization of the Church. The same Bishops, the same clergy, the same sacraments, the same Bible, and, in a large majority of its features, the same liturgy still had place in the Church of England. It was in fact precisely the same Church, only reformed; just the same as the British nation was the same organized community before the year 1831, and after that period. "The epoch of the Reformation was one of those great periods of convulsion, when the life of Christ and the grace of Christ maintained themselves and threw off many excrescences which had grown round them. But underlying the great change and convulsions of the sixteenth century, there still remained the fundamental basis of Christianity." So far as dogma was concerned, if men would turn to the Apostles' creed, which embraced the sum and substance of Christianity, they would find it was accepted just as much after the Reformation as before it. In the main points of faith, as well as in organization, there was a unity in England (not always on the continent) between the Church in the time of Charles and the same Church in the time of Henry the Seventh. "There was a certain amount of shame and a certain amount of comfort in the contemplation of the fact that there was unity of faith in these three great fundamental truths," contained in a belief in God the Father Almighty, belief in Jesus Christ, and belief in the Holy Ghost—"Shame that those who were at one on these verities should be found not only in opposition, but also in antagonism to one another, and comfort that those who were thus divided were ultimately at one."

"In the sixteenth century it was hard for men to be able to see this; for the Church of Rome had declared that all out of the pale were beyond the reach of salvation, and Hooker had to defend himself when he asserted that the Church of Rome was a branch of the true Church, and her members were not outside the covenant of the Gospel. But still there was the continuity of essential truth and life; though there were changes which shook all human society." And the Reformers in England did not, like many of those on the continent, form a new church which was anything but the Church of Christ.

Many abuses had crept into the mediæval church, which made reformation a very desirable thing to be accomplished. The tendency of these abuses was to depreciate the individual life of the Christian and unduly to exalt the corporate action of the body, just as the tendency of the present day is unduly to exalt the individual member of the church, and to depreciate or rather altogether to ig-

nore the corporate unity which Christ taught to be absolutely essential to the life of the soul. Christianity as given us in the New Testament teaches the absolute necessity of corporate unity in the Church, a unity which connects us with the body in its primitive inauguration, and which is carried on by the ministry of Christ's establishment, and with the sacraments of Christ's institution. The same Christianity also teaches, what the errors which culminated in the Papacy altogether laid aside, the responsibility of the individual Christian, and the necessity of cultivating individual spiritual life, in and with the use of the ordinances of the Church.

Among the forces by which the Reformation was to be accomplished the Canon says: "There was first of all a strong religious enthusiasm which went deeply down into society and touched all classes. Without this the Reformation might have had its champions, but never its confessors and martyrs. Side by side with this was a very strong feeling of national loyalty, indignantly rejecting usurpation of universal dominion by the foreign court of Rome, strengthened at this time by the growth of monarchical power, the formation of vernacular literature, the study of classical examples of patriotism, and of the Old Testament reverence for "the Lord's Anointed." Allied with both was the intellectual movement, stimulated by the revival of letters, the invention of printing, and the growth of maritime discovery and enterprise. These latter forces were allies—often capricious and dangerous allies—of the religious spirit. By the combined energy of all, in different degrees of prominence, the Reformation was effected." But determined and zealous as its promoters were in their endeavors to accomplish it, they had something to do in stemming the desolating torrent which threatened not to reform but to destroy; not to remove abuses only, but to revolutionize. And the first sentence in the Communion Service of our Prayer Books distinctly shows that their future efforts should be directed not to lopping off or removing anything more, but rather to restoring some of the things which in the general devastation had been unfortunately removed; and especially some arrangements which might be made with regard to discipline.

THE HISTORY OF CHRISTIAN HYMN WRITING.

By C. P. M.

THE Hymn, as distinguished from the Office or from the Liturgy, of which it forms a part, is essentially the most popular and variable element in worship. While the words of Breviary, Missal, as Common Prayer remain unchanged for centuries, the Hymns have changed so as to reflect each great phase in the aspects of religious thought. Thus the history of Christian Hymns forms no slight illustration of the history of Christian belief. Nay, it may be said that the introduction of new hymns has often reacted powerfully on the formation of great movements in the Church. To the use of poetic metaphors and apostrophes in hymns from

the time of Prudentius and Fortunatus, is no doubt due the gradual introduction into public worship of Invocations of Saints; to the same cause may be traced the rise of a form of Eucharistic teaching unknown to the mind of the Primitive Church. In the two great movements in the English Communion since the Reformation, the Methodist and Evangelical revival of the last century and the revival of the last thirty years, Hymns have been both cause and effect. It is true that each wave, as it spent itself, has thrown its treasures on the shore.

"Lo! He comes with clouds descending,  
Once for favoured sinners slain,"

will speak its message for Christian hearts long after the Calvinism which produced it has become unthinkable, and "Sun of my Soul" and "Jerusalem the Golden" will be sung by generations which have ceased to take interest in the chasuble. The great vitality of Christian thought also is illustrated by the many-sidedness of Christian lyric poetry. What a change from the simple Greek rhythmic hymns of the early Hellenic Christians of Rome to the measured verse of Ambrose! How the stern simplicity of the Ambrosian hymns seems to reflect the very air of the catacombs! How the traditions of classical Latin and the associations of Pagan poetry, so powerful still in Prudentius, lose their hold with the growth of rhymal verse; and, finally, how the scholastic philosophy and the vast system of mediæval theology finds expression in the hymns, rich as the tracery of a floriated window, of Adam of St. Victor, of Francis and his followers, and Thomas of Aquinum!

It is proposed to offer to the readers of the DOMINION CHURCHMAN a short series of papers on this subject; an account of the chief eras of Christian hymn writing, and of the principal authors and most remarkable hymns in each; to be taken, not from any second source, but from study extending over some years of the greatest original authorities. There are Daniel's Thesaurus Hymnologicus, a copy of which is in the University Library, Toronto; Mone's Hymni Latini mediævi, 3 vols.; the complete works of Prudentius, published at Leipzig, 1860; and, above all, the complete collection of Mediæval Hymns by Kehrein, 1873—all the latter works being in the writer's possession.

(To be continued.)

#### PAROCHIAL MISSIONS.

THE seasons best adapted for "mission" work are now at hand. We will repeat, in brief, some suggestions respecting it, that, in former numbers, have been more largely expressed, and the reason for them explained.

The best time to hold a mission is generally acknowledged to be a little before either Advent or Lent. If not as early in one of those seasons as can be arranged, then let the special work, proper to the season, transform the peculiar influence of the mission into the common church life of the parish.

Thorough preparation of various kinds is essential to the full success of a mission. The

preparation of prayer is the most essential of all. Get together the "religiously disposed" members of the congregation, few or many, week by week, some time beforehand, a month, at least—two months are better—to unite in prayer, to read the bible together, and to talk over the work, and consider the various ways in which the Laity may help. Let the prayer offered at these meetings be distributed to all who will join in using it day by day in private.

Let a progressive set of short, simple, suitable tracts be distributed as extensively as possible, at regular intervals of a week or more, during the time of preparation by the lay helpers.

Commit the preaching and teaching to one missionary if possible. If not, try, in the best way you can to secure as much unity of plan, harmony of thought, and continuity of influence throughout, as may be attainable.

Select a few hymns, a dozen or twenty at most, of suitable character, striking, pathetic, strong; and let them be practised to easy, stirring, familiar tunes; and repeat them, as may be necessary throughout the services. Let the singing be frequent.

Advertise thoroughly and extensively.

Engage all persons whom you possibly can to help, each according to his or her ability qualification, or inclination, in some of the great variety of ways that the mission gives occasion for.

Let the missionary meet the lay helpers the evening before the public work begins, and once in every day (except Sunday) during its course, for special consultation and prayer.

Ten or eleven days is generally about the best length of time to plan for the public work. It can afterwards be extended, if necessary. Begin on a Sunday; continue a few days after the second Sunday, for the benefit of those persons who may then attend for the first time; and close with the Holy Communion and thanksgiving.

Do not let the influence and stimulus of the mission break off abruptly. Provide channels wherein it may run, with its increased vigour of spiritual life, throughout the parish, by bible classes, confirmation classes, communicants' meetings, additional week-day services, greater frequency of Holy Communion, etc., as the manner and direction of its influence may suggest.

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX, Sept. 8th, 1877.—Received from Rev. John Ambrose, Digby, \$8.94, amount of collection at missionary meeting, Annapolis, Rural Deanery, held in Digby, Sept. 5th, in behalf of Foreign Mission Fund. WM. GOSSIP, Treas. B. F. M., Div. N. S.

AMHERST.—The bazaar and concert for Christ Church was successful to the amount of \$450. This is nearly equal to the loss on the organ consumed in the great conflagration at St. John.

RIVER JOHN.—The new Church built and the energy of the Rev. J. H. Downing was used for the first time on Sunday Sept. 9th. This little Temple will be, we trust and believe a great blessing to the people in the back road to Tatamagonche who were too far removed from the Parish Church.

PUGWASH.—The Rev. W. Jaffrey of St. Mary and Stanley, N. B., preached for the Rector at the head of Wallace Bay on Thursday Sept. 6th., to a crowded audience to whom he spoke wholesome words and telling.

HALIFAX.—A large number of people attended the meeting of the Church of England Temperance Society, in Argyle Hall. Rev. Mr. Ancient gave an outline of the work the Society was doing, and intended to do. He stated that it was in contemplation to organize a Ladies and Juvenile branch of the Society. The "barrow" in connection with the institution had been moderately successful, and he hoped that in the future the success would be much greater. Rev. Mr. Cogswell followed with a very interesting address. Remarks from Rev. Messrs. Troop and Kidston, and the singing of a hymn, followed.

DIGBY.—The members of the Annapolis Rural Deanery met by regular appointment at Digby, on Wednesday the 5th inst. There were present Revs. J. A. Filleul, R. D.,—James J. Ritchie, of Annapolis,—Henry DeBlois,—and John Ambrose, Rector of Digby. Other members of the Deanery were prevented from attending by sickness and urgent and unexpected parochial calls. Morning service was held in St. Paul's chapel, Marshtown.

The Holy Communion was celebrated by the Rural Dean, assisted by the Rev. J. J. Ritchie as Epistoler.

The services were greatly beautified by the music, which was exceptionally good. The Psalms for the day, as well as the Canticles and the Kyries were sang to the music, and pointing S. P. C. K. book, whilst the hymns were from the "Hymns A. and M.,—the book used in the parish of Digby. Miss Eliza Jones presided at the organ with her usual good taste and ability.

At three the clergy met at the Rectory and among other duties according to rule read and discussed critically the second chapter of St. Paul's Epistle to Titus, in the original Greek.

In the evening, at seven o'clock, a Missionary meeting was held in Trinity School House. Stirring addresses were delivered by Rev. Messrs. DeBlois, Filleul and Croucher, in behalf of Foreign Missions.

A collection was taken up for Foreign Missions. The rector in closing the meeting, referred in tones of deep thankfulness to Almighty God for the present prosperous condition of the parish. The parish of Digby had the honor, he said, of being one of the first in the Diocese, to relinquish all assistance from outside sources, and it had ever since been self-sustaining. Trinity Parish was ever ready to respond to any just call upon her offertory and her charities. Owing no man anything, and having a handsome sum in hand towards the erection of a new church,—having also her Rectory in a good state of repair, the Rector argued she was now, better than ever before, able to look beyond her own border, and seek God's blessing, by assisting in sending the gospel to the perishing heathen. He was also and above all most thankful to God for signs of spiritual life among the flock, and an increased desire to know and practise the truths of the gospel. The time of a selfish and isolated congregationalism was passing away, and such meetings as those of Rural Deaneries, would bring home to our hearts the blessed comforts and sympathies of the Communion of Saints.

CAPE BRETON.—Rev. R. J. Uniacke, D. D., has retired from the Parish of Sydney, C. B., leaving it in charge of Rev. David Smith, the Curate. Dr. Uniacke will reside, with his family, in Lower Stewiacke, Colchester Co., being in the Mission now in charge of his son, Rev. Richard Uniacke. Dr. Uniacke has been in charge of Sydney parish about 25 years. St. Georges.—The parish church is made of stone, the first built of that material in this Province. An effort is now about to be made to provide it with a tower and spire of the same material.

There is a new church in course of erection at St. W. Arno, near Sydney, the outside being almost finished. It is in the early pointed style, with open timbered roof, tower and spire. It is of wood, and will seat about 200 persons. It takes

the place of an old church which formerly stood near the same spot.

The parish of Sydney Mines, in charge of the Rev. Gideon Metzler has lately built a new wooden church at "The Bar." It will seat about 150. The parish church of this mission has lately been repaired and painted.

The Bishop has just concluded his confirmation tour in Cape Breton.

The total number confirmed was about 150.

A new wooden church in the early pointed style, with open, timbered roof, tower and spire, and capable of seating about 350, is being built in the ancient and historic tower of Louisburg, in the mission under the care of Rev. W. Atwater.

In the mission of Glace Bay, in charge of Rev. Charles C. Croucher, Christ church, South Head, Cow Bay, has received a new church, containing a memorial window to the late Rev. W. Y. Porter, formerly rector of the parish, who was drowned there about 18 years ago. Funds are also in hand for re-seating and improving the nave of the church. This church, as also St. Mary's, at Little Glace Bay, have been fitted with new chancel furniture. A debt of \$380 on Christ Church was paid off last year.

The mission of Ingonish and Baddeck, under the charge of the Rev. Simon Gibbons, is progressing favourably.

### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

IRON HILL.—On the 6th inst., in connection with the Church of the Holy Trinity, was held a festival which was largely attended. The clergy present were Archdeacon Lindsay of Waterloo, Rev. J. Smith of Sutton, Rev. J. W. Garland of South Stukely, and the Rev. the Incumbent H. W. Nye. The tables were loaded with the richest products of the mission, and in the art of cookery the ladies displayed the best of talent. The weather, however, was rather unfavorable and was the cause of much inconvenience both to the entertainers and the entertained.

This mission seems to be in a very healthy and prosperous state at present. It was a long and hard struggle against difficulties that effected the good work of planting the church here.

It was formerly called Brome Woods, and truly it was woods, and is woods yet; but there is not a more picturesue spot in the Eastern townships. The church was erected by the Rev. T. W. Tyles, now rector of Cowansville and Sweetsburgh, and is among the finest specimens of church architecture in this diocese. The parsonage is also well designed, a commodious brick building suited to the comforts of the country. The church and parsonage are situated in a beautiful verdant valley. As you approach from the West, five towering hills are seen standing round them, rising high enough to receive the name of mountains, and at their feet a charming little lake. The whole view is seldom equalled and would be a good subject for a poem or painting.

MANSONVILLE.—On Thursday, 30th ult., the children of the Sunday School, accompanied by their teachers and friends, making up a party of about 75, drove to the lake, and chartered the little steamer "Minnie," which took them to that beautiful sight on the lake called Gibraltar—where they held a picnic and spent a very pleasant afternoon, returning in the evening, passing Sir Hugh Allan's country-seat, and round Molson's Island to Perkin's landing—thence home, fortunately without accident.

PROVINCIAL SYNOD.—The Ninth Session of the Provincial Synod of the Church in Canada commenced on Wednesday, September 12th, at 10 a. m., in the Synod Hall. A procession to the Cathedral was formed and Divine Service was held. As a processional, the choir, under the superintendence of Dr. McLagan, sang the hymn "Onward Christian Soldiers." The anthem was "How lovely are the messengers." The Lord Bishop of Algoma said the Litany; Bishop Williams, of Connecticut, read the ante-Communion; the Bishop of Ontario read the Epistle and the Bishop of Nova Scotia the Gospel.

The Lord Bishop of Fredericton preached an

admirable sermon on Psalm lviii. 12-14. His Lordship in comparing the state of the Church half a century ago with its present condition ascribed the happy change to the exertions of a few earnest men who desired to restore to the Church certain rites and practices which had fallen into disuse. He earnestly exhorted the members of the Synod to cultivate more personal holiness, greater knowledge, and, above all things, a greater measure of love. He pleaded earnestly for toleration, which he characterized as the lowest grade of love, and dwelt upon the professed comprehensiveness of the Church of England. The Holy Communion was then celebrated.

At 2.30 p. m., the Synod re-assembled, with the Metropolitan in the chair. On the platform were also the Lord Bishops of Ontario, Quebec, Fredericton, Nova Scotia, Algoma, the Bishop of Connecticut and (subsequently, by special invitation) Drs. Vandeuken and Schenck.

After prayers the Metropolitan delivered his address, in which he expressed his thankfulness for the marvellous progress the Church has made during the last sixteen years. He said: "The Provincial Synod was as yet in its infancy, and it then met to organize, to form rules for self-government, and to frame a constitution in accordance with the Apostolic precedent, but adapted to the existing age and to local circumstances. We were like men at the ocean's brink, surveying the future with deep interest, but cautious as to each step we were taking, confident in the unerring chart by which our course was steered. To-day, however, the Synod meets in its completeness, full of hope and expectation, having learned experience by the trials through which it had passed. Thanks to him who then filled this chair so wisely, so patiently, and with such consummate tact, there is very little left for me to do but to follow in his track, and to endeavour, however imperfectly, to carry out the broad principles which he had laid down; and little for you to do but to put in action that machinery which was then constructed. But let us not suppose that we meet to-day with all our perils passed, or with one whit the less need of Divine guidance than we did in those earlier times. We need it as much as ever, and God is as ready to bestow it. Since last meeting another diocese has been added to our body, and there has been a consequent increase in our number. Indeed, during my own short experience of eight years, the numerical dimensions of our province have nearly doubled, having increased from five to nine dioceses.

The work on which we are now about to enter is a most important one. May the Holy Spirit of God be vouchsafed to each and all of us, giving to us that sobriety of judgment and that wisdom and gentleness of speech which we need to consider the many important questions brought before us. As to the subjects which will come under review during this present session there is one, and that of some importance, which occupied much of our attention three years ago. In treating this subject I earnestly trust that not only learning and skill may be shown as before, but also a spirit of moderation, and a desire to meet the objections of those who are conscientiously opposed to the unconditional canon. It will be well to consider calmly and dispassionately what are the historic precedents, as also the practice of our Mother Church in England, so far as that practice shall agree with our entire independence of State intervention. It claims your careful consideration as affecting abroad the action both of the Bishops and members of our communion. We on our part desiring nothing more than legitimate protection from the possibility of having an unfit person forced upon us for consecration; and you, on your part, guarding your respective Synods against any undue interference with their acknowledged rights of election. As to the future of our church and of this special branch of it comprised in this province, I believe that God is with us, prospering and enlarging our influence. I am very thankful that we are spared those painful scenes which have, of late, disfigured the fair face of the church in other lands. We have our ecclesiastical laws, and these laws are respected. There are, and ever will be, differences of opinion among us, but God grant that love and harmony, zeal and earnestness, may be the stability of our times, and while we are valiantly fighting for the

truth may we be ever closing our ranks, and be fighting side by side as those who have one common aim and object in view. The last meetings of this Synod were marked by the welcome presence of one of the most eminent English bishops. At the present meetings we shall have the no less welcome presence of several honored and beloved brethren deputed by our sister Church in the United States. This will add both dignity and interest to our present gathering. May I not bid them a very hearty welcome among us in your name (applause), and as President of this Synod I may, perhaps, be allowed to express the feelings of the Lower House as well as of my right reverend brethren of the Upper House, if I in your name invite the distinguished brother delegates from the General Convention to take their seats with us on this platform (applause.) I may infer that your applause means an assent, therefore I will ask the members of the delegation if they will be kind enough to take their seats. (The delegates accordingly took their seats on the platform amid the applause of the meeting.) It only remains for me to commend your deliberations and your several Synodical acts to the overruling guidance of God, earnestly hoping that they may greatly conduce to the increase and prosperity of the kingdom of His dear Son.

His Lordship then introduced Bishop Williams, of Connecticut, as the head of the deputation from the Church in the United States. Bishop Williams made a suitable reply, in which he presented the cordial expression of the affection, regard and good wishes of the sister Church in the United States.

The Rev. Dr. Vandeuken was then introduced. He expressed the pleasure he felt in representing the Church in the United States before so important an assembly. He said his Right Reverend Father from Connecticut represented more than fifty Bishops, while his colleague and himself represented more than three thousand of the clergy of the United States.

The Rev. Dr. Schenk also said the occasion was one full of interest; and he thought they might mark that as a red-letter day in the calendar of the American Church. He used the word "American" as destroying all line of demarkation between the churches of Canada and the United States, for although they were not one, yet they were not two. They were one by birth, one in idea, and one in their desire to reach a common object.

The Metropolitan then announced that the first business which should occupy the attention of the Lower House would be the election of a Prolocutor. His Lordship nominated the Venerable Archdeacon Whitaker Chairman *ad interim*, and their Lordships then retired to the Chamber of the Upper House.

The Clerical Secretary, the Rev. Charles Hamilton, of St. Matthew's, Quebec, called over the roll of members.

Strachan Bethune, Esq., Q. C., seconded by the Rev. M. M. Fothergill, M. A., proposed the Venerable Archdeacon Whitaker as Prolocutor; the Rev. Dr. Jarvis and C. J. Campbell, Esq., proposed the Dean of Niagara; Judge Ritchie and the Rev. Canon Townshend proposed the Rev. Charles Hamilton; Judge Macdonald and James Shannon proposed Archdeacon Parnell. The Rev. H. Roe, M. A., Professor of Divinity, Bishop's College, Lennoxville, was also proposed. Those who had been proposed having respectfully declined, Mr. C. J. Brydges appealed to Archdeacon Whitaker to reconsider his decision, whereupon the Archdeacon was unanimously elected.

The Rev. C. Hamilton was appointed Clerical Secretary; Dr. Wolfred Nelson, Lay Secretary; Mr. C. J. Brydges, Treasurer; Messrs. Thomas White, Junr. and Thomas Simpson, Auditors.

The Rev. A. J. Broughall moved that the Rev. E. H. Cole take his seat as substitute for the Rev. Dr. Lett, who is ill. Mr. Thomas White, junr., Judge Macdonald, and Rev. R. Norman were appointed a committee to consider the question. Judge Macdonald having left for the afternoon, Chief Justice Allan was appointed in his place.

On the motion of the Hon. Mr. Irvine the Synod took the earliest opportunity at its first meeting since the death of Hon. John Hillyard Cameron to record its deep regret at the loss which the Church has sustained in the death of

one of the most distinguished members, and who was for so many years so prominently connected with the Church of Canada.

A similar motion of regret at the death of the late Dr. Nichols, Principal of Bishop's College, Lennoxville, was also adopted.

On motion of Rev. Mr. Beard, seconded by Mr. Crotty, the Treasurer and clerical and lay secretaries were appointed as the Finance Committee.

Memorials were then read from the Rev. W. C. Silver, praying the number of representatives from each Diocese to be eight instead of twelve; from Dr. Gossip on a Church paper; and from Rev. Dr. Read in reference to a Hymn Book.

Mr. C. J. Brydges, Treasurer, presented his accounts, which were laid on the table.

The missionary Bishop of Algoma's report to the Metropolitan was received from the upper house.

Thursday, Sept. 13th.—Bishop Williams, of Connecticut, introduced to the meeting the Rev. Dr. Craik, Chairman and President of the General House of Convention of the United States, who addressed the House.

The Prolocutor then read an invitation extended by the Most Rev. the Metropolitan and Mrs. Oxenden to the members of the Provincial Synod and their friends to meet them at their house that evening at 8 o'clock.

A message was received from the House of Bishops with the following amendment to Article 1 of the Constitution, in which they requested the concurrence of the Lower House: "Omit in line 2 the words 'united' and 'Ireland'; in line 3, at beginning, insert 'the Provinces of Ontario, Quebec, Nova Scotia, and New Brunswick, at present constituting the ecclesiastical.' In Article 5, instead of 'Church in,' insert 'Ecclesiastical Province of.'" Mr. C. J. Brydges suggested that it would be wise to refer the matter to a committee. He named Hon. Justice Ritchie, Hon. George Irvine and Mr. Hodgson. The motion was carried.

Rev. Canon Ketchum presented the report of the delegation appointed by last Provincial Synod of Canada to attend the General Convention of Protestant Episcopal Church of the United States, held at New York, in October, 1874, to confer with a committee thereof on measures affecting intercourse and fellowship with the sister church. It stated that at a meeting of the joint committee resolutions were passed recommending that letters testimonial should be mutually required by any Bishop into whose dioceses a clergyman was entering; that notice of suspension or deposition should be given on both sides, and that the joint committee should continue in existence for three years longer. These resolutions were submitted to the Convention of the Church in U. S. and adopted.

Mr. Thos. White presented the report of the Committee on the question of the right of the Rev. E. H. Cole to sit as a substitute for the Rev. Rural Dean Lett. It stated there was no evidence that Dr. Lett had either declined to act as delegate, or that he is unable to attend the Synod. After discussion, the report was adopted, and a resolution for the admission of the Rev. Dr. Cole—with a proviso that it was not to form a precedent—was carried.

Rev. Mr. Norman presented the report of the Committee upon a resolution of the Upper House, with reference to the ordination of deacons at 21 years. It states that "notwithstanding the precautions contemplated in the resolution sent down by the Upper House, your Committee are of the opinion that the experiment is a dangerous one, and that the Church might incur scandal at the hands of careless or inefficient ministers. Every effort should be made to elevate the intellectual and spiritual qualifications for the ministry. The proposed change would, in the opinion of your committee, have a tendency to depress both. If such cases should be frequent the effect in all likelihood would be detrimental to the efficiency of the ministry of the Church. If they were rare, it is not, in the judgment of your committee, desirable to make so important a change. With every anxiety to meet the wishes of the House of Bishops with respect to strictly exceptional cases to which the proposed canon can hardly be said to be restricted, your Committee regret that they cannot advise the Lower House

to concur in the resolution as sent down to them."

It was moved by Rev. J. Langtry, seconded by Dr. Hodgins: That their Lordships the Bishops be requested to authorize their clergy, to use, as they may see fit, any of certain prayers taken from the Prayer Book of the American Church. "For a Sick Person." "For a Sick Child." "For a Person going to Sea." "For a Person under affliction." "For a Malefactor after condemnation." Mr. Hodgson moved as an amendment, seconded by Mr. Abbot that in consequence of the danger of interfering with the Prayer Book, and seeing that Canon 12, page 105, of the eighth session of the Synod provides for nearly all the cases spoken of in the motion, it was unnecessary to take action in the matter—which was carried.

Mr. Thos. White presented the Auditor's report on the treasurer's accounts. It showed the receipts to have been \$347.86, and the expenditures \$492.16, leaving a balance due to the treasurer be provided for of \$144.30.

Rev. Mr. Langtry moved confirmation of the amendment of article 3 of the constitution providing for the reduction of the number of delegates from twelve to eight. After considerable discussion the motion was lost.

The Rev. W. Walkem had come to the conclusion that his proposed Canon for the settlement of parochial disputes was not wanted. He therefore withdrew it.

Rev. Canon Bleasdel moved a resolution in reference to a system of registration of baptisms, marriages and burials, the discussion of which was interrupted by a message from the House of Bishops with a canon on the consecration of bishops for the consideration of the Lower House. This was ordered to be printed, and to be the first subject for discussion on the following day.

The report of the Algoma Mission was then submitted. We purpose giving this important document, *in extenso*, as soon as possible.

(To be continued.)

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

EGANVILLE.—A most successful picnic was held in Turner's grove, Eganville, in connection with the Church, on the 5th instant, got up through the energy of the incumbent, the Rev. M. Gower Poole, and his churchwarden, Mr. James Reeves. There were over four hundred persons present, who were amused by all kinds of sports—such as jumping, running, and so on. The day was delightful, and everyone seemed to enjoy themselves thoroughly. The sum realized was over one hundred and thirty dollars, which goes towards liquidating the heavy debt upon the parsonage.

#### TORONTO.

The Rev. Rural Dean Lett's many friends will be glad to learn that he reached the sea-side in safety, bore the journey well, and is daily improving.

We are glad to announce that the Right Revd. Bishop Whipple has promised to attend the missionary meeting to be held in Toronto in November. Bishop Hare, of Niobrara, is also expected. A very successful meeting is confidently anticipated.

SYNOD OFFICE.—Collection received during the week ending 15th September, 1877:

WAWANOSH HOME.—Infant class, St. Paul's Church Sunday School, Newmarket, \$1.00.

COBourg.—The rector of St. Peter's church, the Rev'd Walter Stennet, M. A., has concluded his extensive tour through the European countries, and arrived home on Wednesday in improved health and spirits. The rectory will be ready for occupation in a few weeks, and Mr. Stennet's family will again take up residence. Rev. Mr. Cooper has officiated in Mr. Stennet's absence, and ably fulfilled the arduous duties of the parish, giving universal satisfaction.

PRESENTATION AND ADDRESS.—The return of the rector having terminated the engagement of the Rev. W. E. Cooper as his *locum tenens* a number of the members of the congregation met in St.

Peter's School House on Wednesday last and presented him, on behalf of the members of the church, with a purse filled with sovereigns as a slight token of the esteem in which he is held by them. The address was read by Mrs. D. E. Boulton, and was as follows:

ADDRESS.

To the Rev. W. E. COOPER.

REVEREND AND DEAR SIR,—As the return of the Rector to this parish terminates, in the ordinary course, your care over his flock, we cannot allow you to withdraw from this sphere of duty without expressing our heartfelt thankfulness for the kind and generous care of those committed to your charge, for your devoted attention to the general duties of this large parish, and for your active supervision of the Sunday School.

We beg your acceptance of a small offering, the gift of many hearts, as a token of their affectionate regard and a remembrance of the benefits conferred by your ministrations.

We wish you a long life of happiness, and with renewed thanks we are your sincere and faithful friends. In behalf of the congregation of St. Peter's Church, Cobourg.

Sept. 12, 1877.

REPLY.

To the Congregation of St. Peter's Church, Cobourg.

MY VERY DEAR FRIENDS.—I assure you I receive with deep thankfulness, the warm expressions of regard which have just been read. I can assure you sincerely that my connection with this parish has been one of heartfelt pleasure to myself, not only from the great personal kindness I have invariably met with, but also from the way in which my ministrations have been received: regarding these, my highest wish is that you will give me credit for having always endeavored, sincerely, so to speak to you as remembering the great account we both have to render to the Master when our work here is done. And I am here reminded of the great help I have had from those of the congregation who have acted as District Visitors. To them I would say, you have found a reward already in the knowledge that through you the comforts of our blessed religion have been, we hope, savingly, brought to more than one dying bed—and more than a few of the living have been brought to enter, after years of neglect—the Sanctuary of God.

As a parting charge I would say, Continue this good work for His sake who has said "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

With renewed and heartiest expressions of gratitude not only for this—but also for all past kindness—and with the earnest prayer that your renewed relationship of Rector and people may be blessed to the eternal benefit of both, I am, my dear friends,

Very sincerely yours,  
W. E. COOPER.

St. Peter's School House, Cobourg, 12th Sept. 1877.

PETERBORO.—The Sunday School convention for this Archdeaconry will (D.V.) be held in the town of Port Hope, on Tuesday and Wednesday, the 16th and 17th, October next. Opening service with Holy Communion in St. John's Church at 10.30 a.m. Sermon by the Rev. Rural Dean Cole. Papers will be read on the following subjects; 1st. day; 1st. The clergyman's work in the Sunday School" By the Rev. Dr. O'Meara. 2nd. "On the superintendent's work in the Sunday School" by Charles Bingham Esq. 3rd. "On children's Services" by the Rev. W. E. Bradshaw.

Second day; Paper No. 4 "On the teacher's work," by Rev. C. J. S. Bethune and J. S. Cartwright Esq. No. 5. "Infant's class," by J. H. Knight Esq.

At 7.30 p.m. on the 1st day, a children's service will be held, with a short address by Rural Dean Allan. The clergy are requested to bring surplice and stole, &c. The different railways will convey all attending the convention, from stations within the Archdeaconry at reduced rates.

BARRIE.—The following address in connection with a presentation of plate on the celebration of his golden wedding were given to the Rev. Canon Morgan.



To the Rev. Canon Morgan our beloved Pastor. An occasion has presented itself, (in the 50th anniversary of your wedding) to wait on you with congratulations to yourself and worthy lady. We cannot allow the occasion to pass, without expressing our heartfelt feelings of thanks to Almighty God for sparing so useful an instrument in His hands, as you have proven to be, to our spiritual welfare. We feel it but due to you to say that the pleasurable feelings every one evinced, in contributing to the accompanying small token of their esteem, is an indication of the affection and high esteem, in which you are held, not only by your parishioners, but by the community at large. Accompanying our congratulations we offer our prayers to the Supreme Being for a continuance of good health, happiness, and prosperity to yourself and your good lady. On behalf of Trinity Church Congregation. Joseph Rogers, L. S. Sanders, T. W. Georgen, C. H. Clark.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

ANCASTER.—St. John's Church.—The most successful Harvest Home for several years held in this neighborhood took place here on Thursday, Sept. 18. A thanksgiving service was held in the church at 11 o'clock, at which the Rev. W. J. Mackenzie, of Milton, preached. The rev. gentleman, in an eloquent sermon from 1 Thess. v. 18: "In everything give thanks; for this is the will of God concerning you," earnestly exhorted his hearers to render hearty thanks to the Giver of all good not only for the bounties of the harvest, but also for preserving them from the horrors of war and famine which He had seen fit to send upon other countries. Besides the Incumbent, the Rev. W. Belt, M. A., the following clergy also assisted in the service: The Revs. Dr. Armstrong, W. R. Clark, B. A., W. Green and J. Osborne; the Rev. C. R. Lee, B. A., was present in the body of the church: The church, trimmed with flowers, fruit, and grain, was, as everybody remarked, unsurpassable in beauty. The font, filled with beautiful water lilies, was surrounded at the top with handsome wreaths, and at the base with magnificent ferns. A screen beautifully decorated with fruit, grain and berries, was placed across the chancel, and the altar was fairly loaded with fruits of all kinds. On either side of the church were the texts, "He reserveth unto us the appointed weeks of harvest," and "They joy before Thee according to the joy in harvest," beautifully decorated with wreaths of berries, grain and fruit. Over the chancel window was the text, "The earth is the Lord's and the fulness thereof," and over the entrance door of the church the word "Benedicite." After the service the congregation adjourned to the grove adjoining the village, where the ladies had already prepared a sumptuous repast. After this games of cricket and lacrosse were played, and various athletic competitions were engaged in and prizes given. A great deal of amusement was occasioned by a trial vote on the Dunkin Act, Capt. Nichol having kindly lent his ballot box, (in completing which he has spent eight years, and which is very ingeniously contrived) and when the box was opened a majority was shown for the anti-Dunkinites. During the evening the Rev. W. Belt, on behalf of the congregation, presented Mr. E. Clark with a handsome French marble clock in appreciation of his long and valued services in the choir, after which Dr. Orton, on behalf of Mrs. Olmsted, a lady member of the congregation, presented the Rev. Mr. Belt with a fine oil painting of himself, which does much credit to her as an accomplished artist. A magnificent display of fireworks was also exhibited during the evening by Prof. Hand, of Hamilton, after which the guests all dispersed, having spent a most enjoyable day. The gross proceeds amounted to about \$280.

HURON.

(FROM OUR OWN CORRESPONDENT.)

WILMOT.—The annual Sunday School picnic of this parish was held on Wednesday last, the 5th inst., in the grounds of Mr. John Laird, adjoining the village of Haysville. The children

assembled in Christ Church and marched in procession to the ground. A short address was given there by the Incumbent, the Rev. E. Softley, B.D., and after the good things so abundantly provided by the ladies had been duly discussed a variety of amusements followed. There was a large attendance both of children and the adult members of the parish. The afternoon was pleasantly spent, and it is hoped that the reunion was beneficial to the high end in view as well as enjoyed by those present.

PORT STANLEY.—The Rev. Mr. Zimmerman has resigned the incumbency of Christ Church and come to reside in the city, having received an appointment in the Hellmuth Ladies' College.

BRANTFORD.—The Harvest Home celebration in connection with Grace Church, Brantford, was a very successful and happy affair. The sermon preached on the occasion by the Very Rev. Dean Boomer, was very appropriate and forcible. Reverends Canon Nobles, A. C. Hill, A. Cooper, and C. D. Maston, with the Rector, Rev. R. H. Starr, read the service. Mr. Starr was very popular here when he first officiated as minister of the church, as curate of St. Paul's.

CHATHAM.—Rev. J. P. Lewis, lately a Methodist minister, has been appointed perpetual curate of Christ Church, Chatham, Ven. Archdeacon Sandys, who has been superannuated, retaining the Rectory.

British News.

ENGLAND.

A correspondent writes as follows:—"When in England a short time ago a Roman Catholic told me that if the Roman Catholics could get rid of the Church of England, they would find no difficulty in dealing with the Dissenters, for their system was too rotten to present an insuperable barrier. If I remember rightly, I once read a sermon or speech of Mr. Philpot, formerly Fellow of Worcester College, Oxford, after he had joined the Baptists, in which he stated that the Church of England was the only bulwark in England against Rome."

THE MANX FISHERMAN.—The Rev. Canon Rowley Hill, Bishop of Sodor and of Man, when addressing a meeting at Sheffield, remarked that those present knew that he was going to the Isle of Man. He had been struck with one thing that he heard at the town of Peel, which was on the coast of that island. The people there were great fishermen. Whenever they were going out to sea, and were putting off in their boats, the man at the helm stood and took off his hat, and said, "Pray." Thereupon he or another man would offer up prayer to God, and then they put off to sea. This he thought a grand way of doing things—good, sturdy men accustomed to the sea never putting off from the shore to engage in their work without looking up to Him, who ordered all things, for His blessing, His guidance, and direction. The speaker might as well have told his audience that this religious custom was started by the holy Bishop Wilson, who died A. D. 1755, after an episcopate of above half a century, and has been kept up by the Manx fishermen ever since.

The Lord Mayor has undertaken to preside over a fund for the aid of the sufferers by famine in Southern India; to which fund the Prince of Wales has sent 500 guineas.

Riots have taken place at a recent election in England. The calming virtues of vote by ballot are not so clear now as they were at its inception.

Professor Allen Thomson in his inaugural address before the British Association, to the surprise of many, defended the doctrine of evolution.

TRAVELLER'S SKETCHES NO. 6.

I have heard Albani. I am not one of the intensely musical, but coming from Canada, I was particularly anxious to hear the singer who is

called in England 'the Canadian.' We may be proud of our representative. She sang at the last of the Floral concerts in Covent Garden Hall, Madame Patti was also singing and divided the plaudits with our Canadian. Undoubtedly Patti is the more perfectly accomplished singer; but Albani's manner is so entirely unaffected, she pleases more than the former. I shall never forget the exquisite pathos of her rendering of Sampson's

"Angles ever bright and fair  
Take, O take me in your care."

On Sunday being in London, I paid a visit to one of the largest London schools. St. Michaels, Eaton Square—lately under the control of the Rev. Rowley Hill, now translated to the Bishopric of Sodor and Man—The Rev. Canon Fleming, is now Rector—under his care the Sunday Schools are in a very flourishing condition—The order kept within this school, of over 1100 children, is very good, partly due, I think to the presence of a very efficient superintendent. I was particularly struck with the school prayers of the infant class.

Let me recommend the system by which this desirable end appears to be accomplished—Simply the use of short prayers, and the Lord's prayer, in which the little ones are taught to join after the minister, in the same way as the general confession ought to be said, i. e., first the leader one clause and the children the same clause—In this way the children, seemed with one voice to join. It was a pretty sight to see nearly 100 little figures, all under seven years of age, kneeling, so reverently with faces all upturned and hands clasped in prayer, and each pair of lips speaking reverently in prayer to Him "who took little children up in his arms, laid His hands upon them and blessed them." I cannot say that as a rule the Sunday Schools are better conducted in England than are those which it has been my lot to visit in Canada; although of course there are many hints to be obtained from new fields.

Of course your correspondent, being within a few miles of the commons, could not neglect to visit the camp at Wimbledon—Here an eye ever ready to detect Canada, soon saw at the entrance of the main gate the Canadian quarters.

The Colorado Beetle being admitted into the columns of every paper in England, church or secular, perhaps I may allude to it in your columns. They are in great trepidation here, anticipating the arrival of this pest—Really I never thought him so formidable before—The other evening in the House of Commons a 'bill' was set aside in order to make way for a Colorado Beetle Act which should empower the government to take measures to stamp him out should he gain a foothold within the realm. A few days ago, on information received, that some live specimens had been detected on a vessel from York then going in the Mersey—a special entomologist was sent—I heard by special train—from London, to investigate his case. Of course the government is very wise to take every precaution to secure if possible immunity from this pest, but it is very amusing to see the importance to which this repulsive insect has attained in the eyes of sober England.

I am not sure that my credentials as a clergyman from Canada are more valuable in securing to me some 'lionizing'—than the introduction couched in the words "this gentleman has an intimate acquaintance with the Colorado Potato Beetle."

A visit to the city of colleges—Oxford formed a pleasant break in our westward journey from London to Gloucester—there in Christ Church meadows we sauntered pleasantly and uninterruptedly—it being vacation, until the train should take us to a pretty town in the hill country, of Gloucestershire. Here we sleep in a vicarage, the dearest of old houses, built in the time of Charles II. From the window, through the great elm trees where rooks whose ancestors, I suppose came over with the conqueror that being the usual limit of pedigrees, divided their time with the adjacent church—we could see the venerable church with its tower in the centre—a portion of it of early Norman architecture. It is one of those country churches which will repay the expenditure of a day within its walls.—The manor and

church have a full history—Belonging at various epochs to Lancaster, York, Plantaganet, Tudors &c., &c., the church is full of the escutcheons of these various houses, and history written on its stones, from the embrasured early Norman windows through the cable Norman arches, and including architecture of each period down to the great revival of church building in this decade when this church came under the restorers hands.

In the same country lies the village of Fairford in which the poet Keble was born—The windows in this church are very wonderful—Every window was filled with painted glass of a very early date. They form a wonderful study, representing various scriptural events and personages, with a few of the early fathers, saints or martyrs. At the time of the Puritan desecration, they were taken out and buried,—on the return of church order they were again replaced in the church, but were much disfigured in the process of removal.

From the tower of Kempford church, which we clambered up, on our return, we had an excellent view of the celebrated Danish representation, The White Horse delineated upon a hill side in the vale of Berkshire.

Yours truly, W.  
Gloucester, England, 15th. Aug. 1877.

#### FOREIGN MISSIONARY NOTES.

France appears to be in a state bordering on revolution. The recent death of her greatest Statesman M. Thiers will not mend matters.

A political pastor in Denmark has been condemned to eight months imprisonment for using what was deemed treasonable language in the pulpit. This shows the danger of not sticking to the text.

The Hessian government has refused to accept the election of Dr. Moufang by the chapter of Mainz as the declaration he offered for obeying the laws of the state were deemed unsatisfactory.

ITALY.—The Pope in an elaborate decree *urbis et orbis* just published has conferred the title of Doctor of the universal Church on St. Francis de Sales.

The evidence, so far as taken, in the Lambertini-Antonelli suit, appears to be against the defendants.

SOUTH AFRICA.—The native college at Zornbloom has been re-opened after its partial destruction by fire. It improved and enlarged. Most of the money was raised in the country for the work: much of the work connected with the building was done in the industrial department. The college will be the institution for training school masters for the the diocese some of whom will no doubt in time be advanced to the ministry. The Queen has sent (knowing the desire of the Bishop to have them) the portraits of herself and the Royal Family to adorn the walls of the college hall.

Missionaries are leaving Zulu Land on account of the strong dislike the King has to christianizing of subjects.

TURKEY.—Much sickness is report to exist among the Russians, on the Danube. The attack on Plevna is condemned by the *Times* correspondent as a reckless waste of human life. The sufferings of the wounded under a broiling sun are too horrible to contemplate. General Ichernayeff has again offered his services to the Servian government which have been declined. The Ex-arch of the Bulgarians, Anthime, a Russian partisan, has been exiled by the Turkish government.

Four correspondents of the principal organs of the European Press, who are allowed to follow the Russian Army, certify to the atrocities committed by the Ottoman troops, and the correspondent of the *Times* following the Turkish Army, certifies to the atrocities committed by the Russians. If half be true certified by either against the other the state of things is truly deplorable.

GREECE.—The war feeling in Greece is becoming intensified.

#### MISCELLANEOUS.

The death of Dr. Black of the Livingstonian Expedition is reported.

The two native officers who accompanied the Prince of Wales to England have returned and joined their regiment and are exercising a healthful influence on the native officers.

Captain Tyler, late Inspector of Railways, has been knighted for his services rendered in that capacity to the country during the many years he held the appointment.

Madam Patti is suing in the French courts for the nullification of her marriage, on several pleas, chiefly on the ground that the English clergyman that married her was not legally qualified.

Dynamite is being used in slaughtering cattle; a small charge is attached to the forehead and exploded by an electric battery, death is instantaneous.

It is reported by a correspondent who has followed the Russian army that it has already lost 72,000 men by sickness.

Five hundred bullocks and as many sheep have been shipped from Australia to arrive in England about the middle of October.

Three girls and one married woman have mysteriously disappeared in London. The cases have been put into the hands of the police.

A spark who wanted to have a "lark," as he termed it, with the girls, and hid himself under a bed for the purpose, has got a month in jail at hard labor instead thereof.

A fine of £2, and £4 costs, has been inflicted on a jockey for cruelly using spurs.

A colorado beetle has safely arrived in a bag of maize.

A person has just died of hydrophobia who was bitten by a rabid dog three years ago.

A Scotch bailie failed to see the recent eclipse of the moon, because he was at a neighbouring village, several miles from his home.

According to the most recent surveys, the Sea of Galilee is 682,544 feet lower than the Mediterranean Sea.

#### Correspondence.

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

#### THE SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

To the Members of the Church of England in the Diocese of Toronto.

(Continued.)

The Metropolitan Bishop of Rupertsland in his late charge remarks—

"But while inclined to look hopefully to the future, I cannot conceal from myself the urgent necessity for immediate effort on the part of our people if we are to do our part as a Church in the great country that is opening before us."

"We have made various efforts to obtain help from Canada, but without permanent success. There is no spontaneous feeling in the Church in Canada to give help beyond itself: and so, although we have been much aided by the kind contributions through the visits of the Bishop of Saskatchewan, Archdeacon Cowley and myself, yet there has not resulted any definite and appreciable income on which we can depend in setting on foot necessary missions. We are very much indebted to Archdeacon Cowley for his efforts last year to awaken an interest in Canada; but he had to contend with the additional difficulty, that his visit was at a time of great commercial depression which indeed still continues. There seems

an especial obligation lying on the Church of Canada to help us in our missionary efforts in the fact that the scattered settlers whom we are anxious to supply with the means of grace come mainly from its own parishes. But then there should be an holy ambition to take part in establishing the Church firmly in this great western land, and there should be a further incentive in the really noble efforts that are being made by other denominations."

The Bishop of Saskatchewan writes: "I send you a copy of notes from my journal from which you will see how promising a field my diocese is both for missions to settlers and Indian missions. You will, I am sure, be interested in the vast opening for work among the poor neglected Indians that can now be engaged in. The mission fund of the diocese needs help, but the most pressing work is for funds to aid in building churches and parsonages."

In the two dioceses of Moosanee and Athabasca the labours of missionaries are almost exclusively among the Indians. And though they are so distant and we can afford them little aid, yet the slightest manifestation of our love and sympathy with their self-denying labors would cheer the hearts of those devoted men.

I have the honor of being personally acquainted with all the bishops of those dioceses, and I hope their Lordships will pardon my presumption in testifying that they are men singularly qualified for their high and arduous positions—by wise moderation, earnest devotion, and sincere piety; and that any aid given them will be appropriated by them with a single eye to the advancement of the Redeemer's kingdom.

Hitherto, it must be admitted that the missionary work among the Indians in those regions has been carried on on a scale wholly inadequate to the wants of the numerous tribes thus, as it were, committed to our care; and to a great extent by means of funds supplied from the mother country. But the time has now come when a great and a united effort on the part of our own Church, to occupy this important field of missionary labor cannot longer be delayed.

Thousands are perishing within our reach in pagan darkness. A new generation is growing up, still immersed in gross superstition, and with the vices of the savage too frequently aggravated by those which they have learned from intercourse with the whites. Year by year fresh encroachments are made on the territories of ancient nations or the reserves ceded by treaty to their survivors, and their means of subsistence destroyed. Within the present century whole tribes have disappeared from our midst, and in localities where many still living can remember them as numerous, they are almost or altogether unknown.

Our duty to these poor people is affectingly set forth in the reflections of one who visited them in their heathen state some years since: "As I returned from their encampments I thought of the thousands and tens of thousands who once inhabited these forests and lakes, and whose generations have for so many ages melted away without the knowledge of Revelation to direct them to immortality and eternal life. Can any one?—can any Christian whose heart is warm with the love of God and man, sit down to the Gospel feast and forget his perishing brother in the desert—for whom Christ died as well as himself?"

The noble efforts of our brethren of the Protestant Episcopal Church in the Western States of America ought to stimulate us to exertion.

When we reflect that their loss is our gain; that our towns and cities are rising on the land once belonging to those Indian nations; that our schools, colleges, and churches, are built on the sites of their native villages; and our clearings have eradicated their hunting grounds; it cannot be too strongly impressed on us that we are under deep obligations to them in return. While laboring to plant and extend the Church in these provinces, we cannot overlook the solemn obligation that rests upon us to care for the souls of those whose earthly inheritance we are appropriating to our own use; and who are perishing in our midst, as the inevitable result of our progress.

It is the duty of the Church to gather into the fold of Christ the remnants of these simple children of the forest still within reach of her missionary labors, and who, if not now brought under

the blessed influences of the Gospel, and cheered by its glad tidings, will, ere long, be beyond the reach of its promises and its blessings. Amid the numerous pressing claims of the Church in these provinces, it may justly feel exempt from obligation to share in the noble missionary enterprise which the mother church is now carrying on in every quarter of the globe; but the Indians of British North America are in a peculiar manner committed to our care; a grave and solemn responsibility rests upon us, as a Church, to rescue them ere too late from the degradation of heathenism and to make them sharers with ourselves in the blessings of salvation.

The Governor-General—Lord Dufferin—who is at present on a visit to Manitoba, is deeply interested in the welfare of the Indians, and at the laying of the corner stone of the Shingwauk Home at the Saulte St. Marie in 1874 enunciated the true policy which ought to be adopted in regard to them. His Lordship said: "I am always glad to have an opportunity of showing the sympathy which I feel, and the interest which I take in the welfare of our Indian fellow subjects. We are bound to remember that we are under the very gravest obligations towards them, and that the white race in entering their country and requiring them to change their aboriginal mode of life, incurs the duty of providing for their future welfare, and of taking care that in no respect whatsoever are their circumstances deteriorated by changes which are thus superinduced. It must also be remembered that although we ourselves have the advantage of living under parliamentary institutions, and that the humblest person in the land is able to feel that his representative is in a position to plead his cause and watch over his interests in the High Court of Parliament of the Dominion, for obvious reasons those advantages have not yet been extended to the Indian population. On that account, therefore, if no other, we are bound to be very solicitous in our endeavors to advance civilization, to settle the country, and to bring it under cultivation, that we do them no wrong or injury. I must say that no better nor surer method could be adopted to secure those results than that which we have now assembled to inaugurate. It is very evident that so great a change as that from the wild life of the hunter, to the occupation of the cultivator, could scarcely be effected at all, unless those who are thus invited to alter all their habits of thought and life are educated with that intent. For this purpose it is obviously the best method to lay hold of the younger generation by instructing them in the arts and habits of civilized life, and to put them in a position to join with us on equal terms in our endeavors to build up the great country, so that the various races may be united by common interests in a common cause. I am happy to think that with this interest there is further joined the influence of our holy religion, which is even a greater and stronger means of cementing the hearts of men together than that of patriotism. But when the two are united and combined, as they are on this occasion, it is impossible but to anticipate the happiest and most successful results. I can assure you, Mr. Wilson, on behalf of those—and they are perhaps many more than you can imagine—who take a deep interest in this work, and on behalf of your Indian friends, that you deserve and have our heartiest and warmest sympathy."

These wise and philanthropic views of His Excellency are, I am persuaded, held by a large majority of the inhabitants of this Dominion; and it only requires that proper measures should be adopted to enlist the co-operation of all in this righteous work that would draw down the Divine blessing on our land. I may be blamed for volunteering the assertion that other denominations are doing more in this work, in proportion to their means, than we are. In this opinion Bishop Machray, from observation in his diocese, coincides, and gives them credit for their "really noble efforts."

It is high time, therefore, we understood our position. Even if the times are depressed, let a beginning be made. The subscription for membership (\$1) is surely what every one could afford and would feel the better for identifying himself with the cause. Minor instrumentalities should be used; and collecting books and boxes have

been prepared, and distributed, from which it is hoped a constantly increasing revenue will accrue. The clergy in the several parishes and missions of this diocese are earnestly requested to take an interest in this enterprise, and it will be found that it will not interfere with parochial prosperity, but, on the contrary, promote it. Arrangements are being made to hold an influential missionary meeting in this city during the autumn, (probably in November next) when it is hoped Bishop Whipple—the apostle to the Indians in the West—and another American laborer in that field, will come over and help to stir us up. It would be very desirable that at that meeting a satisfactory report of our efforts in the several parishes should be presented, and I hope that every parish will be represented on that occasion. From our small beginning mighty results may accrue, and in a work of this nature in which all—no matter what their views may be—ought to unite on common ground. It would really be refreshing in these unhappy days of strife and division in church matters if all would lay aside their—what shall I say?—and heartily unite as brethren in Christ in this glorious enterprise; it would, under the Divine blessing, be more likely to regenerate the Church, by healing our divisions, and inspiring her with love and energy to do her Master's work, than anything else. What could we not accomplish if heartily united "like an army with banners?" Let us all labor and pray for this blessed consummation. This perhaps is too much to hope for from the present "stiff-necked and rebellious generation," but it will come. Meanwhile let me, with a view to the improvement of our opportunities, again direct your attention to the principle upon which our society is intended to operate, viz.: that each individual giver be left at liberty to designate the particular diocese or mission to which he wishes his contribution to be sent. In the absence of such designation by the donor the Society will each year determine by vote to what particular objects its unappropriated funds shall be devoted. For the current year they have been assigned to the diocese of Algoma, and will be handed over to its Bishop.

That there is not a more earnest and devoted missionary spirit amongst us, I humbly conceive, is owing to ignorance of our people in reference to their obligations to extend the kingdom of Christ in the world. They take a lively interest in the warfare of this world; they know all about the unhappy contest now carried on between the Russians and the Turks, but they know little, and apparently care less, about that universal war which the Captain of our Salvation is waging, and in which we have pledged ourselves as good soldiers to take part "under his banner," but in which, it is to be feared, we are proving recreants.

It appears to me that if the clergy took the same pains to post their people up in missionary warfare that the editors of the secular press do, we should not have to complain of a want of interest on their part, nor of a want of support. A series of interesting lectures—giving an account of the missionary operations of our Church throughout the world—would be listened to with great attention. Might not these be delivered on Sunday evenings during winter, accompanying them with suitable hymns and some of the excellent collects from the mission service put forth by the Bishops? This labor might be lessened by the clergy in different localities agreeing to prepare lectures on particular spheres of missionary labor, and exchanging pulpits, due notice of their delivery being given. Interesting materials for these lectures may be obtained from a recent publication—"Under His Banner"—by the Rev. Mr. Tucker, one of the Secretaries of the S. P. G. F. P., "The Great Conquest," by the Rev. Mr. Ellinwood, of New York; and in addition to the well known periodicals of the Mother Church, *The Spirit of Missions*—the organ of the American Board of Foreign and Domestic Missions—will be found very valuable. It can be obtained from the Rev. Mr. Kimber, 23 Bible House, New York, by enclosing \$1 per annum.

Our most hopeful supporters, however, are the children of the Church through their Missionary boxes in the Sunday School and at home. From this source, if perseveringly kept up, a large and increasing stream of contributions will flow, while they are gradually learning their duty as working

members of Christ's body—the Church—and, let us hope, will perform it more faithfully than their predecessors have done.

And while laboring faithfully in this great and good cause, let us not forget the duty of imploring the "Lord of the harvest" for his blessing on our feeble endeavors. "Let us pray for the peace of Jerusalem"—i.e., for all blessings on the Church of Christ—and our reward shall be, prosperity in our work, for our Divine Master has promised "they shall prosper that love Thee."

Respectfully submitted,

SALTERN GIVINS,

President Soc. P. C. & F. Missions.

Toronto, 3rd Sept., 1877.

#### WIDOWS AND ORPHANS OF THE CLERGY.

MR. EDITOR,—As the Rev. Mr. Checkley, in his communication on the above subject, invited suggestions and opinions, and as I had a good deal to do with the management of the W. & O. Fund, at Quebec, I take the liberty of asking room for a few remarks.

The following appears to be a summary of what has been proposed: That the lives of the clergy generally should be assured with some company, and that the Synod should pay the premiums. That the annuities or pensions should be paid out of the interest only of the capital sums expected to be received from the Assurance Co. That the assurances are to be effected with profits. That the annuities might possibly be increased. That the clergymen desiring to secure such benefits for their widows should be required to pay a small portion of the respective premiums.

From the Journal of Synod, I gather that there are 121 clergymen in the Diocese besides the bishop, and that the estimate for the present year is \$3700, to be paid out in annuities to fifteen widows and their children. This is an average of \$246 for each widow and family.

Assuming then that 100 of these clergymen are desirous of securing pensions for their widows, that the average of their ages is over thirty-four, and that provision ought to be made for the payment of a pension of at least \$246 per annum to each of such widows,

We have now the basis of a calculation, which we may proceed to make.

It would not be safe to count on being able to make permanent investments with first-rate security (and none other should be made for a fund of this description) at a higher rate of interest than 7 per cent; a manager of an assurance company would tell you that you should not count on more than 6 per cent. Counting on 7, however, it would require a capital sum of \$3500 to yield an income of \$245 per annum, and each clergyman's life must be insured for that sum.

On looking into a life assurance company's tables, I find that the premium required to assure \$3500, with profits payable at the death of a man aged 35 next birthday, is within a shade of \$90. The Synod would, therefore, be required to pay \$9000 a year in advance to enable that body to promise the 100 clergymen that the widows and orphans they might leave behind them will have a small allowance such as has been hitherto paid to the widows of those who have already been removed by death.

The question that now presents itself is: How is this money to be found? Not from the existing fund, nor from the expected income, for I find by the report of the Committee that they have not been able to meet the current demands without borrowing from the capital. The churchmen of the Diocese would then be obliged to tax themselves to even a greater extent than they have done to make good existing promises, and would have to contribute a sum of \$9000 a year besides. The proportion to be contributed by the clergymen interested must necessarily be very small indeed. The prospect, therefore, looks rather blank. There appears, however, to be some expectation that an arrangement may be made with some company for a large reduction on the ordinary rates. It must indeed be very large to make the scheme at all practicable. If it could be accomplished the effect would be to create a large capital, after some years, sufficient indeed, to make the Synod independent of the assurance company. But it would be done by the present

generation providing for the pension of widows of the clergy for all time to come. I fear that the present generation are not prepared to do this. It is attempting too much. I think it would be better to let our children and grandchildren look forward to paying at least a share of the support of the widows and orphans of the clergymen who are to minister to them.

When I came to Toronto, some six years ago, I wrote you, or your predecessor, a letter on this very subject, pointing out the inadequacy of the fund, and strongly recommending that an immediate effort should be made to increase the capital so as to provide for future contingencies. At that time everyone was prospering, and influential men might then have succeeded in convincing churchmen that it was their duty to contribute a share of their large profits to so really deserving a cause. It appears to me that the proper course is to use every available means to increase the fund, and not to lose sight of the fact that owners of a large number of ships or of a great many separate houses or buildings find it answer better to take the risk of loss rather than pay a great deal of money annually in premiums.

With a good capital in the hands of the Synod and another in the pockets of the individual members of the Church to be drawn on from time to time as exigencies require the Synod might be their own insurers and ought to be able to meet the claims as they rise.

If a sum even considerably less than that above named could be raised annually in addition to what is usually collected, it would be better for the Synod to invest it, compounding the interest and paying the legitimate demands upon it that may arise, and thus save the additional outlay which the other system would involve in the payment of a proportion of the working expenses of an assured Co., managers and clerks salaries, costly offices, dividends to shareholders, accumulating capital &c. The fund would thus be soon brought into a healthy condition, and that very desirable result, the payment of increased annuities might be attained, a result which would be quite hopeless for the present generation under the proposed scheme.

It may be said that I have overlooked the benefits to be derived from insuring with profits. But a little reflection will satisfy any one that in the case of a clergyman dying after a few yearly premiums have been paid the profits would be trifling and the synod would probably be obliged to pay a pension to the widow for twenty or thirty years; while in the case of a clergyman living to be old the synod would have paid a very large sum in premiums and the profits would only be available for the next generation. M. S.

#### STRANGE ANNOUNCEMENT.

DEAR MR. EDITOR.—A singular announcement is contained in the *Mitchell Advocate*, which states:—

"At the request of the congregation, the Bishop of Huron has appointed the Rev. J. P. Lewis as curate of Christ Church, Chatham, one of the best parishes in the diocese. Mr. Lewis is a Methodist minister stationed at Chatham, and is not yet ordained as a minister of the Church of England, but intends to take holy orders at an early day. This is rather a strange appointment, and must be very discouraging to the clergy who went through a regular theological training, and have now to be content with small country missions, while Mr. Lewis is appointed to one of the best at the disposal of the bishop."

I cannot believe that this is true of our good bishop, whom I highly esteem, and trust that His Lordship will contradict the statement. It appears the person in question does not believe in the laying of hands by the bishop, and the confirming authority by him he thinks a mere matter of form, though other priests in the Church may uphold such Plymouth notions.

Yours truly,  
A MEMBER OF THE CHURCH.

#### Family Reading.

##### BEAUTIFUL TRIBUTE TO WOMAN.

We have seen many beautiful tributes to lovely woman, but the following is the finest we ever read:—"Place her among the flowers, foster her as a tender plant, and she is a thing of fancy,

waywardness and folly—annoyed by a dew drop, fretted by the touch of a butterfly's wing, ready to faint at the sound of a beetle or the rattling of a window pane at night, and is overpowered by the perfume of the rosebud. But let real calamity come, rouse her affections, enkindle the fires of her heart, and mark her then! how strong is her heart! Place her in the heat of the battle—give her a child, a bird, or anything to protect—and see her in a relative instance, lifting her white arms as a shield, as her own blood crimsoned her upturned forehead, praying for her life to protect the helpless. Transplant her in the dark places of the earth, call forth her energies to action, and her breath becomes a healing, her presence a blessing. She disputes inch by inch the strides of a stalking pestilence, when man, the strong and brave, pale and affrighted, shrinks away. Misfortune hurts her not; she wears away a life of silent endurance, and goes forward with less timidity than to her bridal. In prosperity she is a bud full of odors, waiting but for the winds of adversity to scatter them abroad—gold, valuable, but untried, in the furnace. In short woman is a miracle, a mystery, the centre from which radiates the charm of existence."

#### ONE LIFE ONLY.

##### CHAPTER XL.

A summer evening, fair and sweet as that which beneath the strange Australian stars, had witnessed the death of Maurice Atherstone's ill-fated son, saw Humphrey, last survivor of that lordly race, and now the true and undoubted possessor of all their rich estates, crossing once more the threshold of his ancient home. He had been welcomed with enthusiastic delight by his servants and his tenantry; for although none of them had known the real reason of his absence from England, there had been many sinister rumours afloat, and mysterious hints were dropped among the people, to the effect that it was very doubtful whether their beloved master would ever set foot on the broad lands of Atherstone again; but all this was at an end, and he felt like a man in a dream, as he sat in his accustomed place in the old library that same evening, with Thorpe lingering lovingly near him, arranging and re-arranging the books on the table, that he might have an excuse for remaining in presence of him to whom his allegiance had been given for so many years of faithful service. Yes, Humphrey Atherstone was installed again in the home of his ancestors, and none would dispute its possession with him evermore. The incubus that had weighed upon him from the hour of his uncle's death was finally lifted off—his doubts and perplexities, his trouble of conscience, his attempted compromise by the sacrifice of personal happiness, his struggle with the love that mastered him—all these had rolled away from him like fetters from a liberated slave, and even their very memory seemed buried in the graves that lay so far beyond the ocean, in the distant land from whence he came. But how was it to be with him in the future of the free new life on which he was entering that day? was he to dwell for ever alone in the home for which he had suffered so much? No scruple need hinder him now from brightening his fair inheritance with the sunshine of happy love, but he felt, with a mournful intensity of conviction, that except he could win Una Dysart back to his heart, he could never set any other woman in the place he had destined for her. If she had indeed given up because the discovery of his error had turned her esteem and love to scorn, he well knew that his restoration to his true position as lord of Atherstone would make not a shadow of difference in her determination; but it was only two years since that night when her father had died beneath his roof, and as Humphrey remembered now the sweet eyes turned to him in her sorrow, with the dumb appealing look which told that all her heart and hopes were henceforth fixed on him alone, he could not quite despair, although no communication of any sort had passed between them since the day when Miss Amherst's letter had reached him from her hand. He felt a long desire to hear at least the sound of her name, to know if she were still at Vale House, and if any particulars concerning her were known in the

neighborhood, and little as he was accustomed generally to ask news from his servants, he could not resist trying if his faithful old butler could give him any information.

"You must tell me what has been doing at Valehead and Atherstone since I left home, Thorpe; have there been any changes?"

"Well, there have been, sir," said the old man, eagerly, as if he had only been waiting an opportunity, "but none as yet that you would care to hear; what troubles me is the changes as is to be."

"And what are they?" asked Humphrey, with a tremor at his heart for which he could scarce account.

"First and foremost, sir, Mr. Trafford is going away, and he'll be a bitter loss to all the country round."

"Ah! that he will indeed; no one will miss him more than I shall; but after all it is only what he had to expect. I believe Mr. Crichton had always intended to return after a year or two's absence."

"No doubt, sir; and it's justly Mr. Trafford's going away upsets me. I should not worry myself if he were going away alone, as he came."

"And is he not? who is going with him?" asked Atherstone.

The old man moved uneasily from side to side of the table where he stood, seeming careful in placing the cover straight, and with a look of pain and anxiety upon his face, till Humphrey repeated his question with great impatience, and then he answered slowly, "Well, sir, they do say as he is going to be married to Miss Dysart, and that he'll take her away with him."

"Una!" the word dropped from Atherstone's lips unconsciously, and his head fell back upon the chair as if he had received a physical blow. Thorpe carefully avoided looking at him, and went on hurriedly, "It's a terrible trouble to me, for she is the sweetest lady ever I set eyes on, and I built such hopes on her! Sir, excuse me, I have known you since you was a four years old boy, and I set on your pony the first ride you ever took, and I did want to see you happy now. I thought she was the one would have made the Abbey like it was of old, when your lady mother ruled in Squire Maurice's time. And the people in our village worship Miss Dysart; she has been about among the sick and poor, early and late, doing all she could for them with a kind word and a pretty smile for every one; but there has just been the mischief of it. Mr. Trafford was always out in the parish as much as he was, and they helped each in all they did, he could not choose but see that she was just the one to suit him in his work, and it's no great wonder if he grew to love her, and she him, the for that matter, good kind man."

"Yes, Thorpe, I understand it all," said Humphrey, faintly, "but I think you must leave me now."

"I hope no offence, sir, you'll excuse my making so free; I have had you in my arms many a time."

"I know, I know, I could not be offended with you; only I must be alone—you can come again later;" and the old man went out at his bidding. Atherstone had need in truth to be alone, that he might master the agony that was curdling at his heart. He had lost her then! It seemed no more than probable that the old servant's tale was true. Doubtless Trafford had learnt to love her; how could he help it? and she—in the bitter revulsion of feeling which she must have experienced as regarded herself, it was natural that the love of a good and noble man should come to her with unusual attraction. They were well fitted to each other—they would be happy; but he had lost her! his first, his last, his only love! and in the anguish of his desolation Humphrey first learnt how much hope had remained with him till that hour; he could not rest; he rose and paced the room with hurried steps; then he went to the window, drew aside the curtain, and looked out. It was a bright moonlight night, not yet very late, and the sudden impulse seized him to go to Trafford himself, and try to ascertain if in very certainty this man was blessed with Una's love, and his own heart and home left desolate for ever. He knew the clergyman was accessible to any one who might come to him night or day;

and soon Nightshade, so long neglected, was bounding gleefully along under the well-known touch of his master's hand, and the good horse bore him with fleet steps to the rectory door.

Trafford welcomed Atherstone with unmistakable pleasure congratulated him heartily on his return to his home, and on the freedom of mind and conscience with which he could now enjoy it. "Yes," said Humphrey, somewhat bitterly, "but I cannot forget that my stepping stones to this inheritance have been the graves of those I wronged; I have learnt how far easier it is to commit an error than to repair it."

"True, it is one of the sternest lessons this life can teach us; but you have the comfort of knowing that in will and intention your reparation was perfect; doubt not that it has been accepted; and now cast it all behind you, Atherstone; life is too short for any part of it to be wasted in unavailing regrets for the past; the future is all before you; go on with courage and hopefulness; make it holy and blessed."

"You are wise not to bid me make it happy," said Humphrey with a sad smile. Trafford looked keenly at him; he had not the least idea who it was that Atherstone had loved so deeply, but he remembered how he had spoken of her, and he could not doubt that he was referring in some way to her loss; he had, however, far too much delicacy to say a word on any subject, which had not been fully confided to him, and he turned the conversation to other matters, giving some account of the manner in which he had fulfilled the trust Humphrey had reposed in him, in the care of his estates. Atherstone listened abstractedly, scarcely answering, and at last rose to go; he had not yet found courage to frame the question he wished to ask. Trafford came with him to the outer door, and as they stood on the doorstep in the moonlight Humphrey forced himself at last to speak.

"Trafford, I hear a sad rumour that you are going away; is it true?"

"Quite true; there is going to be a great change in my position; but I am afraid you must not ask me any questions on the subject, as I have been bound over to keep the matter secret for the present."

"A secret shared by others, however," Humphrey said, with slight sarcasm in his tone.

"By one person only—in this neighborhood—and she is not likely to divulge it."

"You mean Miss Dysart," said Humphrey, the blood rushing to his forehead.

Trafford looked surprised. "You are quite right, though I cannot imagine how you learnt it; however, it will soon be known to every one; it is not my doing that there is any concealment; I dislike mysteries excessively."

"Doubtless, others find it convenient to keep the secret for the present," said Atherstone, bitterly. "Well, I need not seek to penetrate it further. Good-night, Trafford; I must not keep you up any longer." He mounted his horse, and without another word dashed down the road at its swiftest pace, while Trafford looked after him thoughtfully. Humphrey doubted no longer; Una would soon be the wife of a better man than he was; only this much of consideration she had for him, he thought that she meant to keep the proposed marriage secret as long as she could, in order to save herself and him from the gossip of the neighborhood where their former attachment had been as well known. Of course, he thought, she was not aware that the truth had oozed out already; but she need not fear his molesting her in any way; he would neither see her nor write to her; she must be content without his congratulations; only this he must do—he would cause her at least to know the truth of his past history, and how he had tried, by the surrender of herself and Atherstone Abbey and all he held most dear, to make reparation for the wrong whereby she had been led to abandon him; he would go next day to Mr. and Mrs. Northcote, make a full statement to them of the whole circumstances, and formally request them to clear his character in the country from the dark suspicions which had blackened it so long, and especially to remove any unfavourable impressions which they might themselves have conveyed to those who had been his friends. They would know that Una Dysart and her aunt Lady

Elizabeth stood first in the list. Such were some of the reflections that passed through Humphrey's mind during the sleepless night that followed his return to the Abbey, but, truth to tell, his thoughts were bitter enough, for he had been stung to the quick by the news of Una's faithlessness to himself.

He felt for his own part that happen what might, he could love no other woman, even to his life's end, and though his eyes might never rest upon her face again, they still would long for that sweet vision, dear as ever, when they were closing in the night of death; and thus to know that he must bear the burthen of a hopeless constancy, while she, in cruel contrast, had so speedily transferred her allegiance to another man, was sharp as the very death-pang to his heart. When he believed that she had given him up simply because she would not take part with him in error, he had suffered deeply, certainly, but there had been no sting in his anguish; he had thought of her only with a mournful approving tenderness, and he had retained, as we have seen, more hope than he had been aware of. It was very different now; all seemed hard, cruel, and intolerable; perhaps, indeed, it was her dawning love for Trafford which made her send him Miss Amherst's letter as an excuse to be rid of him; why else had she kept it so long before she forwarded it to him? So Atherstone tortured himself all night long, but his strong spirit was yet unsubdued, and when he rose next morning, such sorry comfort as pride could give him came to his aid.

He rode out on his coal-black horse, to go to Northcote Manor, with as calm and haughty a bearing as ever man wore; and when, in presence of the old friends of his family, the squire and his wife, he told his tale from first to last, there was a noble courage and an unsparing yet unexaggerated self-condemnation which called out their highest admiration, and fairly won their affection. The hearts of both had been softened by the defection of their own beloved son, and now that his repentance had brought him back to them, changed into all they had ever hoped to see him, they were only too thankful to condone the far lighter error of which Atherstone had been guilty, and to acknowledge that they had done him serious injustice by their suspicions at a time when they were ignorant of the truth. Even Mrs. Northcote, cold and hard as she had been in former days, was melted to tears as she took Humphrey's hand and told him how very greatly she respected him for his upright conduct, in having endeavoured to give up his estates to such an unworthy possessor as his cousin, and how deeply she regretted the harshness with which she had spread her own uncharitable surmises far and near in the neighborhood.

"Most especially I regret having spoken to Lady Elizabeth Molyneux as I did," she said; "I fear I may have done irreparable mischief; but, anyhow, all in that house shall know the truth at once. I will go to them this very day."

"Yes, it is the least you can do," said the squire; "but I fear—I fear it is too late," and he shook his head sadly. Atherstone perfectly understood that they were both alluding to their belief that Una was engaged to Trafford, and he turned his face away for a moment, to hide the pang it gave him to receive this further confirmation of his misery.

Then, with an effort, he mastered his pain, and, changing the subject of conversation, he asked after their daughter. They told him that she was to be married to Hervey Crichton the following week, and would then start on her way to India with her husband.

"We shall miss her less than we should otherwise have done," said Mrs. Northcote, "because of our dear Rupert's kindness to us; he lives with us entirely, and helps his father in his affairs, and is the very treasure of our lives."

"I am indeed delighted to hear it!" said Atherstone, as he rose to take leave; "and I wish your charming daughter every happiness."

Then, as Mr. Northcote shook hands with him he said, "Of this be certain, Atherstone, the whole neighbourhood shall know forthwith that you stand with unstained honour before God and man."

## CHAPTER XLII.

A few days had passed since Humphrey's visit to the Northcotes, and during that interval he had seen nothing of Una Dysart. He had not called at Vale House, although he knew she must have been perfectly aware of his return to the Abbey. Even if Mrs. Northcote's explanation to Lady Elizabeth Molyneux had removed the interdiction which had been placed on his entrance to that house, he did not feel that he had sufficient power of endurance to meet his lost love as the future wife of Stephen Trafford; he believed that she could not fail to understand his motive in avoiding her, and that she would probably be very grateful to him for sparing her the pain of seeing him; nevertheless, his longing to look once more on her beloved face was almost more than he could bear; and he tried to stifle the hunger of his heart by going about among his people and doing all he could to benefit them; unhappily, however, it was always of Miss Dysart that they spoke to him—far and near he heard how good she had been to the poor during the past winter, which had been exceptionally severe, and how, late and early, her little feet had carried her from door to door, where her bright winning ways, as well as her more substantial benefits, never failed to bring sunshine and comfort. If anything could intensify the regret he felt at having lost her, it was the assurance given him by these statements, of the blessing she would have been to his people no less than to himself.

One afternoon, when he was feeling this very deeply, his courage failed him to continue listening to her praises, and he turned away from the cottages he had been visiting, and strolled along the road to Valehead. He was not very far from the village when, as he turned round a corner, he suddenly saw two persons at a few paces distant from him in earnest conversation. The one nearest to him was Trafford, but there was no mistaking the light graceful figure of the lady to whom he was talking. It was Una Dysart who stood there, looking up with her soft hazel eyes into the clergyman's face, while he, with a smile half playful, half tender, bent down his head from his stately height to hear and answer her.

The sight was simply maddening to Atherstone; it roused all the fire of his passionate nature; but the pride of his race and his own stern will enabled him to curb at least any outward manifestation of his feelings; without altering his pace or turning from the way in which he was going, he walked steadily on towards them. As he did so, he saw that Una gave a violent start when she perceived him, and she blushed so vividly that the crimson glow mounted to her very temples.

"She may well blush when the man she once loved sees her with the man she is about to marry," thought Atherstone, bitterly; but not a muscle of his face moved as he quietly passed them, lifting his hat gravely to Una, but with so rigid and unbending an aspect that even Trafford made no attempt to speak to him; a few steps more carried him out of their sight, and then he walked on rapidly till he got clear of the village, and left both Vale House and the rectory far behind him. When he was certain that there was no chance of his meeting them again, he slackened his pace and gave himself time to think over what had happened.

He could not help feeling that it would cause a great deal of misery and pain both to himself and Una, if they were to be exposed to the risk of many such meetings before her marriage, and deeply as she had wounded him, the unquenchable tenderness he felt for her prompted him to spare her any annoyance he possibly could; as to himself, he felt it would be utterly intolerable to have his heart lacerated by the sight of her, as day after day brought her nearer to the time when she was to give herself to Trafford "till death should them part," and he made up his mind that he would leave Atherstone Abbey at once, and remain absent till their wedding was over, and Una gone out of the neighbourhood altogether with her husband; moreover, he determined that he would relieve her mind from all dread of further encounters, by taking measures to let his intended absence be made known to her as speedily as possible. He had not far to go in order to find the means of accomplishing this without any personal communication from himself; he knew that Dr.

Burton visited Lady Elizabeth Molyneux every day, in order to supply the fanciful invalid with the small amount of excitement she was able to find in detailing the imaginary symptoms of every four-and-twenty hours, and the good old doctor never failed to make his visits as agreeable as he could, by collecting all the news of the neighbourhood wherewith to amuse his patient. He would be certain to retail such a piece of information as Atherstone's intended absence, if he heard of it, and as his house was within a stone's throw, and he was likely to be at home at that hour, Humphrey, with his usual energy, went thither at once to put his plan into execution.

The doctor was delighted to see him, and welcomed him back to the neighborhood very cordially, and Atherstone was soon able to introduce the subject of his intention of going immediately to London for a few weeks. The doctor was surprised.

"What! going away again when you have just arrived, and to London, too, at this unfashionable season? why, you find it quite a desert!"

"All the better for me," said Atherstone, grimly.

"Ah, you have business to transact, no doubt; and when do you go, my dear sir?"

"Next Monday, I think."

"And when may we expect to see you amongst us again?"

"Not for some weeks, certainly, but the time of my return is uncertain at present," and after a little more conversation on other subjects, Atherstone took his leave, satisfied that he had effected his purpose. Nor was he mistaken. That same evening, Dr. Burton paid his usual visit to Vale House, and when he had assured her ladyship that her pulse was not at all weaker than it had been the day before, and told her that she should endeavour to keep her mind amused, he proceeded to carry out his own prescription by retailing all that Atherstone had said to him that day. The Abbey was to lose its master again, the doctor said; he would only be there another day at present, as he was to start for London on Monday, and this was Saturday, and then Dr. Burton feared it would be some time before he returned. He regretted it very much; the county required all its resident landlords to keep up its society, and Mr. Atherstone was one of the best men they had. The doctor thought he was a good deal out of health; he seemed thin and careworn, though he was very much bronzed by the Australian sun.

To all this Una listened, sitting white and silent behind her aunt's sofa; and Lady Elizabeth heard it also with a good deal of uneasiness.

(To be continued.)

## Children's Department.

### LITTLE ONES IN PARADISE.

Bishop Tozer remembered so pleasantly by many American children, was called upon January 12th, to open the mortuary chapel at the Children's Hospital, Great Ormond street, London, one of the earliest and most successful of such institutions. For use on this occasion, his sister, Miss H. R. Tozer, wrote the following beautiful lines:

Jesus, Lord of life eternal, taking those he loved  
the best,

Choosing out the fairest blossoms, fold them in  
his arms to rest;

Mother's kiss has failed to soothe them, tend'rest  
care to ease their pain,

Truest love will give her darlings willingly to  
thee again.

They are gone to swell the triumph of the holy,  
childish band,

Gone to join the glorious army, robed in white,  
on God's right hand;

Bright and clear the Cross is shining on each  
pure and stainless brow,

Jesus! help us to endure it, and to bless its  
sharpness now.

Left to us the earthly casket, see we treasure it  
with care.

Reverent love is all around it, consecrate with  
hymn and prayer,

Mindful of the angel watchers, guarding once an  
empty tomb,

We perchance may hear with Mary angel voices  
in the gloom.

He is risen! fear no longer, mothers, wipe your  
tears away!

Sorrow not as hopeful mourners, see the place  
where Jesus lay;

Gentle Shepherd, gracious Master, little ones are  
dear to thee,

Gathered with thine arms and folded in thy  
bosom they shall be.

Caring for our babes departed, fill our minds with  
heavenly light.

Help us, though our hearts be aching, to confess  
that all is right;

Let us listen for the echo of the song before the  
Throne,

Knowing with triumphant gladness that one  
voice is all your own.

### THE HUMBLE HOME.

Home is a place that we love. Some of our  
homes are not very small and not very elegant,  
but still we love them. Some great men have  
been born in little houses. Do you remember  
where Jesus was born? I guess that none of you  
were born in a stable. But you may have a home  
no more grand than the one in our picture, into  
which Jenny Sands is just going.

Sometimes Jenny thinks her father's house is  
too small, and she is tempted to complain of it,  
but when she opens the door and sees her dear  
mother and the sweet baby she does not complain  
any more. She knows that no other home has  
so loving a mother in it or so dear a baby  
brother. At least, she thinks that they would not  
be so dear to her.

I commend Jenny's example to any of you who  
have humble homes. Fill them with love and  
you will be happy.

### GOD'S KNOWLEDGE OF ALL THINGS.

The tree whose foliage from the glare,  
Doth shield us through the noontide's heat;  
God counts how many a leaf is there,  
How many an apple red and sweet.

He sees upon the turf below  
Each blade of grass, each moss-plant's leaf,  
And every grain of corn doth know  
In every ear of every sheaf.

He knows how many a drop of rain  
Yon cloud within its breast doth bear;  
He sees each worm upon the plain,  
And every insect in the air.

He knows how many a tiny thread  
The spider in her web hath spun,  
As well as those bright stars o'erhead,  
Of which he counts and names each one.

He knows how many a wave hath tossed  
The ship upon her troubled way;  
No feather from his count is lost  
Of every bird on every spray.

To this all-seeing God, my love,  
Our inmost thoughts all opened lie;  
All hearts lie bare to Him above,  
He hears the spirit's silent cry.

Sure that should make us careful be  
Of all we do, or think, or say,  
To know that God in heaven doth see  
Our acts and thoughts both night and day.

Willie was disputing with his sister.  
"It is true," he said, firmly, "for mother says  
so; and if she says so it is so, if it *an't* so."  
Religion is the best armor in the world, but the  
worst cloak.

Look at your mercies with both eyes; at your  
troubles and trials with only one.  
Tyndale, the translator of the English Bible,  
once uttered this beautiful sentiment: "Banish  
me to the poorest corner of the world, if you will,  
but let me teach little children, and preach the  
Gospel."

### CHRIST THE SPIRITUAL RIVER.

Jesus Christ, the spiritual river, is ever full and  
flowing. His grace, and mercy, and love, are  
sufficient for all who thirst.—Countless myriads  
have copiously drunk at the fountain of divine  
consolation, and been satisfied, and yet there is no  
diminution. The Redeemer pours the streams of  
his grace and favour into every part of his church,  
that he may nourish it, and supply every want.  
Wherever his gospel is faithfully preached, and  
meekly believed, there may the blessings of the  
spiritual river be traced. The Redeemer pours  
the streams of his grace and favor into every part  
of His church, that he may nourish it and supply  
every want. Wherever his gospel is faithfully  
preached, and meekly believed, there may the  
blessings of the spiritual river be traced. The  
streams it sends forth are confined to neither  
hemisphere, they recognise neither geographical  
boundary nor limit, they alike flow around the  
dwellings of the converted negro, and Hottentot,  
and Esquimaux; they convey refreshment and  
joy to the thirsty Indian, and the Cingalese, and the  
Islanders of the Southern Sea; they dispense their  
healing and life giving waters to the disciples of  
Jesus, of every caste, and climate, and colour;  
"The solitary places shall be glad for them, and  
the desert shall rejoice and blossom as the rose."

### BIRTHS.

On the 29th ult., a Halifax, N. S., the wife of  
I. W. Marling, Esq., of a son.

30th ult., at Wolfville, N. S., the wife of Albert  
Hensley, Esq., of a son.

### MARRIAGES.

Aug. 14th at the parish church Kilnish, County  
Wexford, Ireland. By the Archdeacon of Ferns,  
and Rev. Kearney rector of the parish. Fred S.  
Barker, D. C. L., and Q. C., of New Brunswick to  
Mary Ann second daughter of the late Ben. E.  
Black of Halifax, N. S., Aug. 7th, St. Eveston G.  
B., by Rev. F. A. Bartlett, Mr. Quale of Liverpool,  
Miss Emily Kew, formerly of Halifax, N. S.

At Wilmot, N. S., Sept. 3, J. Wilberforce  
Longley, Barrister of Halifax, N. S., to Miss  
Annie Browne, Paradise, N. S.

At Halifax, Sept. 3, by Rev. G. W. Hill, T.  
Beazley, to Miss Eliza McKay.

At St. Paul's, Halifax, Sept. 4, by Rev. Dr.  
Hill, Rector, and Rev. G. O. Troop, Curate, Mr.  
James E. Curren, to Emma L., eldest daughter  
of Mr. Herbert M. Creighton.

At Amherst, Sept. 5, by Rev. Canon Towns-  
hend, Rector, R. C. Fuller, Esq., Sussex, N. B.,  
to Sophie, daughter of Nathan Tupper, Esq., M.D.,  
of the former place, and niece of the Hon. C.  
Tupper, C. B., Toronto.

At St. Paul's, Shediac, N. B., Sept. 3, 1877, by  
the Rev. Stanley Boyd, Rector, Humphrey Gil-  
bert, Esq., Barrister, of Moncton, to Adelia  
Evelyn, daughter of E. J. Smith, Esq., M. P. P.,  
of Shediac.

Fisher—Taylor—On the 12th instant, at the  
residence of the Bride's father, Albion, by the Rev.  
A. Henderson, B.A., Incumbent of Orangeville,  
Thomas Fisher, to Hattie, youngest daughter of  
Walter Taylor, Esq.

### DEATHS.

Sept. 4th, Sophia, beloved wife of Mr. J. W.  
Marling, of Halifax, N. S., in the 88th year of her  
age.

At Picton, Aug. 29, Georgie Alice, only child  
of Mr. David M. Geldart, aged 8 months.

"C. M." has sent to the *Guardian* the follow-  
ing receipt for oat-meal drinks: He says it is  
preferred by the navvies to beer. "For two gal-  
lons of oatmeal drink," 1 pint of coarse oat-meal,  
½ lb. moist sugar, the rind of one lemon peeled thin,  
a teaspoonful and a half of ground ginger. Put  
altogether in a large pan, mix first with a little  
cold water then pour two gallons of boiling water,  
let it stand till cold, then strain through a hair  
sieve. N. B.—If wanted immediately, it may be  
made with a small quantity of hot water and cold  
added. Coolness is a great recommendation."

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, 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 Bellvue 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. Ann'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. Trew, M. A., Incumbent.
All Saints.—Corner Sherbourne and Beech 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. R. Matthew, 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.
Trinity College Chapel.—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Maddoc, M. A.

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A. N. TORONTO.
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J. T. ONTARIO.

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

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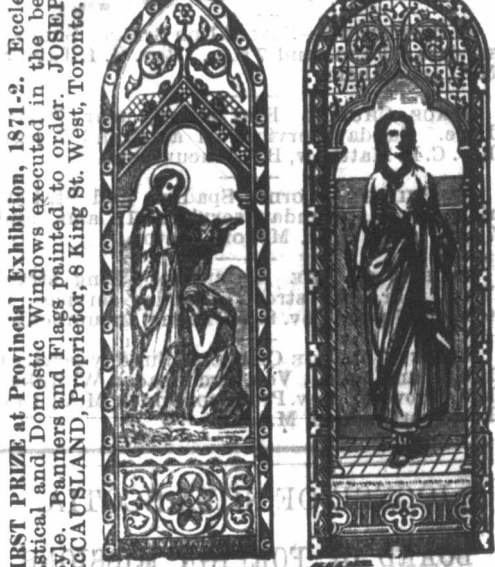
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